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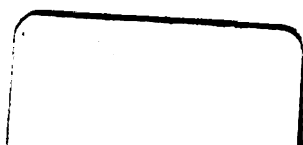
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CHRISTIAN OBSERVER,

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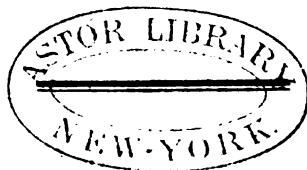
Members of the Established Church,

FOR

THE YEAR 1830.

BEING

THE THIRTIETH VOLUME.



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M DCCCXXXI.

PREFACE.

IF we do not address our readers at much length on the present occasion, it is not because topics are wanting on which to expatiate, but because they are too numerous and important to be discussed in a few prefatory sentences. Never, during the period since we commenced our labours, has there been an era of more serious aspect to a Christian observer than the present. Whether we look at home or abroad, whether we contemplate the religious or the secular concerns of nations, there is in operation a spirit of restless activity, of change, of insubordination; on one side, of zealous piety, on another of utter indifference, on a third of active wickedness, the mingled effects of which He only who sees the end from the beginning can anticipate. And may He overrule all—even circumstances the most apparently adverse—to his own glory, and the present and immortal interests of his frail and sinful creatures.

Not, then, from indifference, but advisedly, and from the magnitude and variety of the solemn topics which press upon us, and cannot be duly touched upon in a brief survey, we refer our readers to the pages of the present volume, and to the purposed discussions of another, for our general views of the mighty subjects which at this serious era almost bewilder and overwhelm the moral and religious observer. Whether the events of the past year bode greater good or evil, is a question every where agitated; especially by those who, apart from religious or political faction, take the word of God as their guide, and consider, in the passing events of the world, not merely what relates to the rise and fall of empires, but the eternal interests of the human soul. That there is cause for alarm, who will deny? But, as respects the causes of alarm, so far as they affect religion, we discern them in two quarters, the extreme of each other. On the one hand, infidelity, both in its more insidious and in its most daring ruthless form, is making constant inroads upon nominal Christendom; destroying, we would hope, Popery, but at the fearful expense of replacing it with Deism. On the other, the professed friends of the Gospel are divided among themselves; some are cold and unexcitable, while others are excited to extravagance and enthusiasm, leaving only the middle ranks to contend both with foes and professed friends against the common enemy. But these middle ranks of the spiritual legion are, we trust, both numerous and firm; men equally opposed to the vagaries of the days of Cromwell and the impieties of the reign of Charles the Second; men sound in the faith, valiant for the truth, and utterly removed from vain and rash speculations, which mislead the weak of the flock, and minister occasion of triumph to the common enemy.

And when we behold how mercifully such men are raised up among us in increasing numbers, we do not, we will not, despond. Never had the church of Christ, under the banner of the Captain of her salvation, more wise, devoted, and faithful soldiers of the Cross, than in the present day; never was so much done for the spiritual instruction of mankind; and, allowing for the occasional effervescence of our weak nature, always apt to be led astray, and most in days like these, never perhaps was there, upon the whole, a larger number of pious, judicious, and well-judging persons, to exert themselves, by the blessing of God, to rectify what is wrong in the civil or religious aspect of the times. To such persons, both in Great Britain and in other lands, is committed by the Great Head of the church, no slight responsibility: they have to stem the torrent of the wicked, and to guard against the errors of the good. As husbands, as parents, as masters, as instructors, as magistrates, as subjects, as statesmen,

as men of business, as private Christians, or as ministers of Christ, they have to perform a most solemn duty to their country and their God; and woe will be upon them if in an exigency like this they slumber at their post.

So far for warning—warning, we humbly think, not needless or inappropriate. Yet ungratefully should we neglect the lesson to be derived from the past mercies of Divine Providence, if we did not add, that clouds as black as any which good men seem now to discern in the sky, have passed away, and been followed by genial influences, which He who can bring good out of evil is ever able to evoke from confusions the most disastrous. This is not the first time in which it has been mournfully predicted that the civil organization of society was fearfully in peril, and religious institutions tottering to their fall. In many a former year have we had to contend with such morbid predictions; nor are we inclined to listen to them now. It is enough that we see sufficient of evil to excite humility, to stimulate to duty, and to lead to prayer, to seriousness, and to dependence upon a stronger arm and a better promise than any thing human; but beyond this it is not for the Christian to be urged by the feverish excitements of eventful times. Viewing also the final purpose for which all things were created, and the consummation to which they are tending, he may gather, we think, not only from the aspect of the seasons, which is always doubtful, but from the pages of inspired prophecy itself, much to cheer and gladden his heart amidst all the “chances and changes of this mortal life.”

With this we take leave of our subscribers and correspondents for another year; only requesting from them, what sincerely we offer for them, sincere and earnest prayer that our mutual intercourse during another year may be abundantly blessed for instruction and the building up of the church of Christ.

We take this opportunity of recurring to a subject which has given us much discomfort, because it seemed to involve us in a charge of negligence and postponement of promise: we allude to the proposed General Index to our first twenty volumes. It is not necessary to trouble our readers with the several causes of delay which took place. It may be sufficient to state, that the engagements of the Editor and his immediate friends not allowing of their preparing it, the work was transferred to two or three clergymen in succession, whose vocations increasing upon them, caused each of them, after much delay, to relinquish it. It was once nearly completed, as we announced, but not in a satisfactory manner; and we therefore preferred having the whole reconstructed, even at considerable expense. We were not willing to consign it to an ordinary bookseller's index-maker, as the classification of theological subjects in particular, to be what we wished it, required a person acquainted with technical divinity.

Thus has it occurred that, since the index was first projected, ten new volumes have been completed. It has therefore been suggested to us, and we think correctly, that it would be better now to drop all idea of the intended index to the first twenty volumes, and at some future time to construct one for the whole work up to the time of publication. We therefore request our readers to consider us as rescinding our pledge for the first twenty volumes. When it shall be considered desirable to have a general index for the whole, we will not allow them to be again disappointed by delay. Magazine volumes being lettered in the binding by the date of the year, and not the number of the volume, no chasm will appear in our readers' sets; though to make the numeral of the volume correspond with the year of the century, we passed over, from 1820, vol. xix. to 1821, vol. xxi.

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THE
CHRISTIAN OBSERVER.

No. 337.]

JANUARY, 1830.

[NO. I.
VOL. XXX.]

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

**LAST DAYS OF P. JOLIN, LATELY
EXECUTED FOR PARRICIDE.**

IT will be in the recollection of many of your readers, that in the month of September last, an awful instance of parricide, committed in the island of Jersey, was presented to the public. The circumstances of the case were as follows:—Philip Jolin, a young man, professedly working with his father as a blacksmith, but in reality given over to habits of extreme intemperance, had on the morning on which the crime was committed, as he confessed to one who attended upon him in prison, drunk such a quantity of spirits as to have become completely intoxicated. His parents had both of them lived in habits of drunkenness, and by their example the son had probably been drawn to the dreadful course which ended in his ignominious death. His mother had died eight months before this period. Going to his home on the day when he committed the crime, a home of which he himself said no person knew the wretchedness, he found no food prepared; and he met with only the comfortless reception which might be expected under his own actual state, and the circumstances of his father's situation and character. He went into the garden and gathered a pear, about which a quarrel ensued with his father, attended

with some personal violence. The son at first threatened his father; but, being further remonstrated with, he went out, and picked up a brick, which he broke in two pieces, and, returning, threw them at his father's head. These blows caused his death. Utterly unconscious of what he had done, young Jolin went away again, and slept for some time, till his fit of intoxication had passed; and then, when he was quietly returning to the scene of his crime, he was arrested and brought to prison. The judges, and two juries, in number together thirty-seven, after two long trials, carefully examining all the details of the case, pronounced his crime to be murder, and condemned him to death. He underwent his sentence on Saturday, Oct. 3.

There were many particulars in this case, in addition to the peculiarity of the crime, and indeed the rareness of any crime of such magnitude in the small district in which it occurred, that gave it great notoriety. One leading feature of it was the manifest alteration which took place in Jolin's mind during the period of his imprisonment. Upon this point there was a very remarkable agreement of opinion amongst all persons who had any acquaintance with the real circumstances of the case. Not only ministers, both of the Church and the Dissenters, but persons of other classes agreed in the reality of a

change; the *nature* of which, however, not so many persons could detect, as the effect of its operation. The public press in that island, speaks of an "alteration" which took place in him, of his "confession in the most humble terms of his own sinfulness," of "his forcible admonitions to others to abstain from evil, and to practise the duties of religion and morality;" but of the great radical change of the heart which this case exhibited, the writers seem to have had no adequate conception. Jolin may, however, be cited not merely as a man convinced of his sin, reformed in character, and zealous in warning others, but as thoroughly converted in heart by the power of the Holy Ghost, led to acknowledge not only particular sins, especially that which led to his untimely end, but his general alienation of heart from God, and persuaded that all his repentance, all his good resolutions, could never expiate his past sins, but that, as he himself said, "Christ was his only hope; for HE had paid his ransom, and HE would receive him into glory."

I am myself, sir, one of those persons who have in general little confidence in a repentance which only springs up under the apprehension of death, whatever flights of sentiment, or depths of experience, may be exhibited. I have too often seen to demonstration in the backsliding of those who promised every thing in the time of sickness, how vain had been the best founded expectations. In the greater part of these cases, however, there is generally a want of completeness, which the experienced pastoral visitor is able to detect: too little of real contrition, or too much of profession and confidence. But in the case in question, I have not been able to restrain myself from joining in the conviction of one who was much with Jolin in his imprisonment, and who declared this instance came to him with the sort of power which he could have

supposed produced by witnessing the case of the thief on the cross. I shall not, therefore, hesitate in giving you a few of the particulars which I have been able to collect, and which will, I trust, be interesting to a considerable body of your readers.

Jolin appears in early life to have been sent to school, although he said that such had been the irregularity of his father's house, and such the hindrances thrown in his way, that he had been more impeded, than encouraged by his parents, in any attempt to attend upon the public means of instruction. How tremendous was the responsibility of such a father and mother! culpable in their neglect, but awfully so in the influence of their example. And what a striking instance does the case of one parent present of retributive justice at the Divine hand! The father trained his child in habits of intoxication; and the son, in a fit of intoxication, hurried his father headlong to the bar of God's judgment. We are not able, often, so clearly to trace the Almighty hand made bare against the sinner as in this case; nor is it in the dispensation of rewards and punishments under which we are placed, that men should be recompensed in this life: still we know, that as a man sows he shall also reap, if not in this world, to bring him to repentance, yet surely, and how much more awfully! in that world where a place for repentance is no where found.

This young man, on occasions previous to his committal, had read the Bible; for he remarked to one of his attendants that when at sea, during his watch, he had done so; but he added, "I then read it as a sealed book. I had neither eyes given me to see, nor ears to hear, and this was a just judgment upon me for my sins." His mode of life had been altogether one of complete dissoluteness. He went to sea because he was too bad to remain on land, and he came to land again because he was wearied of

the sea. His whole family, moreover, had been separated from their relations by their extremely bad character. They were disgusted at the shameful scenes of drunkenness exhibited in his father's house. It is not easy to conceive a state of lower degradation than this young man had reached, as he himself confessed. No one, he said, could tell the misery of this state as he experienced it. What situation could indeed more completely have tended to brutalize the mind, to deaden every feeling of conscience, to place a man long habituated to it in a state without hope, as it was without God in the world? The nature of the crime for which Jolin was committed to prison, was such as to increase the general horror towards him. This was exhibited by the crowd, in the streets, on the occasion of his trial; so that it seemed to be of him, as is expressed in the emphatic language of the Prophet, "None eye pitied him, to have compassion upon him; but he was cast out, to the loathing of his person." Yet out of this state it pleased God to call him. It is true there were mitigating circumstances in his case which he might very naturally have urged to extenuate the enormity of his offence; as the exceeding badness of his education, the continual discord of his father's family, and the state of intoxication in which he was when he unintentionally committed the crime: but these points were scarcely alluded to by him in his private conversations, so completely was the conviction established in his mind that he had fallen into sin by the wilfulness of his own heart; that he had destroyed himself, and that to a greater depth of transgression he could scarcely have reached.

After Jolin had been lodged in gaol, he was visited by a very respectable relative, Mr. Pinel, a member of the Methodist church. He made this visit, as he himself testified, without the hope of any spiritual benefit. He, however,

desired to relieve his temporal necessities, and to afford him all the comfort in his power. He found the poor culprit in a most pitiable state. Overwhelmed and stunned by his situation, he was lying on a heap of straw, and appeared like one who had no hope to look to in this world or the next. Mr. Pinel said to him, "Young man, I think both your body and your soul are in great danger." Jolin did not answer, but sobbed excessively. He then procured for him a bed, and some comfortable clothing, and put into his hands a French Testament. Soon after, as there was at that time no chaplain regularly appointed to the gaol, Jolin was visited by the curate of the parish, M. Folle. After some days M. Folle's great occupation in his ministry made him transfer this important and interesting charge to the Rev. W. C. Hall, a young clergyman residing in the island, who took the more immediate care of him, watched over, and instructed, and finally attended him through the dark valley of the shadow of death, till he reached, as I doubt not, the portal of the heavenly abode. Meanwhile the Testament was not neglected by Jolin. He had read it nearly through; but apparently without understanding the nature of the message which it was designed to convey. His mind, however, was no doubt gradually preparing by the Holy Spirit to receive the instruction which He was about fully to impart to it. On the 22d of September, about ten days before his execution, Jolin was visited by Mr. Hall and another clergyman. He was then sitting in his bed, and looking as wretched as might be expected under the circumstances in which he was placed; as Mr. Pinel had stated, "without hope for this world or the next." They immediately entered upon the object of their visit, and spoke to him of the nature of his offence; of the sin of murder, as condemned by the law of God, and aggravated

in his case, because committed against a parent; of its sentence in the judgment of men, and its heinousness in the sight of God. They pointed out to him, that, awful as is man's sentence against this crime, how little consideration was due to this in comparison with the condemnation which the law of God pronounced; and that this condemnation had passed upon him, and that the execution of its sentence of eternal death would be inflicted if he did not repent, and seek help and pardon through Jesus Christ. All this was manifest, for it was written in the word of God that murderers should have their part in the lake which burneth with fire and brimstone (Rev. xxi. 8); that drunkards should not inherit the kingdom of God (1 Cor. vi. 10); and this condemnation it was also pointed out, not only extended to these crimes, but to that of the general alienation of the heart from God; it was the portion of all sinners; "The wages of sin is death." (Rom. vi. 23.) One point appeared particularly to produce the deepest sensation of pain in this young man's mind: this was the representation of the conduct of God towards him in reference to his father; that whilst that unhappy man had been cut off and sent almost without warning, with all his sins rife upon him, before the Judge who will deal with every man according to his works, he, the murderer, had been spared, and brought into a prison, where he had opportunity given him to reflect upon his state, to seek for pardon, and where the promise of salvation was open to him if he would turn and seek it. The cry of "Oh my father, my poor father!" mingled with his sobs on that occasion. Although Jolin's crime was so palpable, and he confessed it in the clearest manner, yet it was committed so unconsciously to himself, and he had seen no traces of it except in what others told him, that the whole seemed like a dream; and the deed itself

with its appalling circumstances, were not likely to fasten themselves on his mind as if it had been premeditated, or as if he had been in full possession of his understanding, or as if he, which he himself wished, had seen his father's murdered corpse. However, this circumstance afterwards appeared to turn out to his advantage. It prevented him from fixing his thoughts exclusively on a particular sin; and he was thus less hindered in seeing the sinfulness of *all his* nature and habits, and learning that lesson which it is often so difficult to comprehend, that we are not less condemned by the law of God for all our sins, and our alienation from him, than for any one or more great offences which we may have committed. Not that this state of mind in Jolin prevented him from coming to the deepest sense of his own particular offence; for as he learned more thoroughly to understand the nature of sin in general, his feeling for his own crime more deeply penetrated in his mind. One other subject seemed to produce in him the paroxysm which the mention of his father had done: this was the sin of intemperance, which had, as I have before remarked, been the immediate cause of his crime. Mr. Hall, thinking that he might be suffering from the cold, fixed as he was in a large stone-chamber, of which the window was usually open, guarded him against seeking to mitigate his discomfort by drinking. At the mention of this, he went off again into expressions of horror at such a possibility in his tremendous circumstances, and of determination that, should he ever have the opportunity, he would never again be guilty of this offence. Yet, as Mr. Hall observes, were his resolutions expressed as if he were smarting under the penalty of his crime; not as if conscious of his own inability to keep the engagement which he was entering into. He spoke as a man strong in his own strength, and as yet unacquainted with the perfect weakness of that

determination which is not taken in dependence upon the power of God. On the point of again falling into the sins of which he had repented, three distinct states were noticed in Jolin's case before his execution. At first, as at this visit, he was fully confident that if he were once more to be set at liberty he should never again become intoxicated. Afterwards, when he came to discover the exceeding weakness of his nature, he dreaded the possibility of his life being accorded to him, lest he should again fall into temptation. And lastly, he learned to believe, that, having cast himself entirely upon Divine grace, and therefore, using those means of watchfulness and prayer which the word of God prescribes, he needed not fear, if he were called again to life, the temptation of drinking, or, if brought to the scaffold, the trials of that afflicting scene. That the blessing of God attended upon the last state of mind, is proved by the courage, nay, the humble cheerfulness, with which he met his melancholy end. On the occasion of this visit, the fifty-first Psalm was pointed out to him. It was in the Prayer-book version, as there was no Bible at hand. This Psalm, so remarkably calculated to meet the experience of a man feeling deeply his sins, and more particularly of one implicated as he was in such a variety of vice, struck his attention very deeply; and the more so when the next day it was read to him in the Bible translation, and its chief points expounded to him. He learned a great portion of this Psalm by heart: it was nearly the last portion of Scripture that he repeated; and it became one of the subjects of his meditation during the long nights in which he was shut up alone. The next day, the twenty-third, two or three passages of Scripture were introduced to his notice; besides which the more particular view of the general nature of sin which had before been explained was reviewed, and considered in

some of its different bearings. He was taught, that sin is the defilement of the whole heart; that the other sins of his life, and even the sins of his youth, brought him just as much into condemnation before a holy God as his great crime; that eternal death was the wages of every transgression of the Divine law; and that real repentance unto life required not only a feeling of sorrow for one sin, but for every sin, yea, for sin itself, as an offence against the Almighty. The promises of God to the chief of sinners were then pointed out to him from Isa. i. 18, lv. 6, 7. The former of these passages remained fixed in his memory, and was a continual source of consolation to his mind. He now began to feel that his sins were as scarlet, and to desire earnestly to be pardoned. Two other passages were at that time referred to, and a good deal dwelt upon. The first of these was John iii. 14—17, and its application to the history of the serpent in the wilderness, Num. xxi. 5—9. From this passage it was pointed out to him, that, as Moses lifted up the serpent in the wilderness, so was the Son of Man lifted up; and as the Israelites were commanded to look at the serpent for their cure, so we are commanded to believe in the power of Jesus Christ's atoning blood: and moreover, as this people, if they had rather chosen to trust to other remedies, or had refused to look at the brazen serpent, or had spent their time in mourning over their maladies instead of doing as they were commanded, would never have been healed; so the sinner has no other remedy but Jesus Christ. If he will not come to him, he cannot have life; and it is not enough to think upon his sins, and to mourn over their malignity, if he does not draw near to Christ, and cast himself at his feet as a poor helpless sinner. One other important lesson was also gathered from this subject;—namely, that “if a serpent had bitten any man, when he beheld

the serpent of brass he lived;" and in like manner, "Whoever believeth on Jesus Christ shall not perish, but have eternal life." Jolin was thus instructed in the mode of pardon before God, through the merits of Jesus Christ, and in the efficacy of this remedy, the universality of it to all that believe, and the nature of faith, the means by which it can alone be appropriated.

The last passage referred to was the history of the scape goat, contained in Lev. xvi. In this history we find that Aaron, whilst the people afflicted their souls (ver. 29), laid both his hands on the head of the live goat, and confessed on him all the iniquities of the children of Israel, and all their transgressions, putting them upon the head of the goat, and that the goat bore away with him all their iniquities into a land not inhabited. The illustration and the application of this subject to Jolin's own case were then pointed out. He was told that the people's "afflicting their soul" denoted the state in which every sinner must present himself before God; for it is the broken and the contrite heart which God will not despise: the "confession of sin" on the head of the goat pointed out the first and necessary duty of the returning penitent; for "if we say that we have no sin we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sin:" the laying the sins upon the head of the goat exhibited the act of faith by which the condemnation of the sinner is transferred to his atoning sacrifice; and the leading away the goat into the wilderness, the full, perfect, and eternal pardon promised in the Gospel, of every sin to every repenting sinner.

These lessons Jolin seemed to understand, and to apply to his own case. Of this he soon gave abundant proof. The Bible was then marked, and its emphatic words particularly pointed out, so that easy reference might be made to

the important doctrines which had been brought to light. Although Jolin was not a person of uncommon capacity, and although these passages of Scripture seemed to be new to him, yet he apprehended them in a manner which gave just indication that his heart was under the Divine teaching. It is said, Isaiah liv. 18, "All thy children shall be taught of the Lord." This state of Divine teachableness now seemed to have been produced in this poor young man. The power of God had made his heart willing, Ps. cx. 3; and he came very soon to understand the doctrine by which he might be saved. When the will of man is not disposed to submit to God, then every doctrine of the Gospel presents difficulties; one point is unreasonable, another is impossible, a third is useless; but when the mind is taught of God, it is astonishing how soon all these difficulties vanish. The doctrines of the Gospel which seem the most hard to understand and to receive, are at once comprehended. It is like a change from darkness to light; and those very lessons of the sinfulness of our own heart, of the necessary dependance upon Christ, of the nature of faith, of the pleasantness of the pursuits of religion, of the delight attendant upon dwelling with God, are at once received and adopted, and the whole system of Christianity is discovered to be one exactly suited to a sinner's own state. The new view which he gains of religion comes to him as a discovery; and the Bible seems as if it were a revelation to himself. He begins to wonder that others cannot understand it also; forgetting how little time since he himself was in the same state of darkness. But the willingness of heart which is necessary to a right reception of religion, we are every where in Scripture taught, is the gift of the Holy Spirit. "It cometh not of blood," that is, by descent; "nor of the will of the flesh," that is, by our own natural inclination; "nor

of the will of man," that is, by the teaching of others; "but of God." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." We see then how necessary it is that, if any man lack wisdom, he should ask it of God; and so much the more, as God himself declares, Luke xi. 13, his willingness to give his Holy Spirit to them that ask him.

The 24th was the day of Jolin's last trial, at the close of which he was found guilty; and the friends who visited him judged that, after such anxious exertions and suffering, his mind would not be in a state to admit the quiet intercourse which they had desired to have with him. But he had asked them to come and see him, and they accordingly went after the trial. They had expected at all events to find him, on this occasion, in some degree disturbed and agitated in mind; but it was altogether otherwise. The irons to which he was sentenced were put on him in their presence, when they entered the prison. To this, as the consequence of his condemnation, he submitted almost without notice. Indeed, the trial and the condemnation itself seem to have made as little impression upon him as the irons which were put upon him; for it was only by minute and repeated inquiry as to the proceedings of the day that his friendly visitors could get him to give any account of them. His mind seemed absorbed in something else; and what this was, afterwards appeared. His conduct, during his trial, had been remarked by many of his judges as entirely becoming his awful situation. Indeed, his whole frame of mind was now beginning to shew that a new principle was at work in it, and that the great work of regeneration was taking place. In the early part of his confinement, and indeed very recently, he had wished, as he might naturally, for his escape; and his cry to his advocate

had been, "Save me from the gallows;" but at this period, the desire that his life might be spared seemed to be taken away from him in a most astonishing degree. It was not so with the very zealous and able advocate to whom his cause had been committed, and who very properly continued to the end to urge every plea, and to encourage his client to every effort, by which his punishment might be remitted, or even delayed. His friends too were most kindly anxious on this point; and they even attempted to prove him insane, that they might effect their purpose. Jolin might therefore act by their impulse in his favour, as well as from the instinct which he could not but naturally feel. But to those who visited him about this period, he never once alluded to a desire to escape; but on the contrary, seemed almost always to refer to his sentence without apparent emotion; and towards the end, he appeared to long for, and to be earnest for, its completion. This state of mind was no doubt to be attributed to two causes; in part, to a complete acquaintance with the state of his own case, and that his sentence was sealed by his judges; but much more to his new state of religious feeling; by means of which the importance of every other possession, in comparison with the grand discovery which he had now made, had wonderfully diminished. A friend had given him the second chapter of the Ephesians for his consideration, that he might gain still further views of his state of guilt and defilement, and that he might more clearly trace both the power of Divine grace by which the sinner is quickened, and the bright prospect placed before those who have returned to the Shepherd and Bishop of the soul. The conversation of this day led to the subjects contained in this chapter; and more particularly to the impossibility of man's pardon, but by the free grace of God, procured for us by the death of our Lord Jesus Christ. In

the midst of a statement of the difficulties in the way of salvation, by any natural power we possess, the evil of our heart, the weakness of our best endeavours, and the defilement of our services, Jolin remarked, "*I must put off my sins.*" It was asked, what he meant by putting off his sins. His answer manifested at once the simple, but clear, manner in which he had received the Scripture illustration which had been pointed out to him the day before, and was truly gladdening to the feeling of his visitors: "Did you not tell me yesterday about the live goat on whose head the sins were laid?" The application of the type of the scape-goat had thus been made by him to his own state; and he had arrived at the conviction, that whatever might have been his sins, and whatever were his hindrances, he was permitted to "put them all off," upon that great all-sufficient atonement, the Lamb of God, which taketh away the sins of the world. He had thus been enabled to feel his burden, to bring it to the cross of Christ; and at once it seemed to have fallen from him at the feet of his Redeemer.

The nature of faith is illustrated in a very interesting manner, by the simple development of it which Jolin now exhibited. The sinfulness of his own state he knew, and felt deeply. He did not, however, seek to excuse himself, or to palliate his offences: he did not think that past services would be any compensation to God; that any circumstance of his life or character would screen him from Almighty wrath; or that by repentance he might be pardoned through the mere mercy of his Heavenly Father. In himself, therefore, he had no ground of hope whatsoever: he was as a debtor who had nothing to pay; as a sick man whose case was desperate: but he felt an assurance that Christ was able to pay his debt, and to cure his disease, and that in his own particular case he

would do it; and he himself did in heart, what the high priest did with his hands, transfer all his sins to the Atonement. Thus he came to feel, not indeed presumptuously, but with great humiliation, all his sins laid upon the Sacrifice; and he was able to substitute in his mind a conviction of the efficacy of the atonement of Christ in the place of his own most grievous burden; and to contemplate the Saviour's mercies instead of his own merited doom as a sinner. The ground of this faith in his mind was an acceptance of the simple testimony of God, that he would blot out his transgressions. He believed in this word of promise, and joy in believing was at once imparted to him. The simplicity with which Jolin received the testimony of God in this instance characterized his religious experience during the whole of his remaining course. The Scriptures were as a message of God to his soul. He received them as feeling there could be no doubt but every word of them was true. I often, said Mr. Hall, in the after part of his history, tried to persuade him that it was, naturally speaking, an incredible thing that God should have come in the flesh and atone for sin. But he always said that he believed it, because it was so written in the book which is the truth.

I have before noticed the indifference which Jolin appeared to feel to outward circumstances; I have yet to observe another point connected with it in this day's visit, which was the brightness and almost cheerfulness of aspect which his manner and countenance gradually assumed. In the period before his condemnation, his downcast look and general air of wretchedness might have betokened a state of despair; but now he lifted up his head, and even his voice seemed to have changed its tone. This surprising change was observed by others. M. Hammond, Jolin's advocate, told M. Durell, as he himself has recorded it in a tract which

he published on the trial and execution, that when he saw the prisoner on the 27th of September, he found him "in really a distracted state, torn by every conflicting passion, and all his faculties hurried by the unutterable anguish of remorse. The dread of death was uppermost in his thoughts; and there was nothing to which he would not have submitted to avoid capital punishment: but when he saw him again on the evening of the 26th, he was astonished at the sudden and rapid change which had taken place in him: he was calm, placid, and resigned; he hoped that God had accepted his repentance; [this was probably not his own phrase, but Mr. Hammond's impression of what he said;] and he had not one wish to live. I then," continues Mr. Durell, "mentioned to Mr. Hammond, that I had found him exactly in that state on my first visit (the 26th), which had preceded his own only by a few hours." He adds, "The opinion of an impartial and enlightened man, like Mr. Hammond, was certainly very important: but M. de Quetteville, the mayor of the town, and other laymen of the highest respectability, who had formerly known the prisoner, had been equally struck with that great and salutary change. From a comparison of dates," adds Mr. Durell, "I am inclined to believe, that his change must not only have been rapid, but that his heart must have been almost as instantaneously and as miraculously touched as that of the penitent malefactor in the Gospel." Now how was this wonderful change to be accounted for? We read in Acts xvi. 34, that when the keeper of the prison in Philippi had received the Apostle's message, "Believe on the Lord Jesus Christ, and thou shalt be saved;" that he took them the *same hour of the night*, and "rejoiced, believing in God." It was perhaps precisely this very feeling of joy which Jolin now experienced; a joy which, however rapidly it entered into the mind,

yet necessarily arising from a clear, full, well-grounded belief in the doctrine of justification by faith. This doctrine, which is promised (Rom. v. 1) to give "peace with God;" is always (verse 5) attended with an experience of "the love of God shed abroad in the heart by the Holy Ghost." It is the removal of the dependence for salvation from man's miserable confidences, and the fixing it on the sure foundation of the Saviour's merits, which gives real peace and joy in religion. Every previous conviction only brings the mind into bondage, and it may be into misery; but this is the "joyful sound," which when the sinner hears, he walks at once "in the light of God's countenance." Whilst men remain unexperienced in the efficacy of the Cross of Christ, however deeply they may feel their own sins, and however they may labour in good works, they cannot obtain peace, because in an honest examination of themselves they still find enough to condemn. But joy in believing is the point of union with Christ; and the more entirely the Christian is enabled to renounce every work in the way of merit, and to believe in him that justifieth the ungodly, is he enabled to enter into the Apostle's direction, "Rejoice in the Lord always; and again I say, Rejoice."

On the 25th, he narrated to his visiter the whole history of his melancholy life; his difficulties and discomfords, arising, not so much from others, as from his own sinful wilful heart. Like so many other young persons, he had chosen to take the way of pleasure and of folly, instead of that which many circumstances had led him to see was a happier as it was a safer course. It is indeed true, that his parents were not in a state to check him in his proceedings; but he seems to have had at many intervals those convictions of conscience which were sufficient to have guarded him from the transgressions into

which he fell, and even to have guided him to seek the paths of religion. His unrestrained immoral education, however, came in aid of his natural self-will, and soon prevailed in establishing a character given up to those vices which led to his ruin. The workings of his conscience had been chiefly in the painful apprehensions which he gained of his state of sin. The remembrance of a life of sin St. Paul strikingly describes in Romans vi. 21, where he says, "What *fruit* had ye then in those things of which ye are now *ashamed*; for the end of those things is *death*." Jolin seemed in a certain measure, to have felt this, but without its bringing him to a resolution of turning to God. His state had been, as he himself described it, at times miserable and wretched; but drinking had quickly driven away this view of himself, and he soon returned again to his mad career. He observed to Mr. Durell, that since 1823 he had not seen one happy week.—There are two things to observe on this feeling of the evil of sin, as it was felt in his unconverted state by Jolin. Until the Spirit of God has enlightened the heart sin does not by any means, in all cases, appear as it invariably does to the renewed heart, or as it did to Jolin, a grievous burden. The life of many wretched sinners is one course of prosperity. They are described in the seventy-third Psalm as passing from their cradles to their graves without one source of grief or one apprehension of death. The Bible, however, teaches, that such a state of unmixed prosperity is the most dangerous in which a man can be placed; that the sinner, when thus left alone of God, is on that very slippery point from which he will fall to his eternal ruin. On the contrary, whom the Lord loveth he chastiseth; and those whom he brings to a crown of glory, he leads through much tribulation. Ministers cannot, therefore, always press upon their ungodly hearers the con-

viction of their own feelings of the misery of sin, because sin does not in this life uniformly prove itself so miserable. It is, indeed, a state which comes as short of the real spiritual happiness of the true Christian, as darkness does of light; but in itself it often affords a very unmixed portion of worldly or sensual indulgence, satisfactory to the unrenewed heart, nor indeed does this leave the sinner till his condemnation begins, and the door of hope is shut against him for ever. Another observation arising from Jolin's feeling of wretchedness in his former state, is, that the mere sense of horror at the pain of sin, or the consideration of its consequences, will not, unassisted by the Spirit of God, produce the real repentance which the Gospel requires. It is true, the compunctions of conscience, like the afflictions of life, are means very often used to bring the sinner to that state of mind in which he is prepared to receive the doctrines of the Gospel. Yet, in how many cases do we find men only wounded, and not brought under the sentence of death by the power of the law; only stunned, and not really affected by the deepest distresses of life. Thus we learn that it is not one dispensation of Providence or another, as it is not one situation in life or another, which necessarily brings men to that knowledge and faith which is needful for salvation. It is true, that God does bless the endeavours of the willing mind whenever he sees them; but the mind is not necessarily made willing because it suffers, any more than a child is necessarily made more compliant by the punishment which is inflicted. A man may therefore very easily feel all the waves and the billows of sorrow flow over him, yet not have his heart touched with one single feeling of real religion. For this he must be born of the Spirit, he must be quickened by the power of God, he must have an entirely different sense imparted to him from the

mere feeling of the misery of an evil course, or the afflictions of life; he must be convinced of the condemning power of sin, of his own desperate state in the sight of God, of the need of that sacrifice which the Saviour has wrought out, before that good work is really begun which, it is promised, shall be carried on till the day of Jesus Christ. So far, then, from the common notion, that the sufferings of our life will atone for its offences, those sufferings have no connexion whatever with our state hereafter, except as they may have been a means of bringing us to seek that sacrifice by whom alone any of our sins can be pardoned.

(To be concluded in our next Number.)

FAMILY SERMONS.—No. CCLXIII.

THE DISTINCTIVE TOKENS OF CHRISTIAN COMMUNION*.

Phil. iii. 3.—*We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*

It is an unspeakable blessing, that amidst the restlessness and passion

* The following discourse is from the pen of the Right Reverend the Lord Bishop of Winchester, being, with only the omission of a few local references, the sermon delivered by his lordship at the recent consecration of St. James's Chapel, Clapham. It was not originally designed for publication; but his lordship having allowed a small edition to be printed to meet the earnest desires of those who heard it and wished to possess copies of it, we have obtained his lordship's obliging permission to adopt it as a Family Sermon. How admirably it is calculated for spiritual edification, it were better for our readers to discover, than besitting for us to premise. We have the greater pleasure in presenting it for their instruction, because having laid before them the substance of his lordship's recent Charge, which, from circumstances, was of necessity chiefly conversant with important matters of episcopal regimen and supervision, we are

and fermentation of men's spirits which characterise the present age; it is also distinguished for an increase in the external means of grace, which, however far from being commensurate with the wants of a rapidly increasing people, is yet inconceivably greater than the most sanguine hopes of our forefathers could have dared to anticipate. New edifices, dedicated to the glory of God—the enlargement of the ancient fabrics—increased attention to the accommodation of the poor—Bibles circulated with a zeal unparalleled—pious books and tracts lending their aid to awaken the dormant conscience, or strengthen some holy conviction—religious societies for promoting, in the most efficient manner, every conceivable object connected with the salvation of man—the facilities for instruction in the principles of our faith afforded to adults, children, and infants—the increased, and, blessed be God, the increasing spiritual strength of the clergy of our church—the many Christian men who are doing the work of Evangelists, in their several spheres, at home and abroad, in simple reliance on the promise that God will be always with them—the beautiful feet of the messengers of the Gospel of peace in lands which before had not so much as known the name of Christ, or heard whether there was any Holy Ghost—these are amongst the signs of the times on which the mind of him will most love to dwell who is looking for that blessed period when the Lord shall accomplish the number

thus enabled to place side by side with it a discourse from the same pen, of a directly pastoral and spiritual character. We find in the writings of St. Paul whole chapters devoted to the details of ecclesiastical regulation and discipline, followed by others immediately relating to points of doctrine, subjects of self-examination, or the hopes, the consolations, and the duties of the individual believer. Both are necessary in due time and place, and with judicious mixture; a point of some importance to be kept in mind, especially in composing or perusing what are called "occasional sermons."

of his elect, and when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

But, brethren, amidst all this prodigality of outward means, let us look inwardly into the spirit of our own hearts. A great and strong wind is abroad—but the Lord is not in the wind. An earthquake is shaking the nations—but the Lord is not in the earthquake. After the earthquake comes a fire—but the Lord is not in the fire. He is in the still small voice. Are we listening for its sound? Are our ears attentively watching for its warnings? Are our hearts prepared to obey its bid-dings? We have opportunities of meeting in many a visible temple, made with hands: is the Divine Spirit present with us there? and do we open the door, that he may come in and sup with us? We stand reverently as on holy ground, and kneel in lowliness of outward obeisance as in the immediate presence of God: are our souls melted into holy love, and our hearts touched with a live coal from the true altar? We dedicate temples to the Lord—has the temple of the heart been swept and garnished, and made meet for the entrance of the Holy Spirit? We shew much love in outward seeming—love for God's honour and glory—love for the best interests of our fellow-men,—has our love burned inwardly, as well as in the world's sight? Has our zeal led us to cast out first from our own hearts, in the strength of God, those evil affections which war against the soul? Has our desire to sit in the sanctuary of God, and to be numbered amongst his people, led us to seek him through Christ, and to worship in spirit and truth? Do we exhibit those characteristic marks of the members of God's proper church, on which St. Paul lays so much stress in the text? "We are the circumcision," he writes to his beloved converts, "the saints at Philippi," "which worship God in the spirit, and rejoice in

Christ Jesus, and have no confidence in the flesh."

May that blessed Spirit which dictated to the Apostle these distinctive tokens of Christian communion, dispose our hearts by his grace to take a right view of the scriptural evidences of our faith, and to apply them personally by serious and searching self-examination, to our own individual cases! The text mentions three particulars:—

I. "We are the circumcision, which worship God in the spirit." How much of meaning is condensed in this forcible and comprehensive expression! What closeness of walk with God does it denote! What intense devotedness of body, soul, and spirit! How much of deadness to the world and indifference to all those earthly objects of attraction on which so many make fatal shipwreck of their faith! How much of entire surrender of the natural will to the leadings of Divine grace! How earnest a pursuit of the things which belong to the eternal peace of the soul! What a postponement of other cares to secure the one thing needful! What spiritual-mindedness, and longing desire to be freed from the bondage of corruption, and from all those worldly thoughts which weaken or divide the affections, and remind us daily of that humiliating truth, that the natural man is enmity against God!

I know not, indeed, in what passage of Scripture I can find a more expressive outline of the Christian character than is conveyed in this single sentence to the mind's eye. It sketches at one stroke the portrait of the man of God. Contrast him with the Jew, seeking year after year, in his observance of the painful ordinances of the Mosaic ritual, to catch a glimpse as it were of better things to come, through the veils and shadows of the ceremonial law. Contrast him with the heathen, erecting an altar to the unknown God, sacrificing their sons and their daughters to devils, "changing the glory of the incorruptible God into

an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, changing the truth of God into a lie, and worshipping and serving the creature more than the Creator." Or contrast him with the fool that saith in his heart, there is no God; or with the man of the world, earthly, sensual, devilish, whose heart is where his treasure is; or with the nominal professor, who saith with his lips Lord, Lord, and makes a dull and cold and formal subscription with his hand to truths which he virtually denies in thought, word, and action; or with the lukewarm and unstable, who are neither hot nor cold, wavering to and fro, and carried about with every wind of doctrine. The worshipper in the Spirit has nothing in common with such characters. Where they hear no sound, the voice of God is in his ears. Where they see no handwriting, the scroll and the record of the Divine law are fixed indelibly before his eyes. Where they walk as in a vain shadow, he is conscious of a rod and staff which comfort him, and feels those everlasting arms which are spread out for the support and stay of those who have placed their foundations upon the Rock of ages.

The worshipper in the spirit seeks all from God, refers all to him, enjoys all with him, bears all by him. Is his lot a happy one, as men count happiness? He gives God the glory, and uses his blessings as not abusing them; as a loan from the Lord, not as a property of his own. Is he afflicted? Like Hezekiah, he spreads his letter before his God; and none of these things move him, for the hope of the joy that is set before him. Is he debarred from coming into the house of the Lord, and deprived of the privilege of taking sweet counsel with them that make their common supplications with one accord to the Throne of Grace? He sets up his altar in his closet, and prays to his Father which is in secret, and worships there in unseen but not unaccepted devotion, him

whom the heaven of heavens cannot contain, much less a house that man has builded. Whatever he is, wherever he is, however employed, his life is a life of prayer; his days are those of a pilgrim seeking another and better country; his wishes are formed in submission to God's will, and in acquiescence to his sovereign disposal of events; his thoughts are ascending heavenward; his actions are done under a deep sense of accountability; his heart, although disciplined into the patient waiting for Christ, is longing to be with him, which is far better.

My brethren, is it thus with you? Are you like-minded with such a worshipper in spirit? Is there within you an evidence of the indwelling grace of God renewing your changed hearts; purifying your affections day by day; lessening that weight of corruption which cleaves so intimately to our fallen nature, and making you abundantly fruitful in every good word and work? If so, may he who has begun this good work, go on unto the end! If otherwise, may he send his angel of mercy to stir the waters, that you may wash and be clean! May he break the heart of stone, that you may be converted and live!

II. I turn, secondly, to the next clause of the text: "We are the circumcision which rejoice in Christ Jesus."

Such a test of true discipleship must sound strangely in the ears of those to whom Christ is not precious. They who see no beauty in him that they should desire him, can know little of the "joy of their Lord." They cannot understand or feel what it is to "rejoice in Christ Jesus."

Is there one here who is in this unhappy case; who goes into God's house as his people goeth, and sits and kneels before him a seeming worshipper, but knowing nothing of that holy joy with which the heart of the believer overflows when he thinks on his Master's manifold mercies? My brother, let me be-

speech you to ask of one of those men of God whose humble walk and spiritual deportment, and whose happy yet chastened cheerfulness denote them to have tasted of that peace which passeth all understanding, what the Apostle means when he speaks of rejoicing in Christ Jesus. He will tell you that these are not vain words, but a precious reality; not an unintelligible and vague sentiment, but an actual and heartfelt and palpable truth. He will tell you that this rejoicing springs from so deeply-rooted a source, that it is independent of all the ordinary contingencies of life; that it makes all these light afflictions, which are but for a moment, to vanish before it; that it causes those who sow in tears to reap in joy; that it turns that heaviness which may endure for a night into that abiding and solid joy which cometh in the morning. Is there not a cause, he will ask in his turn, for the glorying of those that seek the Lord, and draw water with joy out of the wells of salvation?

Yes, brethren, of all the believer's privileges, there is none so dear to him as his power of rejoicing in Christ Jesus. Nay, not only that he is able, but that he is bidden to use this enjoyment. "Rejoice in the Lord alway; and again I say, Rejoice." And well may he obey the bidding. He has felt the bitterness of a state of sin, and well may he rejoice in Him who has gratuitously freed him from a condition of such utter ruin. He has cried out with St. Paul, "O wretched man that I am, who shall deliver me from the body of this death?"—and gladly will he unite with the same Apostle in his exclamation of praise, "I thank God, through Jesus Christ our Lord."

I apprehend there can be no doubt that the measure of this rejoicing will be in proportion to the estimate at which we value salvation. To whom much is forgiven, the same loveth much. Our sense of obligations to our benefactor will

depend upon our sense of benefits received. The more galling the bondage from which the captive is rescued, the more lively his gratitude towards his deliverer. The more trackless the desert in which the pilgrim wanders, the greater his debt towards the friendly hand which furnishes him with a clue of escape. Intolerable would be the yoke of sin, had there not been one who has trodden the wine-press alone, and himself borne our iniquities. Hopeless would be our journeying through the wilderness of the world, had not a star in the east arisen to guide us to our home. Take away the atonement, and man would go on his way as one who labours and is heavy laden, bowed even to the ground with the grievous burthen of sin. But now that the cross has been lifted up, the sacrifice once offered, the required ransom paid, what shall stop those who are of the true circumcision from rejoicing in Christ Jesus? What shall prevent those who have been redeemed by the precious blood of the Lamb, from singing the praises of their Divine Redeemer? What shall rob them of their joy in believing? Shall the world? No, brethren; for this is the victory that overcometh the world, even our faith. Shall temptations from without or from within? No, brethren; for the grace of their Master is sufficient for them. Shall the remaining corruptions which beset us in the flesh? Not so; for there will be many a prayer for a more abundant ministration of the power of the Spirit to lift up the hands which hang down, and the feeble knees. Shall business, or pleasure, or cares, or passions, or earthly joys, or the trials and afflictions of life? Nay, in all these things they are more than conquerors through Christ who loved them. Amidst them all they may hold on their course, happy in the badge of their profession, glorying in the name of their Redeemer, rejoicing in Christ Jesus.

How different is this joyful exultation in the completeness of our Saviour's sacrifice, from that lifeless and inadequate feeling of obligation—that low estimate of the price at which souls were redeemed, which too often chills our services, and debases our worship! How different the languid and half-reluctant acknowledgment which falls from the lips of the formalist or the self-righteous, from that burst of lively gratitude, that unequivocal language of heartfelt joy, which flows unrestrained from the mouth of the penitent and believing Christian. He cannot be silent if he would—for out of the abundance of his heart his mouth must speak. Neither would he be silent, for it is a part of his joy to tell of the things which his Saviour has done for his soul, that others may come and partake of the same grace. He pities those whose pride, or whose blindness, or whose prejudice, or whose error is robbing them of so dear a blessing; and, like Paul, he earnestly longs that his brethren may “fulfil his joy, being like-minded, having the same love, being of one accord, of one mind.” He prays that they may be brought into that happy fellowship with the Son of God, which is to himself the source of his rejoicing in Christ Jesus.

Try yourselves again, brethren, by this test. Have you joy, as well as hope, in believing? Is the very name of Christ Jesus dear to you? Is your rejoicing in him such as indicates your belief that there is salvation in none other? Is your heart full of the theme of Divine love—of the graciousness of the Gospel—of the fitness of its free mercies to your case—of its power to satisfy the largest desires which the soul of man can conceive? God grant that there may be an inward witness within the breast of each, responding, in the words of holy Mary, “My spirit hath rejoiced in God my Saviour.”

III. The last test of a true member of Christ's church on which the Apostle dwells, is not less significant than those which have been hitherto considered—“We are the circumcision which.....have no confidence in the flesh.”

The man of the world naturally has confidence in the flesh. He flies to his own gods and idols for their help. Either he makes gold his confidence, and trusts in uncertain riches; or he looks no further than to his own exertions, or relies on his earthly friends for their countenance and succour. He has but one resource, whether in temporal or spiritual things; he leans alike in both on an arm of flesh. Does he need comfort under the distresses of life, when some right hand or right eye is taken away? when the wife of his bosom, or the child of his hopes and of his ambition is cut off as the flower? He looks to the creature for consolations which come from God alone—he seeks for distractions—he courts forgetfulness—he throws himself into the lap of pleasure, or he hurries from business to business, or from one worldly friend to another, until he is constrained to exclaim, in the bitterness of his heart, “Miserable comforters are ye all!” Does he feel some inward misgivings as to the safety of his soul in futurity, and ask himself what answer he shall give in the day of his visitation? He trusts in his own goodness or repentance to recommend him to the Divine favour. Some proud answer rises to his lips—“God, I thank thee, that I am not as other men are!” Some vague and undefined notions of mercy lull his fears—his present resolutions, his promises for the future, his redeeming virtues, his peculiar temptations, his innate passions, and all those other wretched subterfuges by which Satan cheats the deceived heart of man to its ruin, rise into his mind in palliation; and he stands before his Judge in

all the nakedness of his natural destitution—a creature putting his confidence in the flesh.

It is far otherwise with the man of God. He relies not on circumcision—not on the ordinances of the law—not on the privileges of his calling—not on the prerogative of communion with a visible church—not on adventitious extraction or formal distinctions—not on any of the externals of a religious profession—not on works done in the flesh—not on any thing, but on Christ himself, and him crucified. To the free mercy of the Father, in Christ Jesus, he trusts for every blessing. On the sufficiency of his Saviour's sacrifice he implicitly rests his hope of acceptance with God. From no other source than the power of the Holy Spirit, does he seek that efficacious grace which shall change his heart, and renew him day by day, and bring every thought into captivity to the obedience of Christ. Having felt his ignorance, his sinfulness, his corrupt nature, his enslaved condition, Christ Jesus is made unto him wisdom, and righteousness, and sanctification, and redemption. Nay, such is his jealousy for his Redeemer's honour, that he watches lest in one sense he make any part of his own inward change or Christian feelings his flesh. Repentance is not his flesh—prayer is not his flesh—grace itself is not his flesh—he has no confidence in any thing save only in the cross of our Lord Jesus Christ.

Here, then, brethren, let us pause, and bring this whole matter home to our own bosoms and consciences. Are there any here against whom when they repair to the house of God the holy place may testify to the formality of their worship, and the very stones of the temple cry out, Is there not a lie in thy right hand? O let me affectionately remind them of the heavy guilt of those who make the very means of grace which God

vouchsafes to man as a provision of mercy, an occasion of falling. They were the murderers of Christ who bent the knee and bowed the head before him in seeming acknowledgment of his kingly rule, but in real derision of his pretensions. You are not less his enemies, if the only evidence of your friendship with him be found in the mockery of a nominal profession. Consider the purposes to which the house of God is sacred—prayer and praise. Prayer emanates from a sense of want, and a consciousness of dependence. Can there be prayer, for instance, for deliverance from the penalty and power of sin, unless there be a previous feeling that sin is a burthen from which man cannot relieve himself, and that its wages is death? Can there be prayer for the Spirit of God which helpeth our infirmities, from one who feels not that the reed on which he leans is broken, that the foundation on which he builds is sandy, who says with the Laodicean, “I am rich, and increased with goods, and have need of nothing?” Praise springs from a sense of mercies received, and benefits conferred. It is the natural language of the captive to his Deliverer—of the ransomed to his Purchaser—of the benefited to his Benefactor—of the forgiven criminal to his pardoning Judge. Praise cannot flow from a heart that has acknowledged no favour—has known no act of grace—has been warmed by no gratitude—has been melted by no love. Judge yourselves, then, brethren, whether ye be in the faith. Examine into your own state. Commune with your own hearts, and try their temper and spirit. Call to mind that it is written, “Circumcision is that of the heart, in the spirit, and not in the letter.” In Christ Jesus “neither circumcision availeth any thing, nor uncircumcision, but a new creature.” The Gospel tells you, that the temple of the Lord is neither here nor there, but in the heart—within us—where

the Spirit comes in, and takes up his abode, and makes it his rest forever, for he has a delight therein. O rest not day nor night until this spiritual house be built within you, and you become as lively stones in that glorious church where the stone which the builders refused is the head of the corner.

Lastly, are there any here who answer to the blessed description given of believers in the text—who are worshipping “God in the spirit, and rejoicing in Christ Jesus, and have no confidence in the flesh?” See that ye run well the remainder of your race. Be filled with all joy in believing, and greatly rejoice in the Lord; not in a spirit of pride, and self-complacency, and self-righteousness; but with a humble walk, and with continued watchfulness, and constant prayer. Use the means of grace as not abusing them. Cease from man—have no confidence in the flesh. Continue unto the end in single dependence on the free forgiveness offered in Christ. Make him your all in all. Keep your eye steadily fixed on the uplifting of his cross—go on rejoicing exclusively in Christ Jesus. And may he give you the fulness of joy, and that perfect peace which passeth all understanding.

BIBLICAL CRITICISM.

Psalm xlv. 1.

To the Editor of the Christian Observer.

IN the first verse of Psalm xlv. the Psalmist says, “My heart is inditing a good matter: I speak of the things which I have made touching the King; my tongue [there is no verb in the original] the pen of a ready writer.” Our translator supplies the verb “is;” but would not the original equally allow the substitution of another—“asks?” To compare the celerity of speech to that of rapid writing, is not an augmentation, but a diminution: even slow oral delivery would be swifter than

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the pen of a ready writer, especially in the rude state of writing in those days. But the substitution of “asks” magnifies the idea: “My heart is overflowing with a good matter: I would give expression to my thoughts; let them not be lost: give me the pen of a ready writer, to seize the glowing accents as they issue from my lips.”

QUESTOR.

NOTE ON JER. xvii. 13.

To the Editor of the Christian Observer.

I FIND in my common-place book a memorandum, taken from Harmer, in which that annotator illustrates the phrase, “They that depart from me shall be written in the earth,” by an extract from Peter de la Valle’s remarks upon India: “I beheld children writing their lessons with their fingers on the ground, the pavement being for that purpose strewed with very fine sand. When the pavement was full, they put the writing out; and, if need were, strewed new sand from the little heap they had before them, wherewith to write further.” Harmer thinks that Jeremiah must have had this temporary way of writing in his mind, as contrasted with permanent documents; as Psalm lxix. 28, Ezek. xiii. 9. It is a curious illustration of the perpetuity of oriental customs, that children were probably taught writing in the days of Jeremiah, just as Dr. Bell more recently, and De la Valle long ago, found them taught in India. The only wonder is, that this useful and economical practice was not imported into Europe till the present century.

B. L.

TYPE AND ALLEGORY.

To the Editor of the Christian Observer.

THE Bishop of Peterborough’s statement respecting types, in your last

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Number, is perhaps nearly as correct a view as we can obtain of the matter. Confusion arises in the minds of some persons, by not distinguishing between a type and an allegory. A type is a divinely intended representation; but an allegory, in the Apostle Paul's sense, is rather, I presume, an accommodated explanation. The Apostle, in his allusion, in the Epistle to the Galatians, to the case of Sarah and Hagar, Isaac and Ishmael, does not say that they were express *types*; but only that their history might be *allegorized* to illustrate his subject. Other passages also, particularly in the Epistle to the Hebrews, may not improperly be thus explained. The rites or customs alluded to were not direct types; but they were analogies which might be fitly adduced to throw light upon other points; though, having been thus pointed out by inspiration, we have an unerring assurance as to the particular instances thus divinely applied; but this is no authority for inventing new illustrations of our own, and finding types, allegories, or symbols, in other cases, which to our imagina-

tion may perhaps appear as striking as those expressly applied in Scripture. We may, without impropriety and with much profit, allegorize or accommodate many of the Old-Testament histories and ceremonies, which it would not be warranted to pronounce expressly typical. In this manner we allow of full scope for spiritual instruction, without the danger of affixing false meanings to God's holy word.

VECTIS.

INQUIRY ON FASTING.

To the Editor of the Christian Observer.

IF some of your correspondents would have the goodness, with your permission, to state what is the duty of Christians with respect to Religious Fasting; and more particularly what is the duty of members of the Church of England, as regards the days of fasting and abstinence noted in the calendar; they would be rendering a useful service, and would oblige

A. CONSTANT AND
ATTACHED READER.

MISCELLANEOUS.

OCCASIONAL STATE PRAYERS.

For the Christian Observer.

WE have now lying before us a unique and most valuable collection of State Prayers, or occasional forms of prayer, issued by authority, from the time of the Reformation down to the last of such documents; namely, the prayer and thanksgiving on his present Majesty's recovery in 1820—about the worst specimen on the whole list.

It is within the knowledge of many of our readers that, during some fifteen or twenty years, the Rev. Dr. Niblock has been endeavouring, at considerable labour and

expense, to collect from every accessible quarter,—from historians, old church chests, public, parsonage, college, and private libraries,—a complete series of the above-mentioned class of ecclesiastical records. His researches have enabled him to amass several hundred forms of prayer or thanksgiving; but many others he has ascertained are still wanting to perfect his collection. He states to us, that he has met with much kind assistance from many of the clergy and laity; though in some instances he has experienced repulses in quarters where he might justly have looked for cordial concurrence. We should hope, that in future his object will

of itself be a sufficient passport to those episcopal and archiepiscopal libraries, in which large bundles of such documents are to be found, often in duplicate, triplicate, or multiplicate copies. We forbear alluding further to this point; except to say generally, in reference to one particular library, that we feel confident that those jealousies, or other causes, which in times past have sometimes barred the select legitimate access of scholars engaged in important ecclesiastical researches to the magnificent collections at Lambeth palace—which are the public property of the church—will not be allowed scope for exercise under the vigilant control of that urbane prelate and eminent scholar who now presides over the province of Canterbury. The want of liberality of communication so often complained of in reference to certain of the libraries of this country, and which renders it far more difficult to procure access to some of our own public literary treasures than to those of the Bishop of Rome or the Grand Seignior of Turkey, is, we are persuaded, an affair of subordinate official dispensation and not of authoritative regulation. There is an intercommunion of scholarship which every true scholar is proud to cherish; and which would render literature, of course under all due precautions, as free as the air we breathe, and, least of all, “giving up to party what was meant for mankind.” Least of all ought librarians to lock up their books; as idle gaolers do their prisoners, to save themselves the trouble of watching their movements.

Dr. Niblock's object in collecting these valuable records, is to publish a complete series of them, and thus “to fill up a chasm in our ecclesiastical documents; to present to the public a volume inferior only to the Liturgy; to revive the too-much forgotten doctrines of the fathers and martyrs of our church; and to form a prayer-book for the family and the closet, applicable to

all the possible circumstances of life.” We trust that he will meet with such respectable patronage for his work as will induce him, in due time, to commit it to press; and thus prevent the possible dissipation of his collection. From the scarcity, and the difficulty of procuring some of the documents, we are not likely to find a second person who will embark anew on the undertaking with the enthusiasm requisite to form a perfect series.

Dr. Niblock having favoured us with the loan of his treasures, we shall lay before our readers a few cursory notices which occur to us on glancing over them.

The immense number of these formularies strikes us at once as a most remarkable contrast to the apathy of modern times. A royal death, birth, or marriage; peace or war; a victory or a defeat; dearth or plenty; fire, plague, or tempest; in short, almost every national occurrence, called forth from our pious forefathers a grateful tribute of praise or deep humiliation and earnest prayer to the infinite Disposer of all events. In some years there were issued by authority not fewer than from five to eight forms of prayer or thanksgiving; during the last ten years we have not had one! Is it that there have been no public mercies or judgments that demanded especial notice at the throne of Divine grace? or is it that, as a nation, God has not been in our thoughts? We do not perceive any similar instance in our annals from the time of the Reformation, except it be from 1728 to 1739, and from 1749 to 1758; during which periods Dr. Niblock has not hitherto discovered any occasional state prayers*. It is not a hopeful omen for the country that the recognition of the power, the providence, the mercies, and the

* Should any of our readers be able to fill up either of these hiatus, Dr. Niblock would be much obliged by their communications directed to him, free of charge, at our publisher's.

judgments of God, is silently sliding from our public proceedings; and that even such important documents as the speeches from the throne to parliament have of late lapsed from the pious models of former years. But we fear that it is too true that, notwithstanding the boasted progress of individual piety among us, we are every year wandering farther from God as a nation. A spirit of latitudinarianism, of scepticism, of infidelity, is afloat, which in all its stages, from pseudo-liberalism to avowed deism, is hostile to that national allegiance to God which our Christian forefathers justly considered their bounden duty, and their strongest bulwark of defence. Who that observes the proceedings of our government and legislature, and listens to the reasons by which even good measures are defended, but must lament to perceive how little homage is paid in our public measures to the authority of God; and how rapidly we are foregoing our claim to be considered in our corporate capacity a nation of Christians. Those who feel most loyally and patriotically, as well as devoutly, will most lament this national declension.

The formularies before us present a curious record of the political and ecclesiastical thermometer of successive generations, from the incipient Reform of the eighth Henry to the present day. We cannot say that modern times gain by the comparison. There is in many of the earlier formularies a pathos, a tenderness of spiritual sentiment, a depth of humility, a spirit of filial access to God in Christ, a substantial embodying of the verities of Christian doctrine, and the mysteries of the Christian life, for which we look in vain in too many later productions. The following, for example, is the first collect in a form of prayer and order of fasting, at the time of the plague, anno 1625 (the first of Charles the First) "for averting God's heavy visitation, and drawing down his bless-

ings upon us and our armies by sea and land." The form comprises, as do many of these forms, a complete service for morning and evening prayer; and was to be used every Wednesday and Friday during the continuance of the visitation. The collect which we are about to quote will shew the spirit of the whole service. We know not where we could find a prayer that exhibits more beautifully the union of deep humility with strong faith; renunciation of self with trust in God. Man cannot be more humbled, or God more exalted. Abasement and hope prevail in turns, or rather co-exist in harmony, by a paradox which only an intimate knowledge of the secrets of true Christianity can solve. The references to the Redeemer are in a tone of holy affection equally opposed to irreverent familiarity, and to mere frigid orthodoxy: and the whole prayer is couched in a spirit of simplicity, and in a style of devout resignation and solemn pleading with God, which strongly resembles the strains of those inspired pages on which it is modelled. How affecting the references to the covenant of Divine mercy of God in Christ! how sublimely elevated above the common-places of modern state prayers!

"O Almighty, most just, and merciful God, we here acknowledge ourselves most unworthy to lift up our eyes unto heaven: for our conscience doth accuse us, and our sins do reprove us. We know also that thou, Lord, being a just Judge, must needs punish the sins of them that transgress thy law. And when we consider and examine all our whole life, we find nothing in ourselves that deserveth any other thing but eternal damnation. But because thou, O Lord, of thy unspeakable mercy, hast commanded us in all our necessities to call only upon Thee; and hast also promised, that thou wilt hear our prayers, not for any our desert (which is none) but for the merits of thy Son

our only Saviour, Jesus Christ, whom thou hast ordained to be our only Mediator and Intercessor; we lay away all confidence in man, and do flee to the throne of thy only mercy, by the intercession of thy only Son our Saviour Jesus Christ. And first of all, we do lament and bewail, from the bottom of our hearts, our unkindness and unthankfulness towards thee, our Lord; considering that besides those thy benefits which we enjoy as thy creatures, common with all mankind, thou hast bestowed many and singular special benefits upon us, which we are not able in heart to conceive much less in words worthily to express. Thou hast called us to the knowledge of thy Gospel; thou hast released us from the hard servitude of Satan; thou hast delivered us from superstition and idolatry wherein we were utterly drowned, and hast brought us into the most clear and comfortable light of thy blessed word, by the which we are taught how to serve and honour thee, and how to live orderly with our neighbours in truth and verity. But we, most unmindful in times of prosperity of these thy great benefits, have neglected thy commandments, have abused the knowledge of thy Gospel, and have followed our carnal liberty, and served our own lusts, and through our sinful life have not worshipped and honoured Thee as we ought to have done. And now, O Lord, being even compelled with thy correction we do most humbly confess that we have sinned, and have most grievously offended Thee by many and sundry ways. And if thou, O Lord, wouldest now, being provoked with our disobedience, so deal with us as thou mightest, and as we have deserved, there remaineth nothing else to be looked for, but universal and continual plagues in this world, and hereafter eternal death and damnation, both of our bodies and of our souls. For if we should excuse ourselves, our own consciences would accuse us before Thee, and

our own disobedience and wickedness would bear witness against us. Yea, even thy plagues and punishments which thou dost now lay open upon us in sundry places, do teach us to acknowledge our sins. For seeing, O Lord, that thou art just, yea, even justice itself, thou punishest no people without desert. Yea, even at this present, O Lord, we see thy hand terribly stretched out to plague us, and punish us. But although thou shouldst punish us more grievously than thou hast done, and for one plague send us many; if thou shouldst pour upon us all those thy testimonies of thy most just wrath, which in times past thou pouredst on thine own chosen people of Israel; yet shouldest thou do us no wrong, neither could we deny but we had justly deserved the same.

“But yet, O merciful Lord, thou art our God, and we nothing but dust and ashes: Thou art our Creator, and we the work of thy hands: Thou art our Pastor, we are thy flock: Thou art our Redeemer, and we thy people redeemed: Thou art our heavenly Father, we are thy children. Wherefore punish us not, O Lord, in thine anger, but chasten us in thy mercy. Regard not the horror of our sins, but our unfeigned repentance. Perfect that work which thou hast begun in us, that the whole world may know that thou art our God and merciful Deliverer. Thy people of Israel oftentimes offended thee, and thou most justly afflictedst them: but as oft as they returned unto thee, thou didst receive them to thy mercy. And though their sins were never so great, yet thou always turnedst away thy wrath from them, and the punishment prepared for them, and that for thy covenant's sake, which thou madest with thy servants, Abraham, Isaac, and Jacob. Thou hast made the same covenant with us, O heavenly Father, or rather a covenant of more excellency and efficacy; and that namely through the mediation of thy dear Son Jesus Christ our Sa-

vinity, with whose most precious blood it pleased thee that this covenant should be, as it were, written, sealed, and confirmed. Wherefore, O heavenly Father, we now, casting away all confidence in ourselves or any other creature, do flee to this most holy covenant and testament, wherein our Lord and Saviour Jesus Christ, once offered himself a sacrifice for us on the cross, and hath reconciled us to thee for ever. Look, therefore, O merciful God, not upon the sins which we continually commit; but upon our Mediator and Peace-maker, Jesus Christ, that by his intercession thy wrath may be pacified, and we again by thy Fatherly countenance relieved and comforted. Receive us also into thy heavenly defence, and govern us by thy Holy Spirit, to frame in us a newness of life; therein to laud and magnify thy blessed name for ever; and to live, every one of us according to the several state of life whereunto thou, Lord, hast ordained us, in godly fear and trembling before thee. And although we are unworthy, O heavenly Father, by means of our former foul life, to crave any thing of thee; yet because thou hast commanded us to pray for all men, we most humbly here upon our knees beseech thee, save and defend thy holy church; be merciful, O Lord, to all common-wealths, countries, princes, and magistrates, and especially to this our realm, and to our most gracious king and governor, King Charles and Queen Mary; increase the number of godly ministers, endue them with thy grace to be found faithful and prudent in their office, defend the king's majesty's council, and all that be in authority under him, or that serve in any place by his commandment for this realm. We commend also to thy Fatherly mercy, all those that be in poverty; exile, imprisonment, sickness, or any other kind of adversity; and namely, those whom thy hand now hath touched with any contagious

and dangerous sickness, which we beseech thee, O Lord, of thy mercy (when thy blessed will is) to remove from us; and in the mean time, grant us grace and true repentance; steadfast faith and constant patience, that whether we live or die, we may always continue Thine, and ever praise thy holy name, and by thy great mercy be partakers of grace in this life, and eternal glory in the life to come. Grant us these; and all other our humble petitions (O merciful Father), for thy dear Son's sake, Jesus Christ our Lord. Amen."

The whole service is in the humble, yet truly elevated, style of this collect *. Appended to it is an "Exhortation fit for the time," to be used "by the minister who is not a preacher;" the practice of licensing all clergymen, as a matter of course, to preach, not having commenced even so long after the Reformation as the reign of Charles the First. The word "Exhortation" is substituted for the term Homily, apparently from the latter being unpopular; for the preface to the Exhortation says, that "the name of Homilies by a misunderstanding conceit is not acceptable with many; and yet they are nothing else in effect but epistles or declarations grounded upon the word of God, to teach Christian men and women their duties to his Divine Majesty, how to believe, and what to practise." Instead, therefore, of using this term, which, for whatever reason, was "not acceptable," the compilers of the formulary have substituted the above. They say, "There is here set down, agreeable to the time, a godly exhortation or epistle, written unto you all here present, by such as are in authority,

* We have transcribed this collect from this particular service, where we happen first to observe it; but many of our state prayers are copied time after time in successive services, from the early periods of the Reformation to the present century, often with numerous alterations; so that it is not always easy to trace them to their source.

and do love you with an unfeigned love in Christ Jesus; who entreat you, by the mercies of God, that you will be content and willing to hear what, for your good, upon mature deliberation, they do write unto you; not as of themselves, but in the blessed name of the most glorious Trinity, to whom they cease not to commend you in all their daily prayers." Too many modern statesmen would call this cant and absurdity; but where it really sprang from Christian principle, and devout sympathy, it would find an echo in the hearts of men, and bind rulers and subjects together in a far holier and dearer tie than that of modern political commutation and expediency. There is nothing that can render such a mode of address improper, except its being hypocritical; and if it would in modern days be hypocritical, that is indeed a good reason why it should not be employed; but the inapplicability is our misfortune and disgrace, and ought not to be accounted a mark of our increase either in good taste or religious attainment. This "godly exhortation," among other points, dwells upon the causes, both physical and spiritual, to which the plague was to be traced. The physical causes are stated to be "not so much any general corruption of the air, or distemperature in the blood, or humours of men's bodies, as the contagion that the disease itself hath bred." There seem, in those days, as well as in our own, to have been some anti-contagionists, with whom the Homily—we beg pardon, the "Exhortation"—zealously remonstrates: "If any man should think that the disease of the plague is not contagious and infectious, so gross a conceit is rather to be pitied than confuted; being contrary to the common and lamentable experience of these times, and contrary to the judgment of all learned and wise men in all ages." The object of these remarks was not however

speculative, but humane and practical; for it appears that many persons, either in deplorable ignorance, or, like the Mohammedans, in a spirit of fatalism, or from not thinking the sickness contagious, refused to use any precautions against it. But, says the Exhortation, "If we desire that Almighty God should withdraw his heavy hand from us, and deliver us from this affliction, it is not sufficient by fasting and prayer to humble ourselves under his Divine Majesty, except we join therewith our heat endeavours and diligence by using such other means as God hath appointed for the staying of it. Otherwise, if we despise all good means; if we neither regard to keep ourself in a good estate of bodily health, by the counsel of the learned physician, if we make a mock of all preservatives of art, if we neglect (take no precaution against) all evil and infectious savours, and refuse the benefit of the purer air; if we run desperately and disorderly into all places, and amongst all persons, and pretend our faith, and trust in God's providence, saying, *If he will save me, he will save me; and if I die, I die*; this is not faith in God, but a gross, ignorant, and fool-hardy presumption and presumption."

The spiritual causes are traced to the grievous sins of the people. Truly in all ages the sins of a nation are seminally the same. The following passage, for example, might apply as well in the year 1830, and the reign of George the Fourth, as to the year 1625, and that of Charles the First. What a catalogue! Sensual indulgences, impatience of authority, national pride, dishonest practices in business, the violation of the Sabbath, contempt for the Christian ministry, neglect of the ordinances of religion, especially the holy sacrament! To which of these charges can we in modern times plead not guilty? "The people of Israel required meat for their lust, and the people of England nourish their lust for

their meat, giving over themselves to surfeiting and drunkenness; and as those that make their belly their God, and their glory their shame, are become a bye-word unto neighbour nations for gluttony and belly-cheer. The people of Israel murmured and rebelled against Moses and Aaron, their leaders; and there have been also among us in England, not only such as have despised government, and spoken evil of those that are in authority; but such also as St. Paul prophesied of that there should come in these latter days, traitors, heady, high-minded, murmurers, malcontents, fault-finders, as St. Jude calleth them. Too many are like unto Zimri, whose fornications are notorious in the sight of the world; not caring to conceal their abominations, and therefore no marvel if God himself stand forth to plague the land for them. Add unto these, that haply with David, we have lifted up our hearts in the multitude of our people, and magnified ourselves, that we are a mighty and populous nation, ascribing unto ourselves, and our own strength, the honour and victory over our enemies, which God with his own right arm hath gotten unto himself for his glory. Add, moreover, that swearing, outrageous oaths, and cursed speakings, are to be heard out of the mouths of all estates; yea, even of very children in our streets, whereby the name of God is very grievously profaned. Add also, that our trades and traffic is become the practice of deceit and theft, while we make our gain by lying, forswearing, false measure, false weights, and false lights, which are an abomination unto the Lord. And, therefore, no marvel if that flying book of the curse of God against the swearer, and the thief, have entered into our houses, and taken hold of the stone and timber thereof. Besides all these, the Lord's day is not kept holy, but polluted; the word of God, and the ministry thereof, is not revered

but despised; his holy sacraments are either neglected or abused; generally, the name of God is evil spoken of among the adversaries of the truth through us, and our dissolute and licentious conversation; and therefore the cause is apparent why the plague is broken in amongst us."

In glancing over the pile of records before us, we observe many things which incidentally illustrate our present invaluable Liturgy. We throw together a few cursory memoranda.

King Edward's service directs, that after the Epistle is given out the clerks and people shall say, "Glory be to thee, O Lord." We retain the custom without the rubric. The same book of services directs in a rubric in the Communion, that where there are no clerks the priests shall say all things appointed for them. The versicles and responses, and the Amen at the conclusion of prayers were therefore intended to be read consecutively by the minister, when, as often in a sick room, there would otherwise be a hiatus. "Let us beseech him," in the absolution was formerly, "We beseech him;" which latter doubtless was thought at the revision more than the priest ought to assume of a whole congregation. There was formerly no mention of "oblations" in the prayer for the church militant. What was meant by oblations appears from the passages omitted at the revision of the Liturgy; for in King Edward's service we find that while the sentences for the offertory were being read, not only were the alms for the poor man's box, as at present, to be presented, but also "the due and accustomed offerings to the curate." The object of these is referred to in another rubric, which says that the clergyman was to provide bread for the sacrament at his own cost, in recompence for which his parishioners were "to offer every Sunday at the time of the offertory the just value of the

holy loaf, with all such moneys and other things as were wont to be offered at the same." King Edward's service (1548) prefaces the Absolution and the Communion Service with the words: "Our blessed Lord, which hath left power to the church to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christianity, have mercy upon you, &c." There are other occasional touches of Popery in this service-book. Thus the Baptismal Service directs that the child shall be "dipped into the water thrice; first, the right side; secondly, the left side; and third, the face towards the font." The child was also anointed on the head, and clad in the white vesture called the chrisom, which he was to wear till the mother came to return thanks. The communion for the sick directs that the curate shall reserve at the open communion at church, "as much of the sacrament of the body and blood as shall serve the sick person, and as many as shall communicate with him;" but other rubrics in the same office strongly guard against the doctrine of the sacrament being a necessary viaticum for heaven; and we find that true Protestant anti-opus-operatum rubric added, which adorns our own Prayer-books, that "If a man do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink spiritually the body and blood of our Saviour Christ, profitably to his soul's health, although he do not receive the sacrament with his mouth." In the prayer for the church militant, while thanking God for all his servants departed this life in his faith and fear, we find, "and chiefly for the glorious and most blessed Virgin Mary, mother of thy Son Jesus

Christ our Lord and God." The same prayer commends to God's mercy, "his servants departed with the sign of faith." The prayer at the burial of the dead, "O Lord, with whom do live," &c. in like manner supplicates that "the sins of the defunct, committed in this world be not imputed to him in the next," with much more which the consummators of our then incipient Reformation with some dexterity, in this as in other instances, converted into Protestantism by changes of expression which the multitude would scarcely observe or be offended at; much as they allowed the people the scriptural Magnificat in our afternoon service, that they might better submit to the loss of the Ave Maria. We would not reproach Edward's Reformers for these lingering vestiges of papal superstition any more than those of a later reign, for leaving us the legacy of the Apocryphal Lessons. They did what they could; that is, so far as their own not perfect knowledge, and the prejudices of the people, would allow. We bless God for their labours; and are ever deeply pained when we hear of efforts to traduce them as crafty time-servers, if not semi-papists. The fabric which they erected was indeed but human in its structure; but it was posited on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; and though some parts of it may appear antiquated or even cumbersome, yet where could we make the first breach without endangering the whole. Has the reader never seen a venerable gothic edifice attacked by the rude hand of unskilful improvement, till, under the pretence of letting in more light, or removing unsightly projections, the whole pile has become a heap of deformity, or perhaps a ruin, to give place, at the next project, to a crazy cement and plaster decorated Regent-park sort of edifice, much admired for a time, but with little

of the solidity necessary to enable it to resist the ravages of time, and to survive in pristine dignity for the benefit of future ages.

A particularly interesting feature of many of these forms of supplication is the spirit of intercession and brotherly love which pervades them. Our Reformers and their immediate successors, having themselves recently escaped from the perils of false doctrine and papal persecution, felt an ardent interest for the welfare of their fellow-Protestants on the continent, especially at seasons when they were exposed to imprisonment, confiscation, or banishment for the love of their Redeemer and the purity of the Gospel. The communion of saints was with them not a mere article of faith, but a bond of Christian sympathy, joining together in a holy brotherhood the true disciples of Christ, of every age and name and nation.

We subjoin one of these prayers as a specimen. It occurs in the service issued in 1628, entitled "A Form of Prayer for these dangerous Times;" it being a time of war and danger. "Oh God of all might and mercy, who by thine only grace hast incorporated us into that mystical body of Christ, which is his church; we as lively members thereof, mourning with them that mourn, and rejoicing with them that rejoice, do in a special sympathy and fellow-feeling, as well of the calamities, as of the prosperities of our brethren, now present our supplications and prayers before thy fatherly goodness, in the behalf of all the Reformed churches in Christendom: beseeching Thee first to look down, with thy wonted eye of mercy and pity upon the now mournful and miserable estate of such of them, whom thou hast already delivered over to be chastened (as by thine own rods and scourges) into the hands of superstitious and merciless men, under their more than Egyptian bondage Further-

more, in our humble and thankful acknowledgment of thy gracious Providence, in still protecting divers other churches of the same catholic faith, in freedom from all antichristian tyranny; continue, we beseech thee, O heavenly Father, thy powerful assistance unto them, that their hearts (maugre the malice of whatsoever enemy whether ghostly or bodily) may be all united together, both in the sincerity of one Christian faith, and in an invisible and mutual faithfulness one with another..... Nor do we offer these our prayers and supplications unto Thee, O Lord our God, as presuming of our own strength, wisdom, or worthiness, but in that thy accustomed goodness which useth to manifest and magnify thy mercy in man's misery, thy wisdom in his folly, and thy power in his infirmity; but in the experience of thy marvellous deliverances unto us (who now in humiliation of body and soul prostrate ourselves before Thee) when suddenly and immediately thou didst banish thy plague from us, and vanquish that navy prepared for invasion, even that huge navy, and in the boast of our adversaries invincible; and didst curse and confound that matchless treason hatched in the vault, and as it were, the forge of hell. But especially our trust is in the mediation of Christ Jesus our Lord and Saviour, by whom we are invited to approach with boldness before the Throne of Grace, in confidence to receive aid in the time of need."

Many curious notices incidentally occur among these documents. Occasionally a prayer is found too vindictive in its language, or too inflated or affected in style and manner. Flattery to princes pervades some of them. Thus, in a prayer for Queen Elizabeth on her birthday, we find her styled "that precious jewel of inestimable price, whose sacred person we do reverently repute and call the breath of our nostrils, the anointed of the Lord, by whose breath we live, and

by whose life we breathe." But this was the language of the age, as extreme on the one side, as the modern affectation of despising titles of respect for authority is on the other. If a somewhat vindictive prayer is occasionally found, as, for example, some in the time of the civil wars, we are on the other hand refreshed with "a prayer for our enemies," praying that it would please God "to guide their feet into the way of peace;" and that "we may rejoice with the holy angels in heaven at their conversion." This prayer we find in a form of Thanksgiving, April 16, 1695, for "discovering and disappointing a horrid and barbarous conspiracy of Papists and other traitorous persons to assassinate and murder his most gracious majesty's royal person, and for delivering this kingdom from the invasion intended by the French." This prayer is preceded by another "for the Reformed churches" abroad, in their hour of "persecution for truth and righteousness-sake," beseeching God to be "a shelter and defence to them," and "in his good time to deliver them out of their troubles; and whatever they have lost, for his sake to return it to them according to his gracious promise, in the blessings of this and of a better life."—The form of Thanksgiving for the capture of Namur, in 1695, directs that it should be read in London on the 8th of September, and in the country on the 22d; thus allowing a fortnight's interval; a curious illustration of the slow rate of travelling and public communication.—The application of Scripture, in the manner usually called Puritanical, we find in not a few of these regular Church-of-England State-prayers. Modern fastidiousness scoffs at a Puritan for praying that "his soul may be bound up in the bundle of life;" yet the same prayer occurs for King Charles the Second himself, in the form for November 30 1678, on "the bringing to light," as the title expresses it, "more

and more all secret machinations against his majesty and the whole kingdom."—The "Papist-and-Heretic" proclamation issued after the Bible was first printed in English directs, that "no person shall slanderously and maliciously call another Papist," unless "he can and do lawfully prove the same." This proclamation might have been well revived last year when the term "Papist" was invidiously applied in party-spirit to not a few of the best Protestants in the nation.—The wine at the Lord's Supper was directed to be mixed with water in King Edward's service. The same service directs that the women and men should arrange themselves in two distinct parties at the altar, a practice still kept up at many country churches. This service also gives the Commandments in the Catechism in short, without the appended reasons or sanctions.

But it were endless to continue the cursory notices which occur on turning over this pile of documents. Throughout we feel our hearts more than ever inclined to bless God for that pure and apostolical church which his Providence has established among us. Only let us take heed that for our sins our candlestick be not removed. We know not that we can better urge the warning than in the language of the Exhortation added to some of the formularies now before us. We copy from that for 1626.—

"O but some will say, Are we not professors of God's truth, having the light of his Gospel among us, together with the holy seals of his covenant? True, our Church of England, by the singular mercy of God in Christ Jesus, may truly and confidently boast herself in comparison with any other, that she under a most gracious and religious king, is for truth of doctrine and purity of worship as truly catholic and orthodox as ever any church of Christ hath been since the days of the Apostles.....And therefore, say you, what can be expected from

God by us in this battle but victory and great triumph? Nay, deceive not your own selves by claim of false privileges, as though, forsooth, Israel, even the peculiar and only people of God, carrying the sign of his covenant in their flesh, acquainted with his oracles, and possessed of the ark and temple of God, did not, notwithstanding, complain that God went not out with their armies, but for or to them, so that they turned their backs upon their enemies; that God's ark, the glory of Israel and ensign of the victorious God, was taken of the heathen, and that their whole nation was often enthralled in manifold captivities in Egypt and Babylon... In which process of God's judgment against his people, we are to contemplate and consider the holiness, justice, and power of our jealous God, together with the abomination of our own sins. So holy a God is he that he will not acknowledge any professor of his law, who is not also a practiser of piety and holiness : so just, that he will at length afflict his own children for their wilful transgressions ; so powerful, that he can of beasts, elements, diseases, and (if these will not serve) of the very heathen, and enemies of God's truth, and of their mortally malicious swords, make rods to correct them.....But say not with yourselves, that the light of God's glory shall be any whit eclipsed by punishing his own people : no, but the contrary, as the prophet sheweth."

RELINQUISHED MISSIONS :
ABYSSINIA.

For the Christian Observer.

OUR readers will be interested in being again introduced to their zealous friend Frederic Hocker, whom they lately lost sight of, after his unsuccessful mission to Persia.

After his return from Persia,

Hocker offered himself to make an attempt for carrying into effect the design, long entertained by the United Brethren, of forming an acquaintance with the Christian church in Abyssinia. For this purpose he went in 1752 to Egypt, and hired a house in Grand Cairo. Here he practised as a physician, and applied himself to the acquisition of the Arabic language, endeavouring to obtain such information respecting Abyssinia, as might tend to promote the principal object of his mission. The Patriarch of the Copts, by whom the Metropolitan of Abyssinia is consecrated, treated him with great kindness, and entered into several conversations with him concerning the Brethren's church and the state of the Coptic and Abyssinian churches. To a letter, written to him by Count Zinzendorf, the Patriarch returned an answer in Arabic, which he thus prefaces : " In the name of the merciful and gracious God. In God is salvation. From Mark, the servant of the servants of the Lord. The peace of our Lord God, and the Captain of our salvation Jesus Christ, which he, in an upper room at Zion, poured forth upon the assembly of excellent disciples and apostles. May he pour out this peace upon the beloved, excellent and experienced brother, the venerable bishop, our father Aloysius, (Lewis, Count Zinzendorf,) the liturgist of the Unity of the Brethren. This is to testify, beloved brother, that the blessed son and venerable deacon, Ireneus Hocker, has delivered unto us your letter, which was full of affectionate; cordial love. We have read it ; and it became unto us a taste of your love for all Christians. We, in like manner, pray God for you and for all the Christian people, that he may exalt the glory of all Christians in the whole habitable world, through the nutrition of his life-giving cross." His mission being thus far favoured, he went, in 1754, by way of Smyrna, to Constantinople, for the purpose of furnishing himself with a *ferman*,

or pass, from the Grand Seignior ; and, though the plague was raging in that city, he received not only a firman, but several recommendatory letters to persons of distinction, which might be serviceable to him on his intended expedition. With these he returned to Alexandria. While waiting, in that city, for a favourable opportunity to proceed, the Grand Seignior died, and Egypt was convulsed by political disturbances, in consequence of which Hocker sailed for Europe in 1755.

The year following he went again to Egypt, accompanied by George Pilder, a student of divinity from the Brethren's college in Saxony. Unable to leave Cairo for a whole year, they renewed the acquaintance Hocker had formerly made with the patriarch, and were treated with distinguished kindness by him and by all the Coptic and Abyssinian clergy. The patriarch publicly declared, "that he considered the Brethren as an ancient apostolical church, which had adhered to the pure doctrine of the Apostles, without engaging in those controversies which afterwards arose." In 1758 they set out for Abyssinia ; but, after suffering shipwreck, and being in constant danger of attacks from the wild Arabs, they were obliged to relinquish their design and return to Cairo. Pilder, having contracted a dangerous illness, returned to Europe in 1759, and Hocker in 1761, after another fruitless attempt to penetrate into Abyssinia. Yet not discouraged by these repeated disappointments, Hocker once more returned to Egypt in 1769, accompanied by John Danke ; and the following year they were joined by John Antes. But all the information they could obtain from Abyssinia, convinced them that every attempt to visit that country must prove unsuccessful. They however unexpectedly found an opportunity of preaching the Gospel to the Copts, who inhabit several villages along the Nile. But as no permanent success attended these exer-

tions, as every prospect of penetrating into Abyssinia vanished, and the political state of Egypt became every year more alarming, the establishment at Cairo was relinquished, and Hocker and his companions returned to Europe in 1782.

REPLY TO E. B. ON PHYSICAL
INFLUENCES.

To the Editor of the Christian Observer.

I AM deeply obliged to your correspondent E. B., for exciting my attention to what he considers as a deficiency in my papers on Superstition ; and for the kind and Christian spirit in which his remarks are written. Our object is the same ; and I shall ever feel grateful to any one who, engaged in the same pursuit, perceives a danger to be avoided, which may have escaped my notice, and warns me to tread cautiously. — It is not, however, my intention to notice the misrepresentations of those keen disputants, who imagine that difference of opinion sanctions the employment of any weapon ; all such fall shaftless to the ground : but I am truly thankful to any sincere Christian, who, in the spirit of that Christianity which we seek to vindicate, states his own difficulties and doubts ; or endeavours to point out where evil may possibly arise from a want of being sufficiently guarded or explicit on a subject which is confessedly in a great measure untried, and on which therefore it is so easy to overlook important points which it would be desirable to render prominent. As I have no object in view but *truth*, I can be only anxious for its investigation ; and perhaps your correspondent will kindly point out, (if the details would be uninteresting to the public, in a private communication,) the particular parts of the Essay which have appeared to him liable to abuse. It has been my design to write

guardedly, but I am thoroughly aware, that such design may not always have been accomplished; and in the revision of the whole subject, which I am about to undertake for the purpose of separate publication, I will not forget, particularly, as I pass along, to take with me E. B.'s kind hints, and any others with which he may be pleased to furnish me; and I trust I may be enabled to perceive those weak parts, where additional caution, or definition, or limitation, may be required; and, above all, to vindicate the miracles and supernatural appearances recorded in Scripture, from the unhallowed touch of infidelity. It has been my object, however I may have failed in effecting it, to shew that all these are essentially distinct from the alleged supernatural appearances of the present day; and that they are to be received as matters for humble faith, revealed to us by the Holy Spirit, and recorded by the pen of Inspiration, and therefore neither requiring nor admitting of demonstration; while all the visions, voices, dreams, spiritual appearances, miracles, and pretended revelations of these later times, are to be submitted to totally different tests, and to be tried by very different laws. It is here that we call in physical influence, to account for that which a Christian *ought not*, with a proper sense of the truth and majesty of the Most High, to ascribe to the agency of such a Being of perfect knowledge, uprightness, and love; but, on the contrary, to attribute to the agency of that perverting cause, which has passed upon the spiritual manifestations of the most perfect creature man.—My attention has been awakened to this subject; and scarcely a week passes without enlarging my acquaintance with physical influence upon the manifestations of mind, and confirming most deeply the view which I have taken of such influence. My opportunities of observation are larger than those which commonly fall

to the lot of ordinary professional men; and I pray God, I may be enabled to employ them to His glory. It is not easy, in so many words, to answer the inquiries of E. B.: I *thought* they had been sufficiently answered in the preceding papers, by *showing wherein illusion consisted; by describing the extent of physical influence; and by keeping at an immeasurable distance the pretended miracles of man, from the revelations of Scripture, and of God*: but in my approaching review, I will take this clue with me, and cautiously try, as I proceed, to enlarge the view on the one hand, and to make it more *cautiously guarded* on the other.

I have received other friendly suggestions alleging the obscurity and liability to perversion of some of my remarks upon temptation, satanic agency, the support of the martyrs in death, and a few other points, upon which I will endeavour to explain myself more clearly in the forthcoming edition of the work. It would deeply pain my mind if any reader should so misconstrue my argument as to distress the weak believer, or to disparage any doctrine of the word of God; especially that important and consoling one of the blessed influences of the Holy Spirit as our Teacher, Sanctifier, and Comforter, which I considered I was most effectually upholding while I was drawing the broadest line of demarcation between what is truly a Divine revelation and the mere counterfeits of a diseased imagination.

Θεραπευτικός.

METHODIST CONFERENCE ON SLAVERY.

To the Editor of the Christian Observer.

In your Number for last November you inserted several extracts from the minutes of the Methodist Conference, on the subject of Negro

Slavery; the existence of which in the British colonies is one of the foulest stains upon the nation. To complete the series, and to shew that the feelings and principles of the Wesleyan Methodists upon this subject have not relaxed, I take the liberty of forwarding to you the following extract from the minutes of the last conference, held in July and August, 1829.

“Resolved, That it shall be earnestly recommended to the members of our societies throughout the kingdom, to unite with their fellow-Christians of different denominations, in any petitions which may be sent to parliament, having for their object the carrying into effect those measures to which the legislature stands pledged for the mitigation and ultimate abolition of the state of Negro Colonial Slavery.”

With best thanks to you, Mr. Editor, for the manner in which you have opposed this most iniquitous and unchristian system,

I am, &c.

A SUBSCRIBER.

EXTRAORDINARY CONTRIBUTIONS
AT MISSIONARY MEETINGS.

To the Editor of the Christian Observer.

IN your publication for October last, there were some remarks on collections for religious objects, by a correspondent who signs himself “A Friend to Christian Simplicity,” which appeared to me calculated, though undesignedly, to retard the progress of the cause of God, by endeavouring to regulate Christian liberality according to the writer’s mistaken views of Christian simplicity. In your next Number, another correspondent, “Paternus,” approves and enforces the sentiments of the former, without meeting the objection I have noticed. I indeed cordially agree with your first correspondent as to the importance of

simplicity in the exercise of charity, but would it not have been wiser, and more lovely, if, instead of unchristianizing those acts of munificence which some of the recent missionary meetings have exhibited, he had inquired rather whether the circumstances under which they were called forth, and the spirit in which they were given, did not make these offerings, like those of the Philippians, “an odour of a sweet smell, a sacrifice acceptable, well pleasing to God?” There are many selfish professors of religion, as well as people of the world, ready enough to impugn the motives of those whose elevated piety, or extraordinary benevolence, are a tacit reproof of their own coldness and barrenness; it therefore behoves us to be very cautious that, in our zeal for right principles, we do not make common cause with such persons in their work of detraction, “lest haply we be found even to fight against God.” There were some that murmured against the woman who poured her costly ointment on the head of our Lord, thinking it, perhaps, a vain display, as well as a needless extravagance; but Heknow better how to appreciate the deed—“She hath wrought a good work on me: she hath done what she could.”

It should be remembered that the meetings referred to were assemblies of professed believers, met in the cause of their common Lord, and they were moved to do what they did, not by the mere persuasions of eloquence, but by statements of facts, shewing the pressing urgency of missionary claims, and the absolute necessity there was for increased exertions. Is it not lawful for an assembly of Christians, under such circumstances, to make the most of those motives which had been set before them, and to use the holy impetus in order to “provoke each other” to more generous deeds?—the only sacrifices they were called on to make—the only

way in which they could discharge their share of obligation in this great work of God.

Your correspondent seems to have been offended that "*large sums were run up at these meetings, like biddings at an auction.*" Now, sir, I think it a token for good, rather than a subject for regret or reproof, that that emulous spirit which an auction often displays has been in any instance transferred to the service of Christianity: happy will it be for the world when all those who now bid so freely for vanities and luxuries, shall have no other source of competition than *who shall do most in the cause of truth and righteousness.* Your correspondent speaks of "*fixedness of purpose,*" as essential to Christian charity; this phrase is far less perspicuous than the Scripture precept, "Every man, according as he purpoeth in his heart, so let him give." When by some irresistible appeal on behalf of an important object, I find my heart purposed to contribute towards it to an amount that I had not before contemplated, must I wait a day, a month, or a year to ascertain whether my purpose is *fixed*? And if, on such an occasion, I am induced to give liberally, and the next day should repent of it (as your correspondent intimates would probably be the case), which would be the most reprehensible, the deed or the repentance; that cheerful gift which the Lord loveth, or that grudging feeling which he hates? 2 Cor. ix. 7.

There are two scriptural rules by which Christians are directed to regulate their acts of charity: one relates to the time of bestowment, "as they have opportunity;" the other to the amount to be given, "as God hath prospered them." These rules must, indeed, be acted on, as your correspondent urges, with simplicity; but we must take care not to weaken their obligation in contending for the simplicity of their performance. I shall not at-

tempt minutely to define in what the simplicity of charity consists, but, however true it may be that "*simplicity is essential to Christian charity,*" I will venture to assert that concealment is not essential to Christian simplicity: a generous deed may be done openly without ostentation, and publicly without pride. I conceive that the simplicity which God requires in acts of charity consists more in *sincerity and purity of intention*, than in any particular mode of performing them. It is the publicity connected with the late liberal offerings to the missionary cause that alone appears to have given the offence; but the object proposed (that of raising a specific sum during the meeting) could not, perhaps, have been accomplished without it. The collectors, when they received from an individual 50*l.* or 100*l.*, entered the name with the sum, as is usual in all public subscriptions, and those who had not come prepared with an amount equal to what they now "purposed in their hearts to give," requested their names to be put down as answerable for the sum when called on. "But," says Paternus, "the apostolic rule should be applied in these matters, 'Let nothing be done through strife or vain glory.'" This is an important admonition, and I trust the true Christian will never lose sight of it; but to employ it to the disparagement of such noble efforts for the enlargement of the Redeemer's kingdom would be wholly irrelevant to its design, and as groundless as were the scruples of Peter about the use of things "common or unclean*." While contentious strife (the evil referred to in the above text) must never be witnessed in the church of Christ, (see James iii. 14—17), Christians

* This will apply also to the application made of the sacred text by another correspondent, in your November Number, who would dissuade young ladies from pleading for religious societies, because St. Paul has said, "I suffer not a woman to teach."

are not only allowed but exhorted to "strive together for the faith of the Gospel:" and if they glory in seeing that, through their united efforts, a great and effectual door has been opened for the preaching of that Gospel, can this be called a *vain glory*? If any (contrary to that charity which *thinketh no evil*) suspect that these gifts were only made as ministering to vanity, it will be sufficient to reply, that the well-known characters of the individuals who were the chief promoters of this measure, warrant the conclusion that they only adopted it as the most efficient for the end, without any view to their own honour or human applause. They indeed caused their works to "shine before men;" but it was most truly, in these instances, "to the glory of their heavenly Father." I may apply to them the language of Paul on a similar occasion: "For the administration of this service not only supplieth the want of the saints, (*furnishing them with the means of spreading more extensively the light of the Gospel*), but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men." (2 Cor. ix. 12, 13.)

Allow me, sir, to say a word more, on the reference which your first correspondent has made to the circumstance of the poor widow's casting her mites into the treasury: which he appears to introduce as an example or illustration of Christian simplicity. The incident, as narrated by the Evangelist, makes against the whole of his argument (see Mark xii. 41—44). There was no difference between this poor widow and the rich, as to the *manner* in which they presented their gifts; the two mites were given *as publicly* as the more costly offerings. Here is not a breath of censure against the rich for casting in much, or for doing it openly; the distinc-

tion our Lord makes between them and the widow, and the superior honour he confers upon the latter, arises simply from the fact that the widow gave most *in proportion to her means*. God accepts the offering "*according to that a man hath*" (2 Cor. viii. 12), and the Apostle (as I have intimated above) directs every one to give "*as God hath prospered him*" (1 Cor. xvi. 2). "Unto whomsoever (said the Saviour) much is given, *of him shall much be required*." Had these precepts been fully acted on by the Christian church, instead of that feeble lustre she now casts on the world, she would long since have gone forth "*bright as the sun, clear as the moon, and terrible as an army with banners*." I fear that many, when collections are made for religious objects, drop their mites into the treasury with much fancied humility, and go away expecting the widow's blessing, but will be disappointed because they have the rich man's purse. St. Paul, speaking of the liberality of the Macedonian church, says, "*to their power* I bear record, yea, and beyond their power they were willing of themselves;" and he goes on to encourage the Corinthians to follow their example: "Therefore (says he) as ye abound in every thing, in faith and utterance, &c. *see that ye abound in this grace also*." (2 Cor. viii.)

I hope at the next annual meeting of the Church Missionary Society, to see the plan pursued by the other societies for the replenishing of their funds acted on with equal success. If any other mode more consistent but equally efficacious can be devised, I shall cordially rejoice in its adoption, for I am not contending so much for the plan objected to as for the end it accomplished. In a circular recently issued by this society it is stated, that "*the insufficiency of its income has rendered it necessary to contract the operations of several of the missions*." Is not this an imperative call upon all its members,

especially the wealthier part of them, to shew that they have the cause really at heart? "The people that do know their God (it is said) shall be strong, and do exploits." (Dan. xi. 32). Let churchmen prove that they have the best knowledge of God by doing most for him. We are not answerable for the spiritual conversion of the heathen; but let us resolve to discharge the responsibility that really attaches to us—that of providing unsparingly the necessary means. I conclude with recommending one of the questions used for self-examination by the excellent Alleine: "Have I done any thing more than ordinary for the cause of God, in this time extraordinary?"

VINDEX.

QUERY ON REJECTING COMMUNICANTS.

To the Editor of the Christian Observer.

IN the ministrations of a small country parish, circumstances once occurred, that made me peculiarly anxious to exclude from the holy communion a person of grossly evil life; but though I could privately warn him not to approach, I was legally advised not to proceed further, as I should be subjected to an action at law, which would certainly go against me, with great expense and damages, every non-communicated person being ecclesiastically intitled to receive the holy sacrament; and the refusal to administer it being also a civil injury, as the party might wish to qualify himself for office. I should be glad to learn from some of your legal friends whether the late abolition of the sacramental test sets aside this last difficulty; and if it does, whether any other impediment exists to prevent a clergyman's forbidding a notoriously vicious person's approaching the sacred table. There surely ought to be some discretion allowed to a clergyman on this vital point,

subject, of course, to an appeal to the bishop, so as to prevent any improper use of the power of exercising wholesome discipline.

CLER. OXON.

UNPROFITABLE EXPENSE AT FUNERALS.

To the Editor of the Christian Observer.

I HAVE been often grieved, in my parochial duties, at witnessing the unprofitable expense at funerals. The articles supplied on such occasions to friends and clergymen, though often of the most worthless description, are charged to the parties at an extravagant price; and this at a time when the long continued sickness of the departed, and other circumstances, frequently render the expense extremely inconvenient. Could not some more useful and less costly mode be devised of exhibiting due respect both to the memory of the deceased, and to the clergyman? A hatband, scarf, and gloves, which cost the parties two or three pounds, are of scarcely any value to the possessor after the funeral is over; whereas some more permanent token of regard, at half the expense, would be valued through life. Take the parish of —, in which some hundreds of pounds are paid every year by families for the above articles, for the rector and his assistant clergymen. These clergymen, however, in general wear their own funeral mourning, the undertaker or clerk often arranging to receive back the new articles at a low price. How much more acceptable to a poor curate would be an extra honorary fee of one half the amount of the cost of the usual articles; or where the clergyman is rich, or this method was thought not respectful to the deceased, a present for the express purpose of purchasing some book, or set of books, or other suitable article, at his discretion, and which

would remain as a memorial long after scarfs and hatbands were forgotten. Would there be any impropriety in a clergyman's proposing such a plan to his parishioners; it being mutually understood that he would always appear with the customary emblems of mourning; in lieu of the cost of which, those of his parishioners who would have supplied these funeral decorations, will request his acceptance of some more permanent token of their regard, either pecuniary or otherwise, as circumstances may suggest?

PASTOR.

ON PROVIDING FOR THE FAMILIES OF MISSIONARIES.

To the Editor of the Christian Observer.

ALTHOUGH a mere hewer of wood, and drawer of water in the vineyard of our Divine Master, I yet feel as anxious a desire to promote both its extension and its fruitfulness, as those can do, who fill the more honourable stations of pruners or vinedressers. If therefore I see, or think that I see, a principle in operation which can in any degree prevent that extension, or injure that fruitfulness, I dare not withhold a warning voice in time, or wait until the evil has acquired a degree of strength, which will make its correction a task of difficulty or of danger.

That the various Missionary Societies of the present day are instruments in the hands of God for the extension of his kingdom on earth, few persons of sound judgment or Christian feeling will deny; and that pecuniary means are necessary in the present state of the church, to enable such societies to proceed in their work, is equally clear. Should there be found therefore any principle of action now in operation, which is calculated at a future period materially to retard their progress, or injure their usefulness, it is wise to examine fully

and fairly into all its bearings and probable consequences, and to apply, if possible, a suitable remedy.

Such a principle appears to me to exist in the actual or implied engagement of many of our Missionary Societies, to provide permanently for their missionaries and families, when such missionaries become incapable of further labour, and also for the families of those who die in their service. As far, however, as I have been able to ascertain the practice of these societies, I find it by no means uniform.

The *Society for promoting Christian Knowledge*, so long as it continued to employ missionaries, did not consider itself under any obligation as to the future support of their missionaries' families: and although the sister *Society for the Propagation of the Gospel* has not confined itself by the same rule, but has sometimes granted pensions both to infirm missionaries, and to the widows of deceased ones; yet such grants have only been made on special occasions, without admitting any right in the missionary to claim them, and have never in any case been extended to children. The *London Missionary Society* has been in the practice of relieving its infirm missionaries, as well as widows and children; and although I believe it refuses to allow of any right in its missionaries to demand such relief, it appears to feel, that there is something of a moral obligation to confer it. The *Baptist Society* acts, I believe, on a somewhat similar principle. The *Wesleyan Missionary Society* considers its missionaries simply in the light of ministers of the Gospel, and subject to the same rules as other ministers of their denomination; one of which rules is, the contribution of a certain portion of their salary to a fund provided for the above purpose, and of the benefits of which the missionaries partake in common with the other ministers. The *Church Missionary Society*, I am informed, has made an actual compact (or has a

strongly implied understanding almost equivalent to a contract) with many of its earlier missionaries to provide for their families in case of need; but I believe, in all recent appointments, it has declined making any specific engagement on the subject.—The most ancient of all the Missionary Societies now in operation, that of the *United Brethren*, has always undertaken the positive support of its infirm missionaries, and of the widows and children of those deceased; and it is the experience of this society which I wish to exhibit as a beacon to all other societies, to enable them to avoid similar consequences; for although it has pleased God to raise up funds in its distresses, sufficiently powerful, *for the present*, to meet its difficulties, and to enable it to carry on its work, it should be remembered, that while it proceeded in simple faith, it proceeded also in perfect ignorance of the consequences of its own proceedings. To infer, however, from its experience in this respect, that societies of modern days, possessing the benefit of that experience, and all the light which increasing knowledge on these subjects now confers, would be justified in following its example, would, in my humble opinion, be presumption, and not faith.

It is not my present intention to discuss the question, which of the two modes of proceeding referred to above is the wisest; but, assuming the one most generally adopted to be so, to urge the necessity of taking *immediate and judicious* measures for meeting the consequences of such a system before the day of actual trial comes, when it *may* be too late.

The experience of all societies for the insurance of lives and annuities fully proves that the claims on such societies go on in an increasing ratio for a number of years, and that from seventy to one hundred must elapse before it can be ascertained by such experience whether the payments from which the in-

come is raised, are adequate to meet such claims. A similar process must take place with respect to the claims on Missionary Societies; and it must necessarily follow, that in all cases in which such societies expend the whole of their annual receipts in prosecuting their missionary work, those claims will, gradually but certainly, increase upon them to such an extent as very much to embarrass their proceedings, if they do not seriously retard and injure their special and proper objects.

Such indeed has been the actual experience of the Society of the *United Brethren*; these claims now exceeding, by more than one-third, the whole amount of the collections made by their own community; and but for the help afforded by other denominations of Christians within the last few years, all its missions, so far as they depend on contributions from Europe, must have been relinquished long since, or its other claimants have been left to misery and want. As no accounts of expenditure were published by this society previous to 1818, I have no means of tracing in its expense the gradual operation of this principle; but from the statements made since that period, the tendency of these claims regularly to increase is fully apparent, and they also prove that although (the society having existed more than a hundred years,) they might have been expected now to have attained their maximum, they have not yet done so. In 1828, the society had 191 missionaries (including the wives) employed; and the proportion of unemployed adult claimants, to missionaries in active service, was 77; that is, more than two-fifths, independently of a like number of children. The amount of its expenditure is nearly in a similar proportion, the average amount for the various stations for eleven years being about 6,300*l.* per annum, and the sum expended on the unemployed being in 1828 about 2,900*l.*, almost one-half. In this amount

there has been an annual increase, in 1819 it being only 2,050*l*. Apply this experience to some of our modern societies, and what a fearful impediment does it exhibit to their future exertions.

Such, therefore, being the case, both in theory and in practice, I would ask, Is it wise; is it just, for the managers of these societies to go on in this way, entailing on their successors, thirty or forty years hence, such an onerous responsibility, without making some consistent and rational provision to meet circumstances, which, in all human probability, must one day arise? I say, consistent and rational, because it appears to me, that merely putting aside any given sum of money, without connecting with it a wise and judicious plan of appropriation, is doing but very little; for the consequence will be, that the earlier claimants will swallow up such a fund, and leave nothing for those of later years but want and disappointment.

That such a plan may be easily discovered and applied, I cannot doubt; but this communication is already too long to justify me in

adding more at present, my purpose and anxiety now being to excite the attention of the Christian public to the subject.

Z.

For the Christian Observer.

"Peace I leave with you."—JOHN xiv. 27.

SUCH was thy legacy at parting, Lord!

All power, all willingness to give were thine:

Thou mightst have bidden earth's potentates resign

The wealth with which their palaces were stored,

The noble's dignity, the miser's hoard.

The field, the flock, the olive and the vine;

Pearls from the ocean, treasures from the mine;

All these thy bounty could thy friends afford;—

Yet pledges none of these were of thy love,

But thou didst promise, on that solemn day,

What the world gives not, nor can take away;

Peace, sought in vain where not a gift from thee—

How does that legacy our hearts reprove,

Still wedded to earth's joys, though vain and false they be?

Z.

REVIEW OF NEW PUBLICATIONS.

Biographical Notices of the Apostles, Evangelists, and other Saints, with Reflections and Collects; adapted to the minor Festivals of the Church of England. By RICHARD MANT, D.D., Bishop of Down and Connor. 1 vol. 8vo. Oxford. 1828.

CLERGYMEN often require in composing their sermons, and parents in instructing their children, a suitable book of reference for the saints' days, both to collect the biographical facts and to suggest appropriate reflections. The volumes of Cave and Lardner are not generally accessible; and if they were, they

are not adapted for the purpose in question. Nelson's *Fasts and Festivals* is therefore generally referred to; but this book, though extensively circulated, both for its own real merits and for want of a better, is not inviting in its style; its catechetical form, however instructive, is not pleasing; nor is the author sufficiently scrupulous in separating facts from fables: besides all which, devout and humble as are his remarks, his general cast of divinity, like that of the *Whole Duty of Man* and similar works, is defective in the simple exhibition of Christian doctrine and privilege;

in the views presented of the utterly lapsed and ruined condition of mankind; the free grace of God in Christ, received, and rendered instrumental to the justification of the sinner, solely through faith; with the necessity of the transforming influences of the Holy Spirit for the conversion of the heart to God; not merely an improvement of the natural character, but a deeply-seated renovation of soul, effected by the power of the Holy Ghost, and inseparably connected with those fruits of holiness without which no man shall see the Lord. On all grounds therefore there was wanted a new work, better adapted to the taste of modern times, as respects its composition, embracing the researches of later writers, particularly Lardner, and graduated to a more Scriptural standard of divinity.

As respects ability of composition, amplitude of reference, just discrimination between truth and legend, and the general qualities of a useful and readable book, our Right Reverend author has infinitely the advantage over his lay predecessor. His plan is to give, not in question and answer but in a consecutive narration, a biographical notice of the Apostle or saint; then to append a few pages of reflections; followed by two or more appropriate prayers from the Liturgy, and closed with a short poem on some prominent idea suggested by the narrative. Bishop Mant is not unknown to the public as a poet. His first publication, thirty years ago, was his "Verses to the Memory of Joseph Warton," followed up, two years after, by his "Life and Poems of Thomas Warton." That work now lies before us: it is elegant and classical, and the notes are elaborate; but it certainly has no relation to the studies which have since engaged his lordship's attention. In 1806, his lordship published "The Slave, and other Poems," which we reviewed in our volume for that year, expressing our "unmixed approbation of the de-

sign of Mr. Mant's Poems," and "our hope that he would cultivate his poetical talent, and continue to apply it in promoting objects of Christian charity." We felt particularly grateful to the benevolent author for depicting the miseries of our colonial slavery, as well as merely of the Slave Trade, with a view to excite the indignation and horror of his countrymen against the whole of this inhuman and unchristian system. The poem is now forgotten, as was the treatise of the present Bishop of Salisbury on the same subject; but as we felt gratified in recalling the attention of the public to that neglected treatise, so are we now in renewing our grateful acknowledgments to another Right Reverend prelate, who preceded the great majority of his countrymen in denouncing our colonial system of bondage. The absurd and hypocritical plea that West-Indian slaves are better off than the British peasantry had long before been indignantly exploded by Bishop Burgess; with equal truth and feeling Bishop Mant exposed the same stale pretext—stale even then, a quarter of a century ago. The following is a passage from his lordship's poem, presenting the condition of the British peasant in powerful contrast to the startling slumbers, the compulsory toil, the civil non-entity, and the destitution of religious privileges, which mark the lot of the slave.—

"Not such the rest Britannia's peasant
knows,
Whose willing labour leads to calm re-
pose.
Though few the pleasures of his humble
cot,
Though plain his fare, and toilsome be his
lot,
Yet blest in conscious liberty he lives;
The law secures the rights which nature
gives;
And still as breaking from the smiling
east,
Beams the glad day of consecrated rest,
Religion wakes the fires that slumbering
lie,
Refines his heart and lifts his soul on
high."

But we must return from this di-

gression, to his lordship's work immediately before us. The name of the Bishop of Down and Connor has been so much connected with the unhappy controversies which divide our church, that it is necessary to state of the present volume, that it is not a work of theological polemics. His lordship's views of Christian doctrine of course tacitly pervade his pages, and give a corresponding tone to his statements; but there seems to have been throughout a desire on the part of the Right Reverend writer to draw up his narratives, and to weave his reflections, in a manner quite opposed to the bitterness of a litigious spirit. A book thus written, and containing so much valuable information and devout remark, we are unwilling to make the occasion of controversy: at the same time it would not be consistent with Christian candour, it would neither be just to our Right Reverend author, nor to our readers, nor to truth, if we did not respectfully state our conviction that the general system of divinity on which the volume is founded is defective; symbolizing in a great measure with the school of writers before alluded to, of whom Bishop Bull, the author of the *Whole Duty of Man*, and the truly pious Nelson, may be cited as examples, but penned with a greater precision in the use of theological language than those writers; a precision arising out of the light which has been thrown upon controverted topics by modern discussions, and which has nearly banished from the more enlightened of our pulpits, those gross mistatements of doctrine which were familiar to our ears even a few years since. As one example among many, it would be most unjust to the Bishop of Down and Connor to urge that he contradicts the declarations of Scripture, and the article of our church respecting the gratuitous justification of the sinner, through faith in Christ, and not for his own works or deservings; and it would

be equally unjust to say that his lordship attributes any merit to those good works which he dwells on as promoting our salvation, or speaks of them as performed otherwise than through the grace of Christ, and the influence of the Holy Spirit. Statements opposed to these tenets, it is true, habitually occur in many of our older divines of nearly the same school as our Right Reverend author; but the Articles and Homilies of our church, and the declarations of Scripture, have been too often quoted in modern controversies, not to have shaded off much that was formerly stated in very different terms. Still we cannot but maintain that this system of divinity, however modified, is materially defective: it penetrates not to the depth of human evil; it aspires not to the sublimity of Divine grace; it is not co-extensive with the spiritual wants of mankind; it neglects or dilutes doctrines which it does not deny, and it virtually encourages others which it does not affirm. We would speak with the respect which we owe to his lordship's office and character; but his work being before the world, and open to fair and Christian discussion, we shall quote a passage or two, which seem to us to illustrate the preceding remarks. A more pleasing employment will be to append some other passages which cannot fail to inform and interest the reader.

We take the following statement:

"St. Paul being zealous in the service of God, of conscience pure and void of offence, in life unblameable, of integrity uncorrupt; was thus *qualified* to espouse the principles, of the justice of which he saw reason to be convinced." p. 142.

Our Right Reverend author does not intend to assert a qualification of merit in this passage; and we are far from meaning to impute such a construction. We will go further, and admit that there is a sense in which even the ambiguous term "*qualified*" might be not unscripturally used; as when it is said,

"The meek shall he guide in judgment, the meek shall he teach his way"—"Whosoever will do the will of God shall know of the doctrine;" and so of the case of Cornelius, and the seed falling into an honest and good heart. But in these passages it is not moral qualification, but Divine teaching which is spoken of as leading to the saving reception of scriptural truth; and, to speak with correctness, we ought to say that even the so-called qualification itself, or rather those preparatory stages of spiritual impression, which led to the final result, were the incipient work of the Holy Spirit. If St. Paul's own oft-repeated account of himself be correct, no man was less naturally "qualified" to embrace the humbling doctrines of the cross of Christ. He says expressly, that he obtained mercy to receive the Gospel to the salvation of his soul, not because of any natural qualification, any moral pre-aptitude, but quite the contrary; for he was a persecutor, blasphemer, and injurious. He was, indeed, what our Right Reverend author describes; but this he himself sums up in one characteristic expression, "a Pharisee of the Pharisees;" and so far from persons of this character being peculiarly "qualified" to "espouse the principles" of the Gospel of our Redeemer, even publicans and sinners were nearer the kingdom of heaven than they. The language of our Lord to St. Paul, at his conversion, was far opposed to the idea of any previous qualification; and so far from there having been in him a predisposition of soul to receive the Gospel, it required a powerful, nay, supernatural, revulsion of all his feelings, principles, and habits, before he was led to embrace that faith which once he destroyed.

We should not, however, dwell upon this point, did we not view it as a portion of a defective system. Let us see, for example, how it affects another Scripture doctrine, that of the conversion of the heart

to God. Speaking of the Apostle's own conversion, for which he was thus "qualified," our author remarks,—

"Although we have no reason to expect those powerful and miraculous appeals which were made to the Apostle, and therefore are not encouraged to expect such rapid conversions as his, nor indeed in common instances any special conversion, according to the modern and fanatical acceptance of the term; yet ought we to encourage both in ourselves and in others, through the preventing and assisting grace of God's Holy Spirit, that rational, sincere, practical repentance which the Scriptures inculcate, accompanied with continual mortification of our corrupt affections, and continual improvement in holiness and growth in grace. His conversion, under the influence of that Holy Spirit which is always to be understood, his conversion was the combined effort of reason and of feeling." pp. 170, 171.

"Doubtless it is our interest, as it is our duty, whether by an entire conversion of our ways, if former habits of abandoned impiety and depravity have rendered such conversion necessary; or by partial changes of sentiment and conduct, if such changes alone are requisite; at all events by a conscientious adaptation of our lives to the rules of the Gospel; to copy the amendment of the Apostle." p. 171.

Now, is not this to dilute, to explain away, one of the most important doctrines of Scripture, the need, in every individual of our fallen race, of an entire change of character, call it conversion, transformation, regeneration (spiritual as distinguished from the sacramental symbol), renewal of the spirit of the mind, being a new creature, turning from darkness to light, and from the power of Satan unto God, or by whatever other scriptural expression? We do not, any more than our Right Reverend author, expect those "*miraculous* appeals which were made to the Apostle;" nor, though we dare not limit the power or operations of the Holy Spirit in any particular case, "*such rapid* conversions as his;" but it appears to us that our biographer underrates both the extraordinary circumstances of the Apostle's own conversion, and the ordinary circumstances of conversion in general. Let the reader peruse the account

of the miraculous conversion of the Apostle, as related by the sacred historian, and decide whether it is adequately depicted by such expressions as "a combined effort of reason and feeling," or "the amendment of the Apostle." If the Apostle was as well "qualified" for conversion as our author alleges, this "amendment" needed not to be very extensive; and if "reason and feeling" were all that was requisite, where was the necessity for a miracle? It is true the bishop says, in a parenthesis, "under the influence of that Holy Spirit which is always to be understood;" but this slight parenthetical manner of alluding to so important, so essential a point, is not satisfactory. "Always to be understood;" rather would we say strongly, unequivocally, cordially to be expressed. A learned divine may silently supply the ellipsis; but not so the ordinary reader. Such parentheses have the air rather of being inserted afterwards, to meet the objections of others, than of flowing from the prompt impulse of a writer's own feelings. Suppose a theologian revising for press the writings of one of the class of divines to which we have before alluded; he would find statements which he could not reconcile to the accuracy of doctrine which is now justly expected from all who preach or write on sacred subjects; but would it supply the defect, would it transmute a hard, barely orthodox, semi-pharisaic system into the grace and freedom of the Gospel, just to tack on a few such common-place expressions as, Of course not forgetting the influences of the Holy Spirit; Of course always understanding through Jesus Christ our Lord? We have heard sermons by some young clergymen almost ludicrously constructed in this style; the general cast and fabric being, from beginning to end, the works, the righteousness, we might even say the merit of man, yet with an interlarding of orthodox and scriptural phrases, as

if the writer had whispered to himself, "I must not forget the language of our Articles and Homilies, which have been of late so much talked about: I must not lay myself open to retorts: besides, it is very right that we should recognize the atonement of Christ and the influences of the Holy Spirit: God forbid I should say we can duly improve in virtue without this assistance." But is not this, as we have above said, to neglect or dilute doctrines which we do not deny? and, however orthodox statements thus concocted may sound to the ear, are they not justly open to the charge of being at best very defective, and sometimes virtually heterodox? Would a parochial congregation thus instructed really learn to understand and to value as they ought those important doctrines which they only found thus casually admitted, as if to ward off objections, instead of being made a glad and welcome theme, the joy of the heart, and the prompter of holy feelings, devout affections, and Christian deeds? It is little that a clergyman guards against positively objectionable statements, if the real impression conveyed by the whole tenor of his preaching is that, after all, heaven is really the reward of virtuous and honourable conduct. Many of the divines of the last century plainly said so; and some who do not now say so, tacitly lead their hearers to the unscriptural inference.

But we must return to our Right Reverend author, whom we are far from implicating in the wide range of the above remarks, though to a portion of them his system, we think, is fairly open. On referring back to the above extracts, we feel as little satisfied with his lordship's statement respecting ordinary conversion, as with that on the miraculous conversion of St. Paul. The view given by his lordship is wholly inadequate to the exigencies of the case. "Amendment" is a very defective term; for the heart of

man requires not merely mending, but making anew; taking away "the heart of stone," and giving "a heart of flesh." The term "repentance" is also inadequate; for the Scripture says, "*Repent, and be converted, that your sins may be blotted out.*" And what is this conversion? The Right Reverend prelate views it either as the "entire conversion of the ways" of the abandoned profligate; or some "partial changes of sentiment and conduct, if such changes alone are requisite." His lordship thus appears to consider mankind as composed of three classes; those who need entire conversion; those who need only partial changes; and those who need no conversion at all. Need we adduce proofs to shew that this is an unscriptural view of the subject? And whence the defectiveness of this system? From several causes; one of which is, not viewing religion as beginning with the heart. The daring open profligate, the man of "abandoned impiety and depravity," needs, says our author, "an entire conversion of his ways:" but even this is not co-extensive with a conversion of the heart to God; it is not the ways that turn, but the heart that must turn from them. A profligate might in terror, or from some other motive, leave off his vicious "habits," and yet have no love to God in his heart, no wish to know his will, or to obey his laws. The prodigal son might have ceased to "waste his substance with riotous living," and yet have cherished no affection or gratitude for his father, no true conversion of soul, no turning, with self-abasement and humble faith, to him whom he had so foolishly and wickedly forsaken. So, again, "copying the amendment of the Apostle," and "adapting our lives to the rules of the Gospel," are phrases wholly inadequate to describe the change necessary to be produced in every human being before he can become qualified for "the inheritance of the saints in light;" nay, before he can "copy" or become "adapted to"

any thing that is truly good. The remedy must be co-extensive with the disease. If the fall of man be indeed but partial, if the natural mind be but partially alienated from God, if the demerit of sin be but partial, if the need of a Saviour be but partial, then partial only needs be the spiritual renovation; but if the contrary, then the contrary; and so, we are sure, speaks Scripture, and so believed the reformers and standard writers of our church. We know not, however, where our readers can find the point better stated than by one of the master spirits of the age, not of our own communion. We allude to the pious and eloquent Professor Chalmers's discourse on our Lord's declaration, "I know you, that ye have not the love of God in you." Beginning with the man of "abandoned impiety and depravity," and shewing that he at least will be allowed to need an entire conversion of heart, and the introduction of a new principle into the soul, before he can be said to love God, or to be "qualified" in character for the enjoyment of the heavenly world: he proceeds to our Right Reverend author's second class of character, persons currently alleged to require only "partial changes," and then to those who might be currently thought to need none at all; and in every instance he proves, with a clearness of argument quite irresistible, that one and all require conversion, entire conversion, a conversion of the heart as well as an "amendment" of the life; in short, what our author seems to denounce as "conversion in the fanatical acceptance of that term." It would be impossible, however, really to prove the charge of "fanaticism" against this truly sober and reasonable, as well as Scripture doctrine.

In justice to the learned prelate, we ought to state, that there are not many passages in his work such as those we have above quoted; but the system of which they are an

illustration, of course silently pervades the publication, and, we must add, renders it defective in the exhibition of the full, free, life giving influences of our holy religion. It would seem to say, Man is not so very far gone from original righteousness as some persons pretend; all therefore is not necessary that they insist upon: still he required an atonement; and that being made, if he believe in Christianity, and persist in virtuous resolutions, "every step he takes in the practice of religion will be his introduction to higher measures of grace" (p. 263); for God will not be wanting to him if he is not wanting to himself: so that at length, having duly improved the talents committed to his trust, he shall receive the reward of eternal life. It is true that our author interposes such important parentheses as, "not in the vanity of self-righteousness, but in devout reliance on the merits and mediation of the Saviour:" and we are very far from doing his lordship the injustice to view these interjected clauses as mere customary unmeaning reservations; yet they do not convey to our minds the full spirit and expanded grace of the Gospel, appearing rather as concessions than as truths zealously propounded, fully developed, and cordially dwelt upon. Should it be said that the subject of the volume did not naturally invite such a strain of reflection, we might reply, that never is such a strain alien to a work of practical piety; but it is not pretermission or inadequate notice that we feel called upon in such cases so much to remark upon, as the general deficiency of the theological system in which the omission originates. Though a writer who should feel duly impressed with those views which we firmly think the Scriptures exhibit respecting the depth of human guilt; the inability of mankind to do any thing spiritually good; the mode of pardon, justification, and salvation; the nature, extent, and necessity of conversion

of the heart to God, by the power of the Holy Ghost, for all persons, however moral or sincere, might not in a biographical notice of the saints enter into express dissertations on these subjects; yet the whole strain of his "reflexions" would suppose them, and be grounded upon them. Our present author's remarks are grounded upon a different view of the bearings of Divine truth; and if, as we believe, that view is inadequate, inadequate also will be the practical exhortations, however abstractedly excellent, which are built upon it.

But we turn to the more pleasing part of our duty, which is to quote some passages which will both interest the reader, and convey a more general impression of the character of the volume than a few controversial extracts.

The following is a portion of the bishop's practical reflexions on our Lord's manifesting himself to his disciples.

"The manifestation, of which our Lord spoke, was that spiritual manifestation of himself to the inward man, which was to be spiritually discerned; and the distinction teaches us to see, that however men may resemble each other in temporal qualities, so as to have the like perception of sensible objects, they may be very different from each other in their perception of spiritual objects.....In order to our enjoyment of a manifestation of our Saviour to our hearts, it is in the first place necessary that we love him; according to those numerous declarations by himself and by his inspired messengers, which represent the love of God and of Christ as the foundation of the duty of man. And secondly we learn the necessity of obeying him: 'If a man love me, he will keep my words.' 'He that loveth me not keepeth not my sayings.' And certainly no one sentiment is more distinctly, more earnestly, more frequently inculcated in Scripture, than the futility of all pretensions to the love of God and our Saviour, which are not evidenced by the keeping of the Divine commandments. To those who do love their Redeemer, and who do testify their love by their obedience, we are here further taught by him, that they shall enjoy the love of God in return: that the Father and the Son, by the Spirit, will come unto them, and will make their abode with them, bestowing on them greater accessions of spiritual knowledge, and continual strength and comfort in the Holy Ghost;

in a word, bestowing upon them that special manifestation of the Son of God, which, whilst it is not communicated to the unbelieving world, or to the professing but inconsistent believer, is the peculiar property and privilege of his faithful and obedient disciples." pp. 531, 532.

The following beautiful remarks might be applied with great propriety to the duty of missionary efforts, and all other plans of Christian mercy for the benefit of the souls of our fellow-creatures; especially those who are united to us in the ties of relationship or affection.

"When Andrew had thus discovered the Saviour, and been received into his abode, did he conceal the discovery in his own breast, and enjoy it in selfish solitude and abstraction? Surely not. He imparted it to his brother without delay. 'We have found the Messiah,' said he to Simon; 'and he brought him to Jesus.' True piety, as well as true benevolence, is of a communicative nature: the blessings, the delight, which it experiences itself, it is desirous of dispensing to others. Enjoying, as it does enjoy, the light of God's countenance shining upon its own tabernacle, it feels additional pleasure in believing that others are as highly favoured and as happy as itself. It rejoices on its own account: it rejoices also with and for them that rejoice; and has a manifold return of thanks to make to God for such a multiplication and extension of his goodness and glory. If Andrew exulted in having made discovery of the Messiah, who can question but that his exultation was heightened and increased by participating it with his brother? Let us not deem that the spiritual blessings which we enjoy, the religious knowledge which has been vouchsafed to us, have been bestowed for ourselves alone; what we have freely received of the knowledge of the Saviour and of the grace of God, let us freely give to others! Let us, like Andrew, bring our brethren also to Jesus, and cause them to be partakers of his fellowship, and to concur with us in acknowledging God's mercy and in uttering forth his praise!" pp. 15, 16.

We copy the following passage for the perusal of those who would kindle strife among brethren, and make a man an offender for a word. We should feel deeply dejected if we thought that, in the foregoing remarks, we had ourselves violated that "Christian charity" which the author so forcibly recommends. The measures of charity are, how-

ever, bounded by the measures of truth; and our author therefore justly first makes conscience and duty the rule of decision; and then love and kindness the spirit of action. "Follow peace with all men—and holiness;" both united; not an unholy peace, or a litigious holiness. There is danger on either side; there is an unchristian liberalism widely prevalent; and therefore, there are some among us who would mend the matter by an equally unchristian illiberalism. But to return to our extract—

"Let the unhappy contention between St. Paul and Barnabas, be an admonition to us in our familiar and social intercourse. Reciprocal concessions with respect to the subjects on which we differ; so far as such concessions may be compatible with a conscientious sense of what our duty requires of us, may often prevent consequences injurious to the interests of Christian charity and brotherly love. Mildness in maintaining our own opinions, where consistently with a sense of duty we cannot recede from them, may often produce the same salutary effect. And surely in this our earthly state of imperfection and infirmity, there is inquietude enough to which we must be subject, without multiplying the occasions of it unnecessarily, of aggravating that which with all our care we may not be able to avoid. After the journeyings, the fatigues, the perils, the works and labours of love, the hazarding of their lives for the name of the Lord Jesus Christ, which Paul and Barnabas had encountered together for the space of about sixteen years, who would have anticipated any material disagreement, who would have anticipated a 'sharp contention,' between them? who would have expected to see them 'depart asunder one from the other,' in consequence of such disagreement and contention?" pp. 310, 311.

We should be most happy if, well judging readers shall be of opinion that such passages as the following neutralise much that we have said respecting the defectiveness of our author's system. We wish to write for truth, and not for party or contention; and we give both sides of the statement.

"St. Stephen was 'a man full of faith and of the Holy Ghost.' In this character we perceive the principle by which he was actuated, and the power which enabled him to act under its impulse: Faith, the principle; the Holy Ghost, the

power. As it is from the Holy Spirit of God that men derive their sufficiency to do things pleasing to God, so it is through the principle of faith that they act in such a manner as to please him." p. 68.

"A very important portion of the Christian faith is comprised in the duty of those who profess themselves believers in the Gospel, to love and obey their Redeemer; in the encouragement which they are then entitled to expect from the Father and the Son, who will come unto them, and make their abode with them; and in the communication of all spiritual blessings through the agency of 'the Comforter, the Holy Ghost, whom the Father will send in his Son's name.' In a word, not only the existence of the three holy Persons in the Divine nature, but their co-operation also in the work of grace for the present edification and comfort, and the future salvation, of the church of Christ, is an essential article in the Christian religion: and it is one, for the maintenance of which no Christian can feel indifference." p. 534.

From the numbering of Matthias with the Apostles, our author takes occasion to urge the Divine right of episcopacy; but though he considers this office as necessary to form "a legitimate church," "a duly constituted portion of the church of Christ," he does not presume to say that grace may not be conveyed and salvation obtained under another form of polity, and from the services of an irregular ministry. He urges, however, that

"It may inoffensively be said, that under the episcopal form, regularly transmitted by succession from the Apostles, together with 'the Apostles' doctrine,' is to be found 'the Apostles' fellowship;' that there, if any where, may be confidently expected the sanctifying influences of the Comforter; that there, if any where, may be enjoyed the perpetual presence of the Divine Founder of the Church." p. 197.

We heartily concur in the Right Reverend author's remark, that, greatly as we have reason to thank God for having by his good providence established among us a pure episcopal church, the value of the episcopal office "is altogether distinct from any privilege it enjoys as sanctioned by the laws of the land." This is the true footing on which the office ought ever to be placed. If episcopacy be a scriptural form, it is not dependent upon

acts of parliament; the Bishop of Ohio, "working with his hands," is as much a bishop, and his church as primitive, as the metropolitan of England or Ireland. It is a grievous error in the public mind, in the minds even of many zealous churchmen, that our church is the creature of the state; that its chief claim is, that it is established. If it had no better claim than this, it would not be worth contending for. Mohammedanism is established in Turkey, and Popery in Spain. A professed Episcopalian must be miserably ignorant of the nature of a Christian church, if his only dreams of a bishop are kissing royal hands, enjoying ample revenues, doing what the state bids him, and lifting his mitred head in courts and parliaments. The erroneous secular views which the public too generally take of this spiritual office, constitute the source of one of the greatest dangers to which our beloved church is at present exposed. If men can make, men may be allowed to mar: if bishops are only officers of state, when the state does not want them it may fairly discard them; and give the patrimony of the church to pay for barracks and epaulettes, or some centesimal fraction of the national debt. Besides, why have spiritually useful bishops, if bishopping is only a matter of civil polity? The Church of England will therefore stand most firm, and prove itself most efficient, when men learn more to understand and value it for its own sake; to preserve it as an establishment because they love it, and not to measure their love for it by the fact of its being established.

But we must conclude. We had intended to lay before our readers a specimen or two of the bishop's poetical effusions at the close of each narrative; but our limits prevent. We may possibly do it in another department of our work, in some future Number.

A Charge delivered to the Clergy of the Diocese of Chester, at the Primary Visitation in August and September 1829. By the Right Rev. JOHN BIRD, Lord Bishop of Chester. London. 1829.

WE know not that it has ever fallen to our lot to have the happiness of perusing an episcopal charge more remarkably calculated than the present to impress and instruct a Christian minister, and indeed every Christian. Not unfrequently the charges of the most devout and spiritually-minded prelates, are of necessity conversant with matters of ecclesiastical detail, which occupy much of the time and space which the writers, if a sense of duty permitted, would gladly have dedicated to more interesting topics. The Bishop of Chester is in this respect more happy than some of his Right Reverend brethren. He is not obliged by the neglect of his predecessors to devote his primary episcopal address to a variety of official regulations, necessary to be enforced, but rather technical than spiritual in their complexion. He has not to complain of dilapidated chancels and parsonages; to promulgate new rules of clerical residence; to explain acts of parliament; or to bring before his clergy for the first time the importance of national schools, and societies for propagating the Gospel and promoting Christian knowledge. In many cases, all this would be requisite: but the previous vigilance of Bishop Blomfield and Bishop Law had prevented there being in this diocese an accumulation of crying abuses, requiring episcopal notice and correction. Bishop Bird Sumner is thus enabled at once to pass on to the familiar, but momentous and inexhaustible, topic of parochial ministrations. To state with what simplicity of spirit, what zeal, what judiciousness, what piety, his lordship has developed this interesting theme, would be but to repeat, with

accumulated force, what we have said in former volumes of the Right Reverend author's previous publications. It has been remarked that there is danger, lest the Christian should allow the just respect which he cherishes for those who are placed by the providence of God in offices of great importance and responsibility, to betray him into exaggeration in estimating the value of their labours. But the character and writings of the present bishop of Chester were well known and highly appreciated long before his lordship's elevation to that post, of mingled honour and anxiety, which has enlarged the sphere of their operation for the benefit of the church of Christ. The venerable bishop Barrington always viewed the marks of respect and attachment conferred by him upon this much respected divine, as among the most satisfactory actions of his long official life; and for some years the friends of religion and of our beloved church have looked forward in ardent hope that the piety and talents which had adorned less conspicuous stations, would be consecrated to those arduous duties which have called forth the interesting Charge now before us. We abstain from saying more on the subject, than that, judging by this public document, their hopes, however sanguine, will not be disappointed.

The bishop opens his subject as follows:—

"The object of the parochial ministry is, to carry into effect the merciful purpose of God in the dispensation of the Gospel: that wherever an assemblage of men is collected and located together, provision should be made for their souls; that is, provision that they be 'brought to God' through Christ Jesus, that they be instructed and maintained in his faith, and thus enabled to render this present life an habitual preparation for eternity." p. 3.

The means by which this momentous object may be best accomplished, are next considered. They are stated to be two, public preaching and individual instruction.

Respecting preaching, his lord-

ship distinguishes the "legal style," from the "evangelical spirit;" and proceeds to shew, that it is the latter "which really awakens men's hearts, which converts them from this world to God, and enables them to increase in his Holy Spirit more and more, till they come to his everlasting kingdom." The grounds on which his lordship rests this fact are thus explained:—

"The kingdom of which we are appointed ministers, is the kingdom of Christ Jesus: the kingdom which he purchased, he founded, he established, he instructs, he maintains. He purchased it, by his blood; he founded it by his own ministry; he established it by the ministry of his apostles; he instructs it by his written word; he maintains it by his Spirit. And this being so, we might expect that in proportion as the Founder, the Head, the Governor, the Preserver of this kingdom is held up to prominent view, in that degree the kingdom would be extended and flourish. In proportion as the value of his mysterious purchase, with all it implies of mercy in Him and of destitution in ourselves; in proportion as the holiness of his example, the superintendence of his care, the operations of his Spirit are brought forward and enforced: in the same degree we might hope that effectual results would follow, and shew themselves in what all desire to see, 'repentance towards God, and faith towards our Lord Jesus Christ.'

"This it would be reasonable to expect; and this reasonable expectation is confirmed by experience. No prophecy is more evidently accomplished than that contained in the pregnant declaration, 'I, if I be lifted up from the earth, will draw all men unto me.' When Christ is habitually and conspicuously elevated as the Sun of the religious system, and all the graces and qualities which constitute religion, are made to emanate from him, and to revolve round him, then there will be light: while darkness will prevail in a greater or less degree, in proportion as that Sun is hid behind a cloud. Even imperfect religious teaching; that which is defective in ability, or mixed in part with error, has considerable influence, influence in other ways inexplicable, when it keeps this 'vantage ground': whilst without it, the most accurate statements, the most undeniable truths, the most incontrovertible arguments are uttered and are heard in vain." pp. 7, 8.

The *fact* of the efficacy of this tone of preaching being thus proved by Scripture and experience, the Right Reverend author traces it to

two causes, which he specifies as follows:—

"First, we all agree, that no religious effect can be produced upon any heart, except by the Holy Spirit. But the Holy Spirit, we well know, is communicated to us through the Son, whose especial gift he is, whose prophetic promise he fulfils. If then we desire the gift, for ourselves or for others, we must seek it through its Author; and the Holy Spirit can only be expected through the appointed channel of communication. (John xv. 5.)" p. 8.

"The second cause is this: that men do not so much require to be instructed in moral truth, as in religious obligation. They are no strangers to the broad distinction between right and wrong, holiness and ungodliness. They commonly acknowledge them in words, whilst they practically confound them. They need to be convinced, not what sin is, but of the sinfulness of sin: to be taught that the 'wages of sin is death,' eternal death. And the atonement made by the Son of God, the sacrifice of the cross, is the great instrument of working this conviction. If any lower consideration, if any temporal arguments could prevail against the corruption which exists within, truly may we affirm that gross vice would long ago have disappeared, and flagrant wickedness been banished from our land. . . . But no enforcement of law and no persuasion of eloquence can be compared with that single declaration, 'the blood of Christ cleanseth from all sin.' The blood shed, displays the value of the soul, and the guilt which lies upon it:—the promised acceptance declares the possibility of salvation. The sinner is convinced of sin, but such is the wisdom of that remedy for sin which God has provided, the very argument which works conviction in him, delivers him from despair." pp. 9—11.

If we have not paused to remark upon these facts and reasonings as we have passed them under review, it is assuredly not for want of feeling their importance, nor, we would trust, for want of gratitude to God that statements such as these are heard to echo from the high places of our church. Of our gratitude to the respected prelate we say nothing; for to feel oneself the value of such scriptural truths, and to be the happy instrument of conveying them to others, is a heart-felt felicity which asks not, and deigns not to receive, any suffrage, but that of conscience, and the approbation of God.

The points thus unfolded, the

bishop strongly urges, should be brought to bear upon the hearts of the hearers by discriminate application; for without this, a sermon, he remarks, is a weapon aimed at random, premises without inferences, arguments without conclusion. The classification should not however, his lordship adds, be frivolously minute, and certainly not personal. But, he continues,—

“There are certain clear and wide distinctions which must be found in every congregation, between those who believe or believe not, those who observe or transgress the Divine laws, those who habitually seek the kingdom of God, or habitually neglect it: and unless these distinctions are practically kept in view, all pulpit ministrations must fail of their effect.” p. 12.

“As there is this difference actually existing in the characters of our congregations, we must shew that we are aware of it; we must no more treat all as if they possessed the privileges of Christians, than we treat all as careless, or profligate, or unbelievers: but we must be constantly trying, and expecting, to add to the one class, and diminish the other; to make the ‘children of this world’ become as ‘children of light.’” p. 13.

We are the more pleased at finding the learned prelate urge this important subject, because, in our review of the first edition of his *Apostolical Preaching* (see *Christian Observer*, 1816, p. 313), we understood him to say that the inspired Epistles furnish the best models for preaching in this, among other respects, that they address churches as if consisting chiefly of true believers, sincere Christian converts, persons needing not so much exhortations to repentance, and turning to God, as to improvement and proficiency. But the primitive church was in circumstances very different to the churches of modern Christendom; persecution had thinned its numbers, and purified those who were left; whereas, under circumstances of outward prosperity, the tares grow up far more luxuriantly than the wheat; and defective indeed would be the spiritual husbandry that is not grounded on a recognition of this fact. We contended, both in that

review and in numerous other places, for precisely what the Right Reverend author of the *Charge* before us so explicitly states, that “there are clear and wide distinctions in every congregation between those who believe, or believe not;” distinctions not to be softened down or forgotten, but to be made—we mean not controversially, yet effectively—the basis upon which every practical pastoral address is founded. We have alluded to the subject, in order that if any of our readers, from our review of “*Apostolical Preaching*” should have concluded that the Bishop of Chester countenances the sentiment once common among our clergy, that the vast majority of all who have not systematically renounced their baptism, are already intitled to the character of true believers, and need only to be urged on to perfection, they may be aware either that we mistook the complexion of the author’s argument, or that such is not at least his lordship’s matured opinion. The question has been much discussed of late years; and Paley’s dictum, that modern clergymen have nothing to do with preaching conversion, is, we are persuaded, well nigh banished from most seriously reflecting minds. Conversion from heathenism to professed Christianity, they of course need not preach; but a spiritual renovation, call it by what term we will, they may and must preach, and no term is more scriptural or intelligible than that of “conversion.” This is now admitted in some modified use by theologians of every school. Bishop Mant, for example, in his *Bampton Lectures*, follows up his discourse upon regeneration, with another on conversion; viewing the former as applicable exclusively to baptismal initiation into Christ’s fold, the latter as pointing out that religious change of character which he considers necessary, partially at least, where the grace of baptism, according to the system in question, has

not been duly improved, but has lapsed, or been frustrated by evil habits. We can never think that this notion of the subject meets either the strong language of Scripture, or the spiritual exigencies of our fallen and sinful nature. The present Bishop of Salisbury took, we presume, a far different view of it when he expressly offered premiums, open to all members of the church, lay or clerical, for three essays; first, on the question, what is conversion; secondly, whether a clergyman can be an unconverted person; and thirdly, what are the signs of conversion in a clergyman. Whether a clergyman can be ignorant, or immoral, or even infidel, admits of no question; the learned and venerable prelate, therefore, must, we presume, have meant more than this. We believe that practically little good is done in a parish till a clergyman distinctly divides his auditors into two classes—those that serve God, and those that serve him not; so that there may be no mistake in men's minds upon so momentous a subject. We are not contentious for particular words, only let the matter be really understood; let there be a clear distinction made between light and darkness, nature and grace, the world and God, or, in our author's words, "those that believe, and those that believe not." There is, indeed, an important use to be made of baptismal privileges, and of the creed and profession as well as the actual practice of those who "call themselves Christians;" and much vantage ground may have been lost, as Mr. Budd has shewn in his work on Baptism, by preaching to nominal Christians as mere heathens; but still the doctrine of the need of the conversion of the heart to God stands palpably distinct in Scripture, and is of infinite importance to be fully understood by every minister of Christ, were it only for the due classification of the otherwise inextricably intricate varieties of human character.

From preaching, the bishop proceeds to his second point, the pastoral care. He strongly urges catechising; in fact, a complete system of initiatory parochial instruction. The nature and value of such a course of Christian instruction his lordship explicates as follows.—

"For this sort of edification Scripture is the only groundwork. And Scripture affords a large variety of subjects which may be most usefully turned to the purpose. The scheme of Redemption may be traced from the Fall, and the first promises, through the line of history and prophecy, to the advent, the ministry, the death, and the resurrection of the Messiah, and the subsequent establishment of the expected kingdom. The historical parts of the Old Testament may be explained in succession. The principal characters which are detailed in the Bible may be developed: always a most interesting method of inculcating religious duty. Any of the Gospels, and several of the Epistles may be continuously read and illustrated; and the hearers from time to time examined in them. By patient and discriminate instruction of this kind the most illiterate persons are gradually enabled to acquire a degree of knowledge which wonderfully displays the power of 'the testimony of the Lord,' converting the soul; and because it converts the soul, 'giving wisdom unto the simple.'" p. 17.

But the question arises, supposing the clergy inclined thus to act, who is, even physically, "sufficient for these things?" The Apostles had assistance from devout women as well as devout men; and why not adopt the same practice now?

"The Apostles have left us an example. Let the minister of a populous district, using careful discrimination of character, select such as 'are worthy,' and 'of good report,' and assign them their several employments under his direction: they may lessen his own labour by visiting and examining the schools, by reading and praying with the infirm and aged, by consoling the fatherless and widows in their affliction, and pursuing the many nameless ways by which it is in the power of one Christian to benefit and relieve another." pp. 23, 24.

"Numerous parishes, of different degrees of population, have been brought under such discipline with more or less success. And I feel convinced that whoever is anxious to promote the glory of God, to assist the most important interests of his fellow-creatures, to confirm the security of his country, or maintain

the stability of his church, can ensure none of those great objects more effectively than by means like these. Without them, in some of our crowded districts of dense and extended population, the church is lost sight of, parochial distinctions are obliterated, and the reciprocal charities and duties of the pastor and the flock are forgotten by the people, because it is physically impossible that they should be satisfactorily discharged." pp. 25, 26.

Our zealous prelate, both in his text and notes, enforces these important considerations with much practical wisdom as well as piety, particularly recommending the well-constructed machinery of visiting societies, such as those in action in London, Bristol, Brighton, Sheffield, and other large towns, combining not only lay agency, but female agency, in carrying on their benevolent operations, under the presiding influence of the clergyman of the parish or district. The suggestion comes with the greater weight, from the well-tried, prudent, and judicious character of the adviser. For a detail of the plans of such societies, our readers may consult an interesting paper appended to our Number for last March; but our clerical readers in particular we would urge to refer to the facts and persuasions in the document now before us. It is objected that the plan is dangerous; dangerous at least to the Established Church; but what scheme of good that is really operative is not open to a surmise of contingent danger? Bibles, missions, schools, soups, blankets, penitentiaries, have all been pronounced dangerous in their day; but the prophecy of danger is forgotten, and the benefit remains. In nine cases out of ten, "troublesome" or "expensive" would better express the secret feeling of the objector. However, the Right Reverend champion has "out of this nettle danger plucked the flower safety." He views the extension of true piety in the Established Church as the sheet anchor of the country, and such efforts as powerfully conducive to the promotion of piety. Earnestly do we trust that his lordship's important suggestions will be

widely acted upon, and that he himself will be long spared by the Supreme Head of the church, to witness the blessings resulting from his truly episcopal labours.

There is also another measure, which, like that of visiting societies, it required some moral courage to recommend in an Episcopal Charge—we mean that of a clergyman's regularly assembling a certain number of his parishioners, residing contiguously, for scriptural instruction. For here again the fear of danger has not been wanting; but, if prudence and propriety be adhered to, without any cause. The only thing endangered is the empire of Satan, who ever loves to keep his goods in peace. Even in small parishes we would not say that the social stimulus, the mental and spiritual development, nay, often the communion of saints, attendant on such pastoral and fraternal meetings, may not frequently render them desirable: but in large ones they are indispensable; for if a clergyman has twenty times as many parishioners as he can instruct in detail, he must contrive to make one hour do the work of twenty, by taking them in masses: he must invent moral machinery and power looms equal to his own want of time and strength; and we are rejoiced to find a Right Reverend prelate forcibly enunciating this important conclusion, and urging his clergy, as they tender their own safety, and the souls of their people, to be, in this as well as other things, "stedfast, immoveable, and always abounding in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord."

With earnest hope and inexpressible joy we peruse instructions like these before us, issuing from our episcopal chairs, followed up by similar doctrines and exhortations in visitation sermons, and carried into practice in the ministry and pastoral labours of so many of our clergy. We do not, we will not, despair of our church or our country,

amidat the gladdening revival of the scriptural doctrines of our Reformers, and the desire, so widely diffused among both clergy and laity, to render our Established Church communion a truly efficient spiritual instrument for the glory of God, and the eternal welfare of mankind. True, there are abuses; there is enough of sloth, of ignorance, of false doctrine, and of pravity of life, to bring down the severe displeasure of God upon our natural Zion; all which we see and lament as keenly as those who would take advantage of our sins to uproot the wheat also with the tares. But it is not true, as some allege, that matters are growing worse: they are growing better; not, we admit, so extensively and rapidly as every Christian must desire, but still by the blessing of God hopefully and progressively. They, therefore, are not to be listened to who would persuade us that we inhabit so dilapidated an edifice, that repair is impracticable, and that the only feasible plan is to pull it down, and leave time and chance to erect another in its place. Only let every parish be regulated upon the admirable principles laid down in this faithful and spiritual Charge, and we cannot doubt that our beloved communion will become more and more a praise in the earth. To the great Head of his church be all the glory; while, subordinately, we fail not to cherish deep affection and gratitude to those who are raised up by him as instruments to promote this glorious result.

"Beware, lest any Man spoil you through Philosophy and vain Deceit." 1 vol. 8vo. 14s. London, 1828.

We should not notice this strange production, were it not lest some of our readers might be led by its singular title to imagine that it contains some useful scriptural caveat. It is, however, characterized

by such a spirit of modesty and humility, that, though it is throughout palpable nonsense, we cannot lay it down with any feeling of unkindness to the writer. Would that all authors who have more money to print books than wit to write them would take an example from the spirit of this writer, who says, again and again,

"I request of you to bear always in mind that I am an ignorant man, one from whom, on account of his inferiority and liability to be deceived, you cannot expect truth in its highest degree,—truth itself; and whose opinions respecting the Bible you ought to consider as very doubtful, differing so much as they do from those that have been generally received about it. I wish even that you will look upon them as being dangerous; because I hope it will make you the more cautious against adopting them." p. 1.

"When you will meet with the words — 'Thus saith the Lord,' I request that you will always remember that what will follow is only the way that I understand this or that passage. I cannot presume and pretend to say that the Lord saith what is not in the Scripture—God forbid that I should!" p. 146.

We have of late met with sundry speculations on Scripture; some of them, to our minds, scarcely less preposterous than those of the book before us; but written in how different a spirit! Modest absurdity is refreshing in the comparison. Would that printing-presses were more rare, and cupping and low diet more plentiful. There is a moral as well as an intellectual obliquity; the latter is only pitiable, the former ought to be coerced. If a man cherishes an absurd theological opinion with honesty and meekness, we should desire to reason and pray over the matter with him in a spirit kindred to his own; but if he begins to rail at all those who differ from him as infidels and scoffers, and affixes "thus saith the Lord" to his own absurdities, we see not that much deference is due to his exclamations.

The object of the book before us is, to allegorise the whole of Scripture, after a new and curious fashion. Nothing is literal; man, woman, earth, sky, water, by Jcw, Gentile,

are all hieroglyphical. We cannot load our pages with these absurdities: one brief specimen may suffice, and save our readers a winter evening's reading, and fourteen shillings to boot. The following is part of the paraphrase of Genesis vi.—Water, it should be premised, means "knowledge;" the soul means—but let the passage speak for itself.

"Verse 3. And the Lord said, My Spirit shall not always strive with the soul, for that she also is human: yet her knowledges shall be equal to one hundred and twenty philosophical knowledges in the degree years....9. These are the generations of Noah's soul: the soul Noah was just and perfect in her generations, and she walked in the commandments of God, or assisted by the Spirit of God....13. And the Spirit of God (within Noah's soul) said unto him, the end of, or the spirit that shall put an end to, all the human knowledges, is come before me; for the human mind is filled with violence through them; and, behold, I will destroy them with the opinion of one's self.—14. Make thee a religious system in simplicity of heart: different degrees shalt thou make in it, and shalt secure it with proper knowledge, within and without, (against the intrusion of strange opinions.)—16. Thou shalt make to the religious system a clear knowledge, or an opening by which it may receive light from above; and a knowledge by which souls may enter into it; in three different degrees shalt thou divide the pious system; (that all that is to come into it, may be set in its proper class or order.)—17. And, behold, I, even I, do bring a flood of opinions or of instructions upon the human system, to destroy every mind wherein prevails the spirit of the philosophical life." pp.238—240.

It is afflicting to see the sacred word thus caricatured. Truly that book must be Divine which has survived all the irrational speculations of its professed friends, as well as the less dangerous attacks of its enemies.

Christian Records, or a Short and Plain History of the Church of Christ. By the Rev. T. SIMS, M. A. 1 vol. 12mo. 3s. 6d. London. 1828.

THIS cheap and useful little publi-

cation has been widely circulated; but, not having hitherto noticed it in our pages, we take the opportunity of an enlarged edition, in which the author's name is for the first time given, to recommend it for the use of those who have not time to read, or money to purchase, the volumes of Mosheim, Milner, and other church historians. With a view to exhibit a picture of genuine primitive Christianity to the members of corrupt churches, to Mohammedans, and even to heathens, portions of the work have been published, in modern Greek and in Italian, under the superintendence of the Rev. Mr. Jowett: and the late Dr. Milne, of the Anglo-Chinese College, Malacca, had proposed translating parts of it into Chinese. It might usefully find its way into Germany, France, and Spanish America, in the languages of those countries. Every Protestant child and young person, even in humble life, should be generally acquainted with the outline of the history of the church of Christ, from the day of Pentecost to the present era; and for this purpose, we cannot recommend a better manual than that before us.

A Scripture Gazetteer and Geographical and Historical Dictionary. By J. S. MANSFORD; with maps. 1 vol. 8vo. 18s. London. 1829.

AN elaborate and valuable work, though containing some doubtful hypotheses, which the reader may pass over. Its alphabetical arrangement renders it very convenient for prompt reference. Clergymen might often enrich their sermons by a few facts or illustrations connected with places mentioned in their text or discourse, which may be readily gleaned at the moment as wanted from Mr. Mansford's pages. Young persons, also, will feel interested in turning to the names which occur in reading the Scriptures in the family circle. The illustrations from

modern travellers, and other recent writers, are copious, and by no means trite. We forbear adducing

an extract or two, as these could give no adequate specimen of the varied contents of a dictionary.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

WORKS preparing for publication, and in the press:—The Devotional Testament, a Help for the Closet, and for Domestic Worship; by the Rev. Richard Marks;—The Protestant Instructor; by the Rev. Edwin Harrison;—Essays on Superstition, recently published in the Christian Observer, with Corrections and Additions; by W. Newnham;—The Recognition and Felicity of departed Saints; by R. Meek;—Scripture Sketches, with other Poems; by the Rev. T. Greenwood;—Domestic Duties on Christian Principles;—Practical Piety exemplified in the Lives of Miss Beuzeville and Mrs. Byles; by their Sister, Esther Copley;—A Defence of the Serampore Mahratta New Testament;—by W. Greenfield;—Sermons, by the Rev. J. W. Niblock, D.D.;—A Grammar of the Egyptian Language; by the Rev. H. Tattam;—Sermons, Doctrinal and Practical; by C. Townsend;—Bishop James (of Calcutta)'s Primary Charge, with Notices of the Author; by the Rev. E. James;—Literary Recollections, and Biographical Sketches; by the Rev. R. Warner;—Family Sermons, 1 Vol. 8vo. 12s.; by the Editor of the Christian Observer, dedicated, by permission, to the Bishops of Winchester and Chester.

Cambridge.—The Hulsean Prize is adjudged to T. Myers of Trinity College; subject, "The Extent of the Knowledge which the Jews had of a future State at the Time of our Saviour's Appearance."

The subject for the present year is, "The Futility of Attempts to represent the Miracles, recorded in Scripture, as Effects produced in the ordinary Course of Nature." The subject of the Seatonian Prize Poem is, "The Ascent of Elijah."

Eight neatly executed Maps, illustrative of the Bible, have been published under the title of the Pocket Bible Atlas, of a size to be bound up with Pocket Bibles, to which they will form an appropriate and interesting appendage. The subjects

are, the Settlements of Noah's Descendants, the Journeyings of the Israelites; Canaan; the Travels of our Lord; the Travels of the Apostles; the terrestrial Paradise, and Jerusalem.

Happening lately to attend Divine Service in Lichfield Cathedral, we observed that the boys of the choir were provided with Bibles, in which they attentively followed the Lessons, forming a striking contrast to the too frequent irreverent behaviour of the young choristers of our cathedrals. The example deserves imitation, not only in choirs but in all our national and private schools.

The phrenologists have discovered that the celebrated M. Rollin was by an anticipation a phrenologist. In a memoir of Dr. Claney, published at Dublin, 1750, it is said that a friar from Spain brought a boy to Paris, who at seven years old understood Horace and Virgil, and could explain them to perfection. At eighteen, he had forgotten them; and had taken to music. M. Rollin remarked, that the brain of this boy might be formed of different strata or beds, each adapted to different purposes; but too tender for long impression, and capable of being soon exhausted. "That for learning is now worn out, and what he received there is blended in confusion; and he has now taken music into that apartment of his head which was proper for its reception." He added that he would probably take up a succession of things, "sprouting up in some new and untried corner."

Sir Gilbert Blane, with the sanction of the lords of the Admiralty, has founded a prize medal for the best journal kept by the surgeons of his Majesty's Navy.

The new edition of the Waverley Novels states, that the model of the Colonel in Waverley's regiment was Colonel Gardiner. We wish that novelists and play-wrights would keep to their own fictions.

Twenty Arab boys are in the central school of the British and Foreign School Society. They were sent over by the

Pasha of Egypt, and are to be trained as schoolmasters for opening schools in Egypt.

A prosecution is in progress before the Associate Presbytery of Perth, against the Rev. Mr. Pringle of Auchtermarder, for having said, in administering the Lord's Supper, that Christ died for all men, and not only for the elect. We do not presume to interfere in the affairs of our neighbours; but we learn, increasingly, to value the moderation and scriptural soundness of doctrine, for so, without offence to others, we esteem it, of our own church, both in the language of "the prayer of consecration," used at the very sacrament at which Mr. Pringle gave the offence; and in the Catechism, where it is said, "God the Son redeemed all the world;" and "God the Holy Ghost sanctifieth all the elect people of God."

Baptism by immersion, though the enjoined practice of our church in the case of infants, except where the child is certified to be weak (in the case of adults the minister may use immersion or affusion at his discretion), has become so rare that the newspapers mention as a very remarkable occurrence, a recent instance of it in the case of a young lady at St. Martin's church, Westminster. It is stated that the rector obtained from the Bishop of London, "a dispensation" on the occasion; which is mere newspaper report, for no dispensation was necessary, nor had the bishop power to grant one if it was. The rubric is the law of the church, and admits of no dispensation.

The leading publishers of London have adopted resolutions to prevent the sale of works to which copyright is attached, below the publishing price. All book-sellers are required to sign these resolutions, otherwise they will not be considered by the publishers as entitled to the privileges extended to the trade.

The Bishop of Ferns has issued, or re-issued, an "injunction," that no person, unless specially licensed by his lordship, shall preach in any church in his diocese. The object of the injunction is to prevent persons from other dioceses preaching an occasional sermon for the charitable societies; but it equally forbids a clergyman on the outskirts of the diocese asking his next neighbour out of the Ferns pale to assist him in the greatest extremity. Whatever may be modern law or practice, the canons of the church never meant to make as many religions as dioceses. The curates of a diocese ought to be licensed; but some latitude is desirable and

necessary in the case of occasional sermons. Suppose that the Bishop of London copied Bishop Elrington's precedent; and forbade any charity sermon being preached at St. Paul's, or elsewhere, by any bishop or other clergymen not of his lordship's diocese; would this be tolerated? and if not in one diocese, why in another? The bishop's real object being quite unequivocal, the remainder of his circular, grounding his conduct on his solicitude that ministers should not forget their awful obligation to look to the souls of their own people, becomes, we had almost said, mere cant or hypocrisy. We never knew a clergyman less anxious for his own parish, for preaching an occasional sermon for a hospital or missionary society in the church of a friend.

FRANCE.

M. St. Hilaire has been employed in investigating the litigated fact whether the mole sees. It has been ascertained in modern times, contrary to the opinion of the ancients, that it has eyes, though very small; but the alleged defect of an optic nerve was still urged, to prove that it could not see. M. St. Hilaire has, however, shewn that no such anomaly exists as an eye not formed for seeing, by demonstrating that the mole *has* an optic nerve, but that, owing to the great extension of the olfactory apparatus, it does not follow the usual course, but deviates and anastomoses with the nerve of the seventh pair.

UNITED STATES.

An American journalist states, that apples may be preserved fresh and plump till the next summer, by placing them in layers in dry sand as soon as gathered.

An expedition has sailed [from] New York, to explore the high latitudes at the Southern pole.

The temperance societies have prospered beyond the most sanguine hopes of their promoters. The sale and use of ardent spirits are stated to have already diminished one half. In many large mechanical establishments, the workmen have entirely banished spirits, and many vessels have put to sea without them. It is computed that nearly two thousand distillers and venders of this liquid poison have abandoned the manufacture and sale of it; some from conscientious scruples, and others from the decline of the demand.

The North-American Medical Journal says, that not only burns but blisters are best healed by the application of finely carded cotton; half an inch or more in thickness. This dressing, it is added,

gives no pain, and will generally insure a new cuticle in two days.

It has been often maintained that Christianity cannot be recognized by law as the religion of the United States "without infringing the rights of conscience!" On this subject, Judge Story, a lawyer of eminence, and a Unitarian in his theological opinions, lately remarked: "One of the most beautiful boasts of our municipal jurisprudence is, that Christianity is a part of the common law, from which it seeks the sanction of its rights, and by which it endeavours to regulate its doctrines. And notwithstanding the specious objection of one of our distinguished statesmen, the boast is as true as it is beautiful. There never has been a period in which the common law did not recognize Christianity as lying at its foundation. For many ages it was almost exclusively administered by those who held its ecclesiastical dignities. It now repudiates every act done in violation of its duties of perfect obligation. It pronounces illegal every contract offensive to its morals. It recognizes with profound humility its holy days and festivals, and obeys them, as *dies non juridici*. It still attaches to persons believing in its divine authority the highest degree of competency as witnesses; and until a comparatively recent period, infidels and pagans were banished from the halls of justice, as unworthy of credit."

We frequently observe in American publications, facts which tend to increase, were it possible, our abhorrence of slavery. The following circumstance recently occurred in New York, which is not a slave state. We may rail at the Americans, but let us look at home; let us remember, for example, the cruel legal decision in the case of the poor slave Grace, which rules all similar cases. "David Johnson,

a Coloured man, about twenty-six years of age, has resided as a servant in one of our large boarding-houses for the last six years. By his industry and faithfulness he has obtained the confidence of his employer, and the favour of the whole family. About three years ago he married in Philadelphia, and now resides with his wife and two infant children, in Pell Street. All things went on well with David till yesterday morning, when a gentleman from Virginia, an attorney of Philadelphia, and constable Hays, entered the boarding-house and seized him as a slave. They had found his track at Philadelphia, and followed it to New York, when his wife, without suspicion, pointed out the place of her husband's daily labour. David was taken to the office of Judge Thompson, where the mistress and several gentlemen of the family were soon assembled. When interrogated, the secret which had always been confined to himself, was honestly disclosed, that he was a slave; and the tears fell freely as he thought of his condition. Fortunately there were those present who had hearts to feel, and some one inquired the value of such a slave. The owner considered it at least 600 dollars; but, after some conversation, remarked that in consideration of the peculiar circumstances of the case, and the liberal manner in which he had himself been treated, that he would receive 550. The money was at once subscribed,—David's deed of manumission was drawn and executed,—and, with tears of gratitude and gladness, he returned to his employment and family, free,—as he deserves to be, and as every man whom the Creator has formed, has a right to be. David has some money in the Savings Bank, which he cheerfully relinquished to his generous benefactors."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Primary Principles of Christianity and the Church; a Charge by the Lord Bishop of St. David's.

Sermons, by the Rev. S. Pope. 12mo. 4s.

Sermons on our Lord's Temptation. By the Rev. W. Kirby.

The Child's First Introduction to the Holy Scriptures. By Alicia Mant. 2 vols. 6s.

Funeral Discourse, with Memoir of Mrs. Wilson, Relief of Captain Wilson, the Conductor of the first Missionaries to the Pacific. By the Rev. G. Clayton.

Questions on the Church Service. 1s.

Three Lectures on Confirmation. By the Rev. C. J. Spencer. 2s.

MISCELLANEOUS.

The Extent and Remedy of National Intemperance. By J. Dunlop. 2s.

Notices respecting Drunkenness. By a Medical Practitioner. 6d.

Beecher's Six Sermons, and various other Tracts on Temperance. By the Glasgow Temperance Society.

Letters on Missions. By W. Swan, Missionary in Siberia. 12mo. 5s.

Times of Trial; or a Narrative of the Reformation. By Mary Ann Kely. 10s. 6d.

Time's Telescope for 1830. 9s.

A Letter on Establishing Parochial Libraries in the Metropolis. 1s.

Tales and Illustrations for Young Persons. By Charlotte Elizabeth. 2 vols. 6s. (published for the Dublin Tract and Book Society.)

Carstairs's Practical Short-hand. 3s.

Irish Priests and English Landlords. 3s.

The History of Geographical Discovery (for Lardner's Cyclopaedia). Vol. I. 6s.
Organic Pronunciation. By the Rev. G. Shute. 1s.

RELIGIOUS INTELLIGENCE.

PROPHETICAL DISCUSSIONS.

At the fourth annual meeting, recently held at Albury Park, for the discussion of prophetical subjects, the following questions were discussed.—

1. What ground is there for applying the prophecies concerning the nations enumerated Isaiah xiii.—xxiii. to events yet unfulfilled; and what are the characteristic differences of their typical design?

2. The Temple of Ezekiel, its builder, and its time.

3. What are the offices of Christ during the Millennium, and what is revealed concerning the nature of millennial blessedness? (See Deut. xviii. 15; Ps. cx. 4; Luke i. 32; Eph. i. 10. 17—23, iii. 10.)

4. What light do we obtain on the subject of the kingdom of God, or of heaven, from the parables and instructions of the Lord?

5. What is revealed concerning the destination of the remnant of Edom, and of all the Gentiles upon whom the name of the Lord is called, and of the stranger that joins himself to the Lord; and how connected with the translation of the saints? (See Amos ix. 11, 12; Acts xv. 16, 17; Isa. lvi. 3—7; Dan. iii. 8; Zeph. ii. 3.)

6. The interpretation of the Apocalypse, in conformity with some stricture.

7. The signs of the times, and the practical improvement of the foregoing subjects.

LONDON UNIVERSITY THEOLOGICAL INSTITUTION.

Our readers are already acquainted with the objects of this Institution, for the religious instruction of students of the university who are members of the Church of England. In addition to the lectures on the evidences of natural and revealed religion, there are lectures, critical and explanatory, on the Greek Testament; to both of which all students of the University who are desirous of attending, whether members of the Church of England or not, are gratuitously admitted. Professor Dale's

introductory lecture has just been published; and we are most happy to state, that, both in respect to professional ability and to orthodoxy of doctrine, and true piety of sentiment, it is not only unexceptionable, but highly to be commended. The Professor states his hopes that "theology, as a science, will be studied in connection with religion as a principle." He traces much of the prevalent indifference to religion among the higher classes of society to its comparative exclusion from the plan of a liberal education. One prominent topic of his lectures, he states, will be "to establish that primary and pervading doctrine of the Christian revelation, that rock upon which our common Christianity is founded, the essential Divinity of the Son of God." The system of instruction is to be popular—"the divinity of common life;" such as will, by the blessing of God, prepare the pupils for "a profitable attendance on the ministry of the Gospel," assist them in after life to be the religious instructors of their own children, and prevent their going into the world "with all knowledge that can be valuable, except the knowledge of God and of themselves." The propriety of the system of the London University has been variously viewed; but every good man, and especially every member of our church, must rejoice that an institution has been appended to it, so far calculated to supply its deficiencies, and to remedy any evil that may arise from the exclusion of theological instruction within its walls.

MORALS AND RELIGION IN FLORIDA.

At a meeting of the clergy and members of the Episcopal congregations in New York, to take into consideration the subject of a mission to Florida, the Rev. R. A. Henderson, who has recently returned from a visit to that country, presented the following picture of the morals and religion of the inhabitants.—

"At the present time, gambling houses

and billiard tables are licensed by law.—The rising generation are for the most part without even the rudiments of common education. Although this territory has been in the possession of the United States eight years, yet nothing has been carried into execution in the shape of public instruction; and the poverty of a large portion of the inhabitants prevents their receiving it in any other way. Very many of those who can read are yet without the Scriptures: not a great while since, on an occasion of administering the oath of office to a magistrate recently appointed, it was found necessary to send twenty miles to procure a Bible. In this respect, however, it is hoped a very different state of things will soon be brought about, as the American Bible Society have, with praiseworthy promptitude and liberality, furnished me, as secretary of the East Florida Bible Society, with Bibles to supply all the destitute families in East Florida; and I am also prepared, through the liberality of two of our own institutions, to furnish the same region with that most desirable accompaniment to the Bible, the Book of Common Prayer.

“The state of morals and religion is certainly improving, and is much better than previous to the change of flags in 1821. Then the Romish religion was alone tolerated, and superstition and consequently vice, were not only suffered but cherished. Absolution and indulgencies were within the reach of all who could purchase them, and the traffic was considerable. Dancing, and other more vicious amusements, were common on Sundays, and are not yet suppressed. The carnival was, and is still celebrated, and the first day of its celebration is Sunday.”

Mr. Henderson is soliciting funds for the erection of three churches; one at St.

Augustine, another at Tallahassee, and another at Pensacola.

AMERICAN EPISCOPAL MISSION TO GREECE.

The American Episcopal Missionary Society have received communications from the Rev. Mr. Robertson, the missionary to Greece, dated at Corfu. He had been received with kindness and attention by the missionaries of various denominations. He had had an interesting interview with the celebrated Bambas, a Greek, in the Ionian university. Professor Bambas is in deacon's orders in the Greek Church. He perused Bishop White's letter to the Greek ecclesiastics, and expressed himself much pleased with it. He promised to draw up an account of the present state of the Greek Church for Mr. R.—Mr. Robertson had also an interview with the Greek Archbishop at Corfu, while holding a court there. He presented Bishop White's letter, which he had caused to be translated into the modern Greek, to him also, and it was read aloud by his chancellor. Both the archbishop and the chancellor spoke warmly of the Christian charity and interest exhibited in the letter.

Mr. Robertson is not likely to be favoured at present with any opportunity of preaching openly to the natives of Greece. The Greeks are suspicious of ecclesiastical aid. Time, however, has not yet been given them to enable them to discriminate, but ultimately, without doubt, these suspicions will be removed. An abundant sphere for labour is opened, and encouraged by the natives, in the establishment of schools, and the preparation, publication, and dissemination of literary, scientific, and, above all, religious works. The Bible, Prayer-books, and religious tracts are received and welcomed. Mr. Robertson was about to pass into the Morea.

O B I T U A R Y.

THE REV. JOHN ROBERTS, A.M.

To the Editor of the Christian Observer.

THE Rev. John Roberts was born at Plas Harri, in the parish of Llan-nefydd, Denbighshire, in the year 1775. His early years, even from his childhood, were dedicated to God. When about eight years old, having read that Jesus Christ went on a mountain to pray, he sought every opportunity of going to a mountain above his father's house for the same devotional purpose; yet not ostentatiously, for he never mentioned where he had been, or what he had been doing. At a proper age he was sent to a school kept by a neighbouring clergyman; who, observing his

great attention to his studies, and his deep religious impressions, persuaded his father,—a man of strict probity, kindness of disposition, and superior natural abilities, possessing respectable freehold property in Denbighshire,—to send him to Oxford. He was accordingly entered at Jesus College, in 1792; he took his degrees of Bachelor and Master of Arts, and was ordained in 1798. During his college residence he preserved, amidst surrounding temptations, an unblemished character, and was deemed by all who knew him a studious, moral, and religious young man. Being thoroughly aware of the mischievous influence of irreligious society, he sought his companions and friends among those whose conduct yielded satisfactory proof

that they were governed by a practical regard to the will of God. Some of these estimable individuals now survive him, having been conscientious fellow-workers in the same holy cause, and are entitled to be ranked among the best pillars of the church.

In the year 1799, an edition of the Welsh Bible and Common Prayer-book, from a copy prepared principally by the Rev. D. Davies, Rector of Penegoes, Montgomeryshire, was being printed at Oxford, for the Society for promoting Christian Knowledge. The Rev. Robert Hughes, Fellow of Jesus College, undertook to correct the press; but when the Pentateuch was completed, he resigned the employment, and was succeeded by Mr. Roberts, who was then keeping his terms. This occupied him above eighteen months. In the year 1809, he was engaged, in conjunction with other clergymen, in collating and preparing another edition of the Welsh Bible and Common Prayer-book, 20,000 copies of which were printed, and all circulated by the above-mentioned society. He was a member of that venerable institution, and for its benevolent and extensive operations, both at home and abroad, he felt unfeigned gratitude to God.

Mr. Roberts, when first ordained, was appointed by Dr. Peers, the present venerable Rector of Morden, in Surrey, to the curacy of Chislehampton and Stadhamp-ton, about seven miles from Oxford, which he served about four years. In addition to his duties at these churches, he read prayers and preached every Sunday evening at Toot Baldon, a village three or four miles distant. The parish church of that place had been suffered for many years to lie in a most dilapidated state. A few clergymen, commiserating their fellow-creatures and earnestly desirous to further their eternal interests, had, by their united exertions, so far repaired it as to admit of persons assembling for Divine worship; and it was served gratuitously till a small subscription was obtained. A Sunday-school was also established. Thus the subject of our memoir read the service and preached three times every Sunday, besides attending early and late two Sunday-schools, and walking from parish to parish ten miles in the course of the day, in every kind of weather, and at all seasons of the year. The teachers of the Sunday-schools of Chislehampton and Stadhamp-ton, and all other persons who felt disposed, met at his lodgings one evening in the week to consult with him as to the most promising and efficient means of promoting the growth of religion in their own souls—in those of the attendants at the schools, and among their neighbours in general. On another evening in the week, he attended at Baldon for the same purpose. Thus was his time wholly and most conscientiously devoted to the spiritual and endless wel-

fare of the people of his charge. He deemed no labour too toilsome in setting before them their awful condition as transgressors against Heaven, and the safety provided for them in the all-atoning sacrifice of the Lamb of God. He was ever attentive to the wants of his flock; and as his means of relieving their temporal difficulties were very limited, what he could give was of necessity the produce of strict self-denial. He was diligent in speaking to those in health, as well as in sickness, respecting their eternal concerns; which, with preparing with assiduity and prayer three sermons every week, and the other pastoral occupations above-mentioned, fully occupied his time. It would be well if all who undertake the sacred office would imitate this zealous minister of Christ in his abundant and self-denying labours. Yet, amidst all his exertions, it was a prevailing source of regret with him that he had done so little in so blessed a cause.

During Mr. Roberts's connexion with the above parishes, he was cheered by the marks of moral and religious improvement with which God was pleased to bless his ministrations. The Sabbath was more revered, public worship more regularly attended, and a few of his parishioners gave satisfactory evidence of a saving change of heart. His zeal and activity indeed created some opposition: but this he bore with meekness and patience; and the pressure of it, susceptible as he was, became considerably relieved by many acts of kindness, and, above all, by the success which crowned his exertions.

In the year 1803, the solicitations of his friends, as well as his own inclinations, prompted him to return to the principality, where a curacy was ready for him. His attachment to his native country was very great; and his attainments in Welsh literature made him an important blessing to it in various ways. When his intended departure was announced, great and unfeigned sorrow was felt by many under his pastoral care. Several of those who had been benefited by his ministry, accompanied him part of the road; to whom he said, "Had I known what your feelings and mine would have been at this separation, I never would have encountered the trial." How striking a testimony is here presented of his character, and of the affection with which his hearers regarded him! His rector, also, deeply regretted the removal of his faithful curate, whose labours he encouraged, and greatly rejoiced in the good effects which resulted from them. Since his death, he has expressed the unshaken esteem and regard which he felt for the deceased during the space of thirty years.

His new field of labour was Tremeirchion, in Flintshire. His zeal for his Master's cause, and the salvation of sinners, was soon conspicuous; and he en-

deavoured, through good report and evil report, to warn, exhort, and reprove the evil doer; and to ground and settle the true convert in faith and love. The state of the Established Church in North Wales at that period was much to be deplored. Apathy seemed to have seized pastors and people, and awful was the extent of ignorance, and the deprivation of morals. It is now considerably improved; being blessed with many national schools, and pious pains-taking ministers; though it is still most devoutly to be wished that the generality of the clergy were more alive to the responsibility of their office—more regardless of the day, when they only who shall be found “clear of the blood of the people,”—who “take heed unto themselves and to the doctrine,”—who study to shew themselves “approved of God, workmen that need not to be ashamed, rightly dividing the word of truth,”—shall be acknowledged as the true servants of Christ, and shine as the brightness of the firmament, and as the stars for ever and ever.

Sunday-schools, those important instruments of usefulness, when judiciously managed, were at that time established in many places in England; but it is believed there was not one in Wales in connexion with the Established Church when Mr. Roberts undertook the curacy of Tremeirchion. He dared to be singular; and commenced one in that parish, which is still carried on. He also preached twice on the Lord's day; and the earnestness with which he enforced the scriptural doctrines of the church impressed many, and greatly increased the congregation. His discourses were thoroughly orthodox. The depravity and helplessness of man through the Fall, the atonement made by Christ upon the cross for the sins of the world,—justification by faith, and the necessity of holiness as an evidence of faith, with the regeneration and sanctification of the people of God through the mighty energy of the Holy Ghost,—were the points on which he chiefly dwelt. No one could be more earnest in exhorting his people to give all diligence to make their calling and election sure. Correct notions of truth, if not attended with unwearied efforts to die unto sin and live unto righteousness, he uniformly represented as an opiate to lull the soul to misery everlasting.

He also began, what he ever afterwards continued, a Thursday-evening school. Persons of all ages were allowed to attend, to read, and to hear the Scriptures explained. These exertions were, at the time of their commencement, so novel in Wales, that they were arraigned as strong proofs of Methodism. Many were offended at them; and one of the neighbouring clergymen complained to the bishop (Horseley) of this excess of labour. The bishop returned to the accuser the following appropriate and confounding reply: “Sir, I wish you would do the same.” It is well

when a zealous and diligent clergyman is thus countenanced in his labours of love by his diocesan. Mr. Roberts had in Bishop Horseley a steady friend, whose house was always open to him, where he spent many hours with profit and pleasure in literary and scriptural conversation. While the bishop was waiting for an opportunity to prefer him, death suddenly removed him to another scene.

In the year 1807, the living of Tremeirchion became vacant, and great was the joy of the parishioners, when their conscientious curate was presented to it. This was the first living which Bishop Cleaver had to dispose of, after his translation to the see of St. Asaph. Mr. Roberts ever cherished sentiments of great respect and gratitude for his benefactor, from whom he also received much friendly counsel and attention. Indeed the urbanity of that prelate's disposition, the courteous, kind, and affable manner in which he treated his clergy, and the paternal tenderness with which he advised them, gained him general respect and affection. Mr. Roberts after this appointment, did not relax, but increased, if possible, his assiduity and watchfulness over his flock, ever forming plans to promote their advancement in the love of Christ, and meetness for the joys of eternity. Well he knew, and deeply he revolved the weighty truth contained in that striking passage, “No man having put his hand to the plough, and looking back, is fit for the kingdom of God.”

The deceased had not only a heart to feel for his own flock, but to deplore the spiritual wretchedness and darkness which overspread the greater portion of the habitable globe. He unfeignedly rejoiced in the establishment of Bible and Missionary and other religious and benevolent societies, at home and abroad, and was therefore very anxious to see his own county come forward and countenance those Christian and philanthropic plans; and at his suggestion, and mainly by his exertions, the Flintshire Bible Society was formed in the year 1813, and is still in operation. In the first year, upwards of 700*l.* was collected, and above 11,000 copies of the sacred volume have through its medium been circulated in that small county. The extensive field of labour embraced by the Church Missionary Society—their endeavours to make known the Gospel of Christ, where otherwise his saving name might never be heard—their scrupulous care in selecting Missionaries, the pains taken to prepare them for their work, and the gracious success with which God has in various places crowned their labours, made him regard it an imperative duty to forward the designs of that society to the utmost of his ability. The Denbighshire and Flintshire Church Missionary Association was established principally through his instrumentality in the year

1826, and upwards of 6000. have been re-mitted to the parent society. He had participated in the grand designs of this valuable institution and pleaded its cause amongst his friends and in his own parish at a much earlier period. The first collections in the Established Church in North Wales, for the Bible and Church Missionary Societies, were made in his church in 1812 and 1813. The principality is greatly indebted to the Society for promoting Christian Knowledge, and every considerate and unprejudiced Welshman regards it with veneration; but it was by no means adequate to our domestic wants—to say nothing of that awful dearth of the inspired writings which prevails among the other nations of the earth. It might reasonably be expected, that a man of such a character as the deceased could not but feel thankful to God for the existence of these benevolent and invaluable institutions, and for that broad impress of Divine approbation which is stamped on their operations. Surely the man who finds the Scriptures a safe lamp to guide his own feet into the way of safety and peace, will cheerfully endeavour to hold forth the same torch of celestial light before his wandering fellow-beings of every clime. The man who failed to obtain medicine for his spiritual disease and an unshaken foundation, whereon to ground his hope of immortality, till the atoning sacrifice of Christ was unfolded to his view by the Holy Ghost, will consider it a duty, and a high privilege to assist in sending among the perishing nations of the earth heralds of salvation to direct their attention to that "Lamb of God which has been offered to take away the sin of the world."

Mr. Roberts much lamented that that valuable exhibition of Christian doctrine and practice, the Book of Homilies, was so scarce in the principality; for of the few black-letter copies that were extant, it was with great difficulty that a perfect one could be procured. He laboured therefore to promote a new edition in the Welsh language. He submitted his proposal to different public societies, which all declined the undertaking on account of the expense; but still considering that the interests of the Established Church and the knowledge of scriptural doctrine would be greatly promoted by the measure, he collated and prepared an edition, and published 1000 copies; for the expense of which, from various causes, he was never wholly re-imbursed, and a part of the impression is yet on hand. The clergy of different dioceses have borne testimony to the faithfulness of this reprint from the only Welsh edition, that of 1606 to which he was pledged to adhere.

The subject of our memoir projected also a magazine, partly Welsh and partly English, called *Cylchgrawn Cymrn*, to which he was the principal contributor.

After four or five numbers, the work was discontinued. Had he but met with sufficient co-operation, it might have been an important means of furthering the interests of true religion, in the principality, which was his object in establishing it. In 1828, through the zeal and liberality of some English friends he was encouraged to surmount many obstacles, and to propose a Tract Society for the supply of small religious tracts, both Welsh and English. This proposal, to his great satisfaction, was cordially received, and the establishment of it occupied much of the last year of his life. Thirty thousand Welsh Tracts have been already published by this infant institution.

In the midst of these manifold public engagements, his own advancement in spirituality of mind, and meetness for heaven, was conspicuous. His own soul suffered not for want of care, while he was labouring to benefit the souls of others. He was more given to prayer than any individual known by the writer of these lines. Nor did he neglect even the minor aids to usefulness. In particular, he was assiduous in keeping up his classical knowledge; and seldom a day passed without his reading the Scriptures in four different languages—almost daily studying the Hebrew text that he might become better acquainted with the real meaning of the sacred Scriptures.

His anxiety for the salvation of the souls of men was a commanding feature in his character; and if he omitted, or thought he omitted, any opportunity of furthering his great object, it occasioned him the deepest sorrow. One who for many years enjoyed the advantage of his society, and of observing his daily conduct, says, "His great anxiety for the spiritual welfare of his parishioners always struck me very forcibly. No weather could deter him from his parochial duties, and his faithfulness, plainness, and earnestness by the sick-bed, were great indeed. He was singularly happy in bringing things home to the conscience. He was the serious Christian in his church, at the bed of the sick, and, as you well remember, in his parlour. He could reprove sin in the great, as well as the poor. His society was highly useful and edifying. I seldom left him without feeling a wish that I could, though even at a great interval, follow in his steps. On the death of a parishioner, his feeling of distress was often strongly excited, lest he had not sufficiently admonished him to attend to the concerns of eternity in the time of health." It is unnecessary to notice his most scrupulous adherence to truth, and the religious regard he observed and enjoined on his family, and all around him, to the whole of the Sabbath-day.

Mr. Roberts was anxious for the prosperity of the Established Church; and, though pleased to hear of the erection of

additional churches, his earnest wishes and prayers were, that they might be supplied with pious men—men not only by education, but by devotedness of heart, qualified for the sacred function. He much desired that some measures could be adopted for selecting and training young men for the holy office, of a different nature to what now obtains, and that some judicious plan could be arranged for the church to avail herself of the services of her lay-members; or that the order of deacons could be more distinctively and usefully brought into operation; which points he stated more at large in a pamphlet published in 1822.

One remarkable trait in his character, was his disposition to forgive injuries. He would say, "I not only wish to forgive, but to kill the inclination to hostility and unkindness by some act of favour," which he effected, or endeavoured to effect, in several instances. His humility also was remarkable. He never would bear the mention of his own zealous labours. His omissions of duty, which his own tender conscience alone often could discover, caused him great anguish of mind. An individual who knew him well writes,—*"I never met with one so distinguished for the important Christian grace of true humility, nor one whose conduct was more influenced by a single eye to the glory of God. This was exhibited in one particular respect—that his pleasure always appeared to be as great to hear of good done by others, as if brought about by his own means; and repeatedly have I known him delighted to hear things attributed to others, and the praise given to them, of what he alone had been the instrument. He evidently possessed that test given by Doddridge, of growth in grace, 'a heart teeming with plans for the good of his fellow-creatures.'*" Many had he formed which he was unable to execute. He sometimes indulged a hope of having a larger income, that he might, amongst his liberalities, which the world knew not of, have it in his power to present a collection of books to candidates for holy orders.

Mr. Roberts's sense of the value of time was conspicuous to all who knew him: he viewed it as a most important talent, and used frequently to say that "the fragments of time must be gathered up, and not wasted;" and that he would rather "give any thing than his time." He was miserable in society, unless the conversation was religious, or on some important subject. When he went from home, it was frequently his practice to fix on a text for a sermon, that he might have a profitable subject for his thoughts on the way, that his travelling hours might not be lost. The last spring was more particularly marked by that abstraction from every thing that interfered with the useful employment of time; as if he knew

the night was fast approaching in which no man can work. Indeed, he seemed to be ripening for the heavenly mansions; and his devotedness to God, and diligence in his work, increased as he drew nearer his eternal home. He had been particularly earnest with his flock the last year or two, and fervent in daily prayer for their salvation. The application of his sermons was always close and heart-searching, but latterly eminently so. "It was impossible," observed one of his regular hearers in his simple language, "to escape: you were driven to a corner, and there was no possibility of a loop-hole." He endeavoured to convince men of their lost state by nature, and by practice—to drive them from every false refuge to Christ—and to stir up all who knew the Saviour, to lead a life in all things corresponding with their holy profession. "Go forward," was his grand motto; forget the things which are behind, and reach forth to those which are before: and by every affectionate and solemn consideration he urged his flock to press toward the mark for the prize of the high calling of God in Christ Jesus.

The time of the departure of this devoted servant of Christ at length arrived. God, in his inscrutable providence, was pleased to remove him in the very zenith of his usefulness; and his death, though to himself an infinite gain, was a great loss to the neighbourhood where God had stationed him. A minister who knew him well, and duly appreciated his labours, remarked, "We have lost a host in Mr. Roberts; but we ought to say, and must say, God's will be done." He had suffered severely, occasionally, for many years of his life, either from a deep-seated chronic disease, or a peculiarly nervous and bilious system; which greatly increased during the last months of his life. This constitutional disease materially affected his religious consolations during every stage of his life. If the Scriptures authorize us to connect peace and joy with unwearied diligence in every duty in making known and extending the kingdom of Christ, and that diligence, not prompted by vain, self-righteous feelings, but emanating from a holy desire to glorify God, we might expect that Mr. Roberts would have been ever rejoicing in the Lord. Such, however, was not the case. Notwithstanding the excellence of his general conduct, his devotedness to his high calling, his self-renunciation, his earnest desire to see the cause of his Saviour prosper, and his fervent prayer; the state of his bodily constitution prevented his enjoying that peace in believing which many Christians possess. But in his most joyless hours he bowed to the authority of God, and with child-like simplicity acquiesced in his ways. The latter years of his life were less strongly marked by spiritual depression than the preceding. During his last illness he twice discovered distress of

mind respecting the safety of his soul, but not of long continuance. He kept his bed for the last fortnight of his life; and he bore much pain with the greatest patience. At every interval of ease, when awake, his active mind was employed in prayer, in reading, or being read to. He begged to be prayed for as a great sinner, even above all other men; but acknowledging there was infinite merit in the atonement of Christ. The penitential Psalms, particularly the thirty-second, with Scott's Commentary thereon, Bradley's Sermon of the dying Christian committing his soul to God, and that prayer in Jenks, "for power to live by faith in Christ and the Divine promises," were by his earnest desire often read to him. He once said, with a gleam of holy pleasure, "I long to realize the hope of being on Mount Zion." He wrote several metrical verses in Welsh on his dying bed with a pencil, and one, almost with a dying hand, expressive of his unworthiness of God's mercy, and the utter worthlessness of all things without him. He entreated one who prayed with him a few hours before his departure, not to flatter him, but to pray for him as the chief of sinners. On the same person saying to him afterwards, "There is a Friend who sticketh closer than a brother," he replied, "Yes, Jesus who cleanseth from all sin," which were almost his last intelligible words. The great anxiety for the salvation of others, which had ever been a striking feature in his character, was visible at the very close of life;—in his exhorting his beloved partner to be diligent in reading the Bible, and in prayer; another relative, to keep holy the Sabbath-day; desiring a parishioner to look at a monumental statue in Tremeirchion church, for the attitude in which a Christian should be found (which is that of prayer); and inquiring after the health of a young person, he added, "Charge the young to serve the Lord." Indeed, his whole flock, calling them "my poor people," lay near his heart, during all his illness, fearing he had not warned and visited them sufficiently. Within a few hours of his decease, he was heard to express a wish that one day only were allowed him to go round the parish, and tell each individual with his dying breath, "Halt not between two opinions."

This useful minister of Christ died July 25, 1829, in the 54th year of his age, and was interred at his native place Llanefydd, in Denbighshire, followed by his sorrowing parishioners; who testified on that mournful occasion, and still continue to testify, the greatest sense of the excellency of his character, and personal worth, by every expression of grief and respect. It may with justice be said of this pious and benevolent man, writes one of his intimate friends, "that the whole of his laborious and useful life was devoted to the promotion of Christian knowledge and

practice; and that his conversation and example excited religious sentiments in his friends, as well as in many of his parishioners." Mr. Roberts published two or three Sermons, an Essay on the Welsh Language, and has left for posthumous publication a small work in Welsh, entitled, "Directions to live in the Fear of God all the Day," and a collection of metrical Psalms and Hymns, adapted to public worship, and private reading for religious edification.

The expressions of esteem which his lamented departure has called forth, shew how high he stood in the estimation of all who knew him. Thus one friend writes to his bereaved widow: "It is almost impossible to supply the place of the friend whom the inhabitants of Tremeirchion have lost. I never before conceived it possible for any Christian minister to have so much endeared himself, or to have identified himself so intimately with the spiritual and temporal interests of his people. The feelings evinced in the parish generally are those of the deepest affliction: greater grief could not, I am satisfied, have been felt, even if they had lost the nearest and dearest relative in their own individual families. Their language, one and all, is, 'Our pastor lived among us for six and twenty years; and he was, during the whole of that time, our sincerest adviser, our truest friend. When in sickness, in sorrow or trouble, he visited us, comforted us, and nourished us. His counsel and his purse were at our service. He taught us, as well by his words as by his example, to become Christians in the full sense of the term.'"

Such was the life of the subject of this memoir—a life led by a prevailing supreme desire to glorify God, and to benefit man. Such was his death—a death deprived of every thing terrific by a simple dependence on the free mercy of God in Christ Jesus. Let the readers of these lines reflect, that they are called upon, not only to approve and admire the self-denying and exemplary conversation of the child of God—but to imitate it; to beseech God to implant the same spiritual principles in their own hearts; that their lives may be in some good measure conformable to the requirements of the Divine law. They are under equal obligations to serve God in sincerity. They stand in the same relation of creatures to him, being made by him, and sustained by his unmerited bounties. The same Saviour invites them to come unto him. They are freely offered the same spiritual aids of the Holy Spirit. They are moving on to the same righteous tribunal, and doomed to enter on the same eternity, where they shall endlessly rejoice in God, or suffer his fiery indignation: therefore let them tread in his steps, follow his faith,—considering the end of his conversation.

VIEW OF PUBLIC AFFAIRS.

PRESIDENT Jackson's first message to congress is a long and interesting document, very friendly to this country, but a little warlike towards France for not having paid its debts contracted under the late Government. There is, however, one part of the message which gives us much pain; we allude to the remarks upon the native Indians. The president has glossed over the matter very speciously, and we admit that the case presents some difficulties; but disguise the matter as he may, nothing can be more grossly unjust and cruel than the measure urged by General Jackson, of transporting the Indians against their consent, from territories acknowledged by treaty to be their own, to a distant locality which it suits the convenience of their White neighbours to allot them. The friends of morality and religion in America are justly indignant at the contemplated outrage.

The French chambers are not to meet till March; the present ministers not appearing to be very anxious to measure their cause against public opinion.

For the last three or four years we have urged the formation of societies for promoting temperance; or rather, complete abstinence from the use of ardent spirits. We rejoice to learn that such institutions are at length rising up among us. Their necessity is proclaimed by the enormous sale of the cheaper kinds of inebriating potions, and the unblushing scenes of drunkenness which disgrace our streets; and we cannot doubt of their utility. In the United States they have already achieved a most beneficial moral triumph; and why should they be less effective in Great Britain? They begin at the right end; they exhibit the sinfulness and the evils of spirit-drinking, and engage persons to break through the practice: whereas merely raising the price by heavy duties, does not enlighten the ignorance, or call forth the moral energies, of the besotted victim. The drunkard is a drunkard still, though he cannot afford so often to indulge his vice. We heartily wish the best success to these timely institutions.

Connected with the last subject may be mentioned the various meetings which have taken place for procuring a diminution of the high duties on malt and hops. These duties are far too heavy, and they press chiefly on the labouring classes: besides which they impede the agriculturist, cause the adulteration of what used to be the national beverage, and drive the poor to the gin-shop for a cheaper potion.

We wish that some benevolent member of parliament would procure the repeal of that cruel and impolitic tax the hawker's license. As a measure of finance, the duty is a trifle; but it presses severely and

injuriously upon many honest and industrious poor persons. A man, described in the newspapers as respectable in his appearance, was lately dragged handcuffed before the magistrates, fined 10*l.* and committed to the House of Correction, because rather than see his wife and children starve, and neither choosing to beg nor steal, he had sought to earn a trifle in selling books in the streets and from house to house, not being able to purchase a license, which costs several pounds. Surely it is neither policy nor humanity to prevent a poor man's maintaining his family by an honest traffic in commodities fairly purchased and fairly sold, where, when, or how he pleases. Some families are at this moment living, or rather starving, idly on the parish rates, because the father and sons, accustomed to carry their wares from one end of the kingdom to the other, were not able to save up against the licensing time the large sum required to procure them this privilege of living by their own industry.

A lamentable and fatal duel lately took place at Battersea, between a Mr. Clayton and a Mr. Limbrecht, arising out of a dispute on the by-gone Catholic question. Limbrecht gave the offence, by calling his opponent a hypocrite; and Clayton declined being reconciled unless Limbrecht would give not only a verbal but a written apology. This Limbrecht declined; upon which Clayton challenged him, and was mortally wounded in the duel. What makes the circumstances the more afflicting and appalling is, that Mr. Clayton is stated to have been a man of decorous habits, who, according to his own statement, had not for many years risen in the morning without offering his prayers to God, till the fatal day of the duel, when he durst not ask to be forgiven his trespasses, as he did not forgive him that trespassed against him. It is a horrible infatuation that can plunge persons of this description into the aggravated crime of murder! Yet how many thousands live habitually prepared to commit this sin, should the temptation happen to be presented. We would lay it down as a test, that no man is really a Christian who cannot say, "By the help of God, no circumstance shall ever induce me to fight a duel, even should I be posted a coward at the corner of every street in London."

The prosecutions of last month against the Morning Journal, and other newspapers, have given great offence to the majority of the writers of our daily and weekly press; but we must say that never were libels more unfounded, or, so far as their impotency allowed, malignant. The license of our newspapers, in reference to private character, is disgraceful to the

country. No man, however honourable his character, or unimpeachable his motives, is safe. Nor is the evil confined to publications of this class; for even into some professedly religious works a similar spirit is spreading. An attack upon a Bible or Missionary Society, or a question about the Apocrypha or unfulfilled Prophecy, is made a vehicle for personal attacks in the very style of our Morning Journals and John Bulls; truth and decency being equally discarded, to indulge spleen and party spirit. And is this Christian? is it

becoming those who call themselves the disciples of a meek and lowly Redeemer? For our part, when we hear of persons calling their brethren infidels and blasphemers for the most trivial causes, and traducing all that is good and righteous around them that happens not to be "hammered on their anvil," we think of John Bull, the Age, the Morning Journal, and are comforted;—comforted we mean, in reflecting how little weight well-judging men will attach to such impotent libels.

ANSWERS TO CORRESPONDENTS.

T. O.; W. J.; AN ANTI-PÆDOBAPTIST; W. T.; A COUNTRY CURATE; X.; CLERICUS SP.; ALPHA; W. C.; W. M.; A SUBSCRIBER FROM THE COMMENCEMENT; D. M. P.; and G. S.; are under consideration.

We cordially concur with AMICUS, that the Missionary Register deserves the zealous support of all who are anxious for the spiritual welfare of the heathen. It has done extensive good; and we should much regret to learn that so interesting and valuable a publication was not more warmly cherished than ever in the new circumstances under which it is placed.

A LAYMAN and A COUNTRY CLERGYMAN will find that the practices to which they allude have been often animadverted upon in our pages.

Our publishers would readily forward Advertisers' letters left to their care, but often find it impracticable, for want of their address. Two letters for R. N. lie unclaimed.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE first two articles shew that the home operations of the society are still required and still in progress. The associations of Cornwall are doubled; more are expected; and in the North nineteen new societies have been formed by Mr. Dudley in the course of one tour. When the reader has gazed on the overwhelming magnitude of the American Bible Society's operations, with its six hundred and forty-five auxiliaries, he may turn to Mr. Wray's account of a poor slave to see the blessed effects which by the mercy of God one single copy of the sacred word may be commissioned to produce.

ANTI-SLAVERY SOCIETY.

The religious intelligence from the West Indies, we cannot say is of a very cheering character, as respects the actual amount of good done or doing among the slaves. The most hopeful feature is the conviction which begins to be forced upon the minds of the cis-Atlantic conductors of these operations, of the almost total frustration of their own honest hopes and promises. This may, and must before long, lead them to search for the root of the evil. The archbishops, bishops, clergymen, and benevolent laymen, who superintend at home the affairs of the Codrington estates, must soon be induced seriously to ask, Why is it, that with the utmost wish to benefit our slaves we are frustrated in every attempt to do so; that after so many generations we cannot even elevate them to the rank of the basest heathen, but are obliged to confirm them and admit them to the Lord's Supper, while herding together like brute beasts spurning the marriage tie? Why is it that, moral considerations being lost upon them, we have been induced to offer them bribes to be married; thus proving them to be more brutalized after their education upon Christian ground, than were their fathers whom our predecessors purchased of the man-stealer from their native wilds? The answer is plain: We keep them in the chains of slavery; we refuse to let the oppressed go free; we exact their labours with stocks and imprisonment, and make them "reap down our fields" without paying them wages for their work; and God does not, will not, bless our labours among them. The first, the very first, step is to send over, in the true spirit of the Gospel, an order that every slave shall be forthwith restored to his just and inalienable rights; be a free labourer, working for honest wages, and not under the impulse of terror; and then we may hope that the Gospel will be efficiently propagated among them.

THE

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[NO. II.
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RELIGIOUS COMMUNICATIONS.

LAST DAYS OF P. JOLIN, LATELY
EXECUTED FOR PARRICIDE.

(*Concluded from p. 11.*)

BUT to return to Jolin's history : In this visit he was again led to a consideration of the only sacrifice for sin, particularly as exhibited in the fifty-third chapter of Isaiah. In this portion of Scripture he learnt more exactly the cause for which Jesus Christ came on the earth, became a man of sorrows and acquainted with grief; the object for which he suffered and died : "Surely he hath borne our griefs, and carried our sorrows." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Other passages of Scripture, connected with this subject, were also explained to him, and fixed on his attention; as Rom. v. 8, which points out the wonderful love of God towards us, in that, "while we were yet sinners, Christ died for us." The death of Christ was, therefore, in no wise the purchase of our own merit, but of his own unbounded grace; and this led him to do and suffer all that he did for our sakes. Again in connexion with this, Ephes. ii. 4, 5. The as-

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sured promise, also, contained in Rom. viii. 1, "That there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit," was explained to him. The being in Christ Jesus, and the nature of faith, by which alone he could apply the merits and sufferings of the Saviour, were now, as they were continually, dwelt upon.

The faith of the Gospel, he was more particularly taught, was such a reception of the promises of God made to us in the Scripture, and more especially of the engagement of God to pardon every sinner who came to him in Christ Jesus, as led not only to an entire dependence upon Christ, but to a complete submission to his will, and an inward change in our own nature. It was not merely the knowledge of the doctrine of faith, or the acceptance of it as true, which was the test of its reality, but the creation in the heart of a new and animated feeling of trust in the Redeemer. The reception of faith in the soul was like the benefit of food which we eat to the body; it imparted a spiritual essence, which gives nourishment and vigour, and which works by love, not only to the Saviour himself, but to all around us. Faith, therefore, to be a living principle must be felt by ourselves, and must be seen by others; and of both these points the faith of this young

man gave ample proof. It gave confidence to his own mind: it even gladdened his heart; it made the Bible a new book to him; it cheered the solitude of his prison, and the prospect of death; it made him go with a firm step to his last conflict. And as it produced this effect on his own heart, so it made him mindful of every duty which he owed to his fellow-creatures; for, in the observation of all around him, he did what in him lay to warn the unruly, and to lead those to whom he spoke to that samerest and peace and joy to which he had himself attained. His faith, therefore, was not merely notional, but it filled his whole soul, gave a new direction to all his hopes and fears, and made him completely a new creature. The doctrine of the new birth, as contained in John iii. 3—7, was also unfolded to him: that there must be a total change in every man's nature, and the same sensible practical living and growing state produced in the heart, as in an infant born into the world; else the man, whatever might be his outward privileges or circumstances, could never enter into the kingdom of heaven. It was not necessary to go into any refinements, as to the necessity and the extent of this change, in talking with Jolin; for he knew the two states by his own experience; only there might be some danger lest he should not see the practical bearing of the doctrine, and lest he should fail to search and try his own heart. But his conduct, as witnessed by all about him, is the best testimony of the power of Divine grace by which he was influenced; and this shall speak for itself. It was at this time, I think, that he made a confession, which served to explain his previous state of mind, and to shew how remarkably his attention was fixed on one point. "How extraordinary, sir," said he, "it is that for these last two days I have been able to give my mind only to *one* subject: the thought of my crime and of my death have been

taken from me, and I have scarcely been able to give my attention to either." The one subject which occupied all his attention, and shut out every other, was the love of his Saviour, who had given himself for his sins. This, as he said, "filled his heart." It may be questioned by some whether this was a right experience for one who had been guilty of so enormous a crime, and whose offence ought so continually to have pressed upon him. But I have said before, that great as was this young man's offence, it had all passed before him as a dream, and was really no more in its influence on his imagination and memory, than the other numberless quarrels which he had had with his father. At the same time, his state of mind served to shew the absorbing nature of the Divine principle when it is fully implanted in the soul. It is difficult at all times to think much of God, and to think of any thing else. In his mind, that one subject seemed to swallow up every other. And as David, in the fifty-first Psalm, appears to have comparatively lost sight of his sin against his country, the family of Uriah, and of all the consequences of it, in the depth of the feeling which he had of his sin against God; so the love of Christ took possession of Jolin's mind, and in its length, and breadth, and depth, and height, filled his whole thoughts, and absorbed his whole soul.

It will be manifest, that, in the explanation of all these subjects, there was a constant repetition of points before explained, and reference to texts which are not noticed. Jolin did not talk much; and indeed it was chiefly in answer to a question, that he made any observation at all. When a passage of Scripture was read to him, he would often take the Bible and read it over slowly to himself, then observe carefully whether the register was placed so that he might find it again, and return the book with some slight expression of his feelings. In

this way did he seem to lay in portions of the Divine word, upon which he might reflect in his solitary hours. His manner was always calm and self-possessed; and his answers to questions were such as shewed that he clearly understood the principles upon which the answer was to be made. He was never beside the mark in a reply, if he yet was not fully able to make it. But it was quite evident that all the lessons which were taught him, having the warrant of scriptural authority, sunk into his heart, and met with no obstruction there; for he immediately found that they tallied with his own experience. Thus every word of God seemed to be sent directly with instruction to his soul, and the Holy Spirit made him willing to receive it.

The next day, the 26th, he was visited by Mr. Dallas, one of the chaplains of the Bishop of Winchester, and by Mr. Durell, the rector of St. Saviour's parish. These two clergymen have each given public and repeated testimony to the state of mind in which they found Jolin. The visit of Mr. Dallas was chiefly occupied in an endeavour to search out the reality of the foundation upon which the hope of the penitent rested, and he viewed it as most satisfactory. Mr. Durell visited Jolin at the request of the Dean of Jersey, in whose parish the prison is situated. "I came," he says, "to perform a difficult and unpleasant duty, which, indeed, I could not refuse." "I mention this indifference," he adds, "to shew, that when I first repaired to this poor man's dungeon, there must have been something very powerful to have affected me to such a degree." Mr. Durell at first brought Dodd's Prison Thoughts with him to read to Jolin; but, on the suggestion of a friend, he changed this book for the Bible. He visited Jolin many times: and he has published an account of his visits. His remarks are candid, kind, and very clear as to his belief

of the real change in Jolin's character. The facts which he narrates are some of them in the highest degree interesting. "I have sympathised," he says, "in Jolin's cell, in all the horrors of his situation. I have shuddered at his nefarious parricide; I have rejoiced in his unfeigned repentance; and I have been soothed by his delightful anticipations of a blessed immortality." He adds, on one occasion, "I never saw a man more free from enthusiasm. All his religion centred in the atonement of Christ." On another, "I never heard him complain of the evidence against him, nor of his sentence; never did an expression of murmur or of invective escape from him." He says again, "This visit lasted three hours; than which none ever made a deeper impression on me, or will perhaps be more conducive to my own spiritual improvement." He adds again, "It may, perhaps, be supposed, that it was the dread of death which had excited his religious fervour: on the contrary, those apprehensions ceased from the moment that holy principle originated in his heart: neither was it that instinctive fear of dying that drove him into religious inquiries and self-examination. That fear may, indeed, have caused a wicked man to be sorry for his sin; but the growth in knowledge, in grace, and in so many gifts of the Spirit, was so extraordinary and so unprecedented, that I cannot account for it as having been the result of natural causes operating on an ardent and distracted mind. I am not only impartial, but am conscious that I am as free from superstition and enthusiasm as any man: yet I feel inwardly convinced, that Jolin's conversion had something in it more than human; and that Providence assisted him with an imperceptible, though equally miraculous, working of the Holy Spirit; to the end that his edifying repentance might operate like a distinguished example to open the

bosom of many an infidel to an examination of the sacred truths of Christianity, and to persuade the thoughtless and profligate, that, unless they abandon their dangerous course they will be doomed to inextricable destruction."

But it may be interesting to lay before your readers the last communication of this kind friend attendant upon the prisoner, when he was about to be executed. It was in a letter to one of the ministers then with him in the prison.

"St. Saviour's, Oct. 3, 1829.

"9 o'clock in the morning.

"Sir,—The deep, the Christian interest, which I feel for our departing brother induces me to write you a short note. Tell him that I pray that the strength which is imparted from on high may not fail him in his last hour, and that the sufferings of the Saviour may inspire him with religious courage to bear his sufferings. Tell him also, that since we are not to meet again on earth, he departs with my blessing and my prayers; and that, I trust, we shall meet again where every tear shall be dried from every eye. The sixteenth chapter of St. John is most particularly adapted to his awful situation. The thirty-third verse is a glorious precept and example for him: 'These things have I spoken to you, that in me ye might have peace. In the world ye shall have tribulation: but, be of good cheer, I have overcome the world.'

"I am, sir, your's truly,

"E. DURELL."

On the last Sunday of his life Jolin had many visitors. His mind seemed gradually to ripen. He gained every day clearer views of himself—of the power of Divine grace, of the nature of faith, and of the length, and breadth, and depth, and height of the Divine love. He could now trace very clearly the manifestations of the great mercy of Christ in his favour. The returning prodigal (Luke xv.) he felt more and more to be his own case.

He saw his heavenly Father waiting to be merciful to him. He had scarcely time to offer up his supplications, when he found, that before he called God had answered, and while he was yet speaking He had heard. There was one circumstance connected with the visit of this day which is, in itself, striking. The last trial was to take place on the morrow. He had, I apprehend, at the instigation and under the direction of his legal adviser, prepared a paper, which was to be read to the jury. There was still, therefore, a possibility of his escape from the punishment of death. This latter circumstance became a subject of conversation, and an earnest hope was expressed on the part of his visitor, that, if he was set at liberty, he would be supported by Divine grace, and that he would be enabled to live to the glory of God. His answer to this observation clearly shewed how well he understood the power of the grace of God, and how entirely his heart was stayed upon that as his only support in every emergency of his life, whether he were to escape from prison, or be led to the scaffold. He observed, "Sir, the man that is fit to *die*, is fit to *live*. I have known what it is to have a heart as hard as a diamond; but I now feel I have a heart of flesh." His persuasion was thus very clearly expressed, that the same power which had changed his heart from stone to flesh, could and would keep him on his way; and that, depending upon Divine grace, he need not fear whether life or death were presented to him. In this calm and recumbent posture of mind, he seemed continually to rest. All his hope, all his confidence was grounded on his Saviour. He had come to the full experience of the Psalmist; "It is good for me to draw near to God."

A hymn of Cowper's which had been given to him, seemed very much to have arrested his attention this day. It is known to most of

your readers, and I need not transcribe it. The first two verses will be enough to point out the hymn, and to shew the state of Jolin's mind.

"There is a fountain filled with blood,
 Drawn from Immanuel's veins;
 And sinners plunged beneath that flood
 Lose all their guilty stains.
 The dying thief rejoiced to see
 That fountain in his day;
 And there have I, though vile as he,
 Wash'd all my sins away."

This hymn he was very fond of, and he repeated it on his way to the scaffold. It had been an object to store the mind of Jolin with subjects which might, by the Divine blessing, be sources of encouragement and of comfort to him when left alone with his Bible. The following points had been dwelt upon, in addition to those which have been before mentioned; and now, as the opportunities for visiting his prison by the individual who proposed them had drawn to a close, many of them were earnestly pressed upon his attention. They were the "tender mercy" of God (Luke i. 78) by which alone the Day-spring from on high had visited this young man's soul, and by which he was so remarkably distinguished; the view of Christ, touched with the feeling of our infirmities (Heb. iv. 15, 16), and encouraging us to go with boldness to the Throne of Grace; the invitation to ask with importunity for the Holy Spirit (Luke xi. 1—11); the intercession of Jesus for his people (Rom. viii. 34); the promise that God who had not spared his own Son would with him freely give us all things (Rom. iii. 32); the remedy against all trouble (John xiv. 1); the parting address and prayer of Christ (John xiv., xv., xvi., xvii.); and the engagement that nothing should separate him from the love of Christ (Rom. viii. 35—39). To this was added, as much examination as to the working of these doctrines on his heart, the degree in which they were felt, and their practical bearing, as the time and circumstances

would admit. All these subjects had been before alluded to, if they were not now again pointed out.

Monday, the 28th, was the day fixed for his second trial, and here he exhibited the character of a real Christian. His defence he had written before, and it was as follows:—"Gentlemen, whatever may be my fate, I shall not die without having to reproach myself for not having quitted my father's house. By so doing, I should have avoided being the victim in different unhappy affairs that often took place between my father and mother, in which I was generally the object upon which the weight of their discontent fell. I was often obliged to submit to being beaten most severely, and to hear language unworthy of being uttered by either father or mother. Now, left to myself in the solitude of a dungeon, I reflect on times gone by, remembering that I was the only child, abandoned to the most deplorable fate. Yet I ought to have been wiser, and not followed the example of my nearer relations, the source of my misfortune. But now that respectable ministers of the Gospel have taken the trouble to visit me, and point out my duty towards God and towards man, I rest contented. I pray to God to pardon the horrible, but never premeditated crime of which I am guilty. If I ever had an intention of killing my poor father, I had a very favourable opportunity of doing so, when he was stretched upon a bed of sickness, unable to help himself. I was then the only person who took care of him, and administered to his wants, as there was no other person besides myself in the house. I beg pardon of all those whom I may have willingly or unwillingly offended. Gentlemen, after this declaration, I submit myself entirely to your wisdom. It is you who are going to decide my fate. I am ready to meet it, and I will submit to your judgment without a murmur."

"PH. G. JOLIN."

It is said, that during his trial, his calmness was remarkable. His lips apparently were employed in prayer, and this he afterwards confessed was the case. He prayed for himself, that he might be strengthened to go through his trial, and also for his judges and his jury. There was no effrontery in his look; but, on the contrary, the appearance of deep humiliation. For four hours, during which time his trial lasted, he never lifted his eyes from the ground. On his return from the trial, he had to encounter the indignation of the populace against his crime. On the former occasion, a woman had cried "Ah, le scelerat!" which had a good deal affected him. This time he addressed the people from the prison gates, and when they observed that he was half dead from fatigue, he said, amongst other things, "I have a strength within me ye know not. This supports me. Weep not for me, weep for yourselves."

During the following days of his life, he received continual visits from a variety of persons. Many ministers and others very kindly came, desiring to impart to him some spiritual gift. He received all gladly; but more especially those whom he could feel from their conversation, came to him in the fulness of Christian love. His discernment on this point was a striking evidence of the clear views of doctrine which he had attained. He perceived, and felt the statements of those whose religious system led them to combine merit with Divine grace in the work of salvation, and who looked to any conditions on the part of man but what God gives him the grace to fulfil. With a sense of gratitude for the instruments made use of in enlightening his mind (and Mr. Durell mentions this circumstance with a somewhat incautious, and certainly too partial zeal), Jolin appeared remarkably independent of any outward help. He was by no means like a man who hung upon another's teaching.

He was so obviously taught by the Spirit of God and the testimony of his word, that man's help, although most serviceable as well as agreeable to him, did not seem to be the strength on which he at all depended. It was on this account that he was perhaps able to bear the multifarious instruction which he received. The dean, in kindness no doubt to Jolin, and at the same time to the clergy, had, as Mr. Durell reports, wished the beneficed clergy to visit him, each one day in turn. The effect of this system of visiting, although not apparently carried through, appears in Mr. Durell's account; and Jolin must have been living under a better dependance than man's instruction, or he would not have been able to bear it, and get out of it so clear as he did. He always spoke of the salvation procured for him as a free unmerited gift of God, and he dwelt upon the peculiar manifestation of God's grace to himself, inasmuch as he had twice saved him from shipwreck when he was in an entirely unprepared state to meet death, and now he had been brought to that prison that he might learn the way of salvation. His expressions of the sense of his own unworthiness were very clear and strong. He told one of his friends that he had nothing to offer to God, but his heart; that all his repentance, all his resolutions, all his short conflict with the carnal heart could never expiate his sin. On another occasion, he said that he was not worthy to pick up the crumbs under his Master's table; and on another, that Christ was his only hope; that he had paid his ransom, and that he would receive him into glory. With another class of visitors, those of his family and friends, he was equally decided in declaring what great things God had done for his soul, and what necessity there was that they should turn and repent if they would be saved. Indeed, a discourse of this kind had made some of them think

him insane. He had told some of his relations who had come to him two nights before his execution, that he was formerly unclean and unholy; that they were so at that moment. He therefore entreated them to apply to *Him* who had cast out the unclean devils into the swine, to cleanse their souls. On all occasions, when he could, he manifested the same desire to instruct others. Twice on the scaffold he addressed the people, and this address he premeditated and spoke of before he approached it. He exhibited the deepest sense of gratitude to all about him. Mr. Durell informs us, that in his last interview with Mr. Hammond, his counsel, Jolin sat up in his bed, and clasping both his hands together, said most earnestly, "Mr. Hammond, I thank you, over and over again, for the pains you have taken for me. I regret that I have nothing to give to reward you as you deserve." To his gaoler too he constantly expressed his thanks; and those who were often going in and out can testify to all the kindness and humanity of Mr. Babot and of his whole family, during this season of distress. Alone, Jolin was employed in studying his Bible, or in prayer. "As we approached the passage," says Mr. Durell, "we could hear the loud ejaculations of the prisoner's prayers." The gaoler observed, that he always found him thus employed when he was left alone in the cell. Indeed, the concurrence of testimony as to his conversion is very remarkable. The acting lieutenant-governor, the dean, the mayor, a leading medical man who came to inquire into his insanity, clergymen, dissenting ministers, his advocate, his relations, his attendants, all appear to have come away from the prison with a common conviction, that the power of God had been at work in producing the wonderful change which they witnessed.

On the day previous to his execution, the event occurred which I

have just alluded to. His relations, not understanding the nature of the change which had taken place in him, and, judging from reports of blows which he had received and other circumstances, endeavoured to appeal to the plea of insanity; and they brought a very eminent medical practitioner to examine into his state. But this was mercifully ordered: for, whilst on the one hand it was clearly ascertained that Jolin was in no state of derangement, or delusion, or enthusiastic fervour; on the other, the clearest and most satisfactory evidence was given of his real state of mind. After this, the Dean of Jersey kindly attended to administer the sacrament to him. Before he received the holy communion, he underwent an examination; and to the dean, and three other clergymen, he gave, in answer to their questions, a reason of the hope that was in him. He explained with such clearness the object and the nature of his faith, testified so deep a sense of his own unworthiness, and shewed so good a feeling towards all his fellow-creatures, that they had not, any of them, a doubt of his fitness to partake of the feast prepared for the penitent sinner. This examination, which was peculiarly imposing to Jolin, looking, as most of the poor people of that island do, with deep veneration to the high office which the dean holds, was remarkably calculated to detect any thing which might be suspicious in his views, or in his real state. Throughout this day, Mr. Hall reports, Jolin was longing to depart, and to be with Christ, saying, "The hours pass slowly." It was remarked that he must wait God's time; that he had yet work for him to do in his vineyard. And God worked indeed mightily in him; so that he exhorted all who came, to love the Lord Jesus, and to continue no longer in sin. He said he thought it would be better for him to die on the scaffold, than quietly in his cell (as the report was that he had done),

as he would thereby glorify God by his patience, and be an example to all of the effect of indulgence in sin.

Mr. Durell has given an interesting account of his last visit to Jolin on the evening of this day. He chose a very valuable portion of Scripture to read to him. It was Luke xxiii., the account of our Saviour's crucifixion: During the reading, Jolin's sensibility was greatly excited, and his half-broken sobs were heard. Mr. Durell, thinking it proper to check this state of mind, pointed out the sufferings of Christ as a matter of holy joy, and threatened to lay down the book, and read no more, if Jolin continued to feel so much. Mr. Durell wished to avoid any thing which might discompose Jolin, and therefore carefully omitted making any comment on the most afflicting part of our Saviour's sufferings. He, on the other hand, sought to comfort him by an application of the promise, that "they who sow in tears, shall reap in joy;" and by the prospect of paradise held out to the penitent thief. He adds, in conclusion, "In the course of my profession I have seen many individuals on the brink of the grave; but never before did I witness such coolness, and such self-command,—a scene so holy, so edifying, so sublime. Had he been in the full bloom of human prosperity, and with the prospect of adding half a century longer to his existence, he could not have been more collected. I was myself almost falling into a delusion contrary to the evidence of my own senses. I could not believe that one so near his end could retain so much courage, or such contempt of ignominy and death. I could not believe that one so gentle, and now so well instructed in religious duties, could have been ever capable of committing a crime for which he deserved to die,—that he could have been a murderer."

On the night previous to his execution, the kind relation who had

first visited him in the prison, and brought him the first message of salvation, in bringing him the New Testament, and Mr. Gallachin, an excellent minister of the church sat up with him. They sang a hymn, and in the imperfection of the service he was led to say, "To-morrow I shall join in very different singing from this." At half-past one in the morning, the prisoner, Mr. Durell reports from unquestionable authority, fell into a kind of dozing stupor for an hour, but did not sleep. During that time he was heard repeating the fifty-first Psalm without missing a word. Mr. Gallachin also heard him, during that period, say repeatedly, "Glory to the Lamb! glory to our Lord Jesus Christ!" And when he awoke, he said that he had seen glorious things in a dream. He also said, as they judged, in his sleep, "There is now, therefore, no condemnation for them that are in Christ Jesus." At waking he requested that a hymn might be sung to him. The next morning Mr. Hall went to him at half past six o'clock. When he entered his cell, Jolin said, "Oh, Mr. Hall, I am so glad to see you; I am so happy. I have slept four hours, and the rest of the night we have spent in such delightful conversation. I feel so strong, but I will wait patiently the Lord's time." The day before, I have observed, he thought the hours passed slowly, he was so anxious to depart and to be with Christ. Mr. Hall took occasion to warn him, that he had still a work to do. He must not only glorify his Saviour by his conduct, and by his patient resignation, but he must again speak a word of warning to those about him. And he assured him that he might be able to do more for the praise and honour of his Master in his death upon the scaffold, by bearing testimony to his own exceeding wickedness, and to the unsearchable mercy and love of Christ, than if he had died in a more private manner. To this he assented,

and took the resolution of doing all in his power. "Great, indeed," says Mr. Hall, "were the grace and support which he enjoyed. He felt sick at breakfast time, and could not eat; but to oblige me he said he would try. About nine o'clock his irons were taken off; and I could not help thinking of this as symbolical of that liberty which soon, when passed beyond this life, he would enjoy for ever in the presence of his Saviour. Jolin immediately proposed to me to kneel down and thank God for what he had done for him; saying, 'I have always before prayed in bed; now I can go on my knees in the proper posture for a sinner.' Oh at this time how deep were his confessions of sin, committed both in thought, word, and deed; his acknowledgment of mercy through Jesus Christ; his expressions of dependence upon Him for grace, to keep him in his fiery trial, and to open for him the kingdom of heaven! When he drank his milk he said, 'Oh God, I thank thee that thou hast been so merciful and good to me, who have been so great a sinner!' His hand was never cold, and his pulse was always regular to the end. I never witnessed one to whom the Lord was pleased to give a stronger faith, which was proved by his conduct to the last. He sat calmly speaking and listening till about half past twelve; when he left the prison, leaning on me and Mr. Gallachin. An immense concourse of people presented itself at the prison gates; and their rush and noise were greater than we expected. The newspaper account says,—'He was calm and collected, walked with steadiness, and evinced throughout the most decorous firmness. We could not perceive that he trembled. His mind seemed quite absorbed in religious exercises; and, from all we can learn, there was good and satisfactory evidence that he was a true penitent, and relied on the Divine mercy.'" Mr. Durell says, "As he was leaving the gaol he was heard to repeat the

fourth verse of the twenty-third Psalm, 'Yea, though I walk,' &c. Mr. Hall continues: "The noise of the people prevented my being heard by Jolin, who walked as firmly as myself: I therefore opened my hymn-book, and pointed out to him the sufficiency of the Redeemer, in one of those hymns which I had previously chosen for his perusal. The hymn chosen was one beginning—

"He lives, the great Redeemer lives!
What joy the blest assurance gives!
And now, before his Father, God,
Pleads the full merit of his blood.
In every dark, distressful hour,
When sin and Satan join their power,
Let this dear hope repel the dart,
That Jesus bears us on his heart."

He told me, that he did not mind the people, that they were poor worms; that he would endeavour to warn them from the scaffold, for they were standing on the brink of the pit. We mounted the steepest part of the gallows hill. He said, his Saviour had toiled up Calvary with a cross, which he ought to be thankful that he had not to bear; and that Jesus Christ had done this for *his* sake, whereas he was receiving the due reward for his transgression. This reflection seemed to give new wings to his exertions in pressing up the rock, which this place literally is. I think that a worse place of ascent could not have been chosen. When we arrived at the summit, the Greffier read his sentence aloud, and Mr. Gallachin prayed most fervently with him in French. After the prayer, he ascended the platform with Mr. Gallachin and myself, and addressed the people in French, as you will see by the account in the newspaper. But the account is deficient in one most essential point. He urged the people by the *love* of Christ, whom he had crucified, and whom they were crucifying by their sins." The substance of his warning was on the subject of intemperance, Sabbath-breaking, the neglect of God and of religion; and it was addressed principally to parents and

to the young. These warnings he twice delivered; once before, and once after the rope was fastened round his neck. "Although I do not accurately remember," Mr. Hall continues, "the words of any of his speeches, I can safely say, that he expressed his conviction that the work which had taken place in his heart had been effected by no power or will of his own, but by a sovereign act of Divine grace. Jolin then read aloud some verses from the Testament, which sufficiently indicate the view which he took both of the nature of his change, and of the source from whence it sprang. They are taken from 1 Pet. i. 3—5: 'Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.' To these verses he was particularly partial. He then spoke to me, and told me that he had full confidence in the sufficiency of the blood of Christ to blot out all his sins; and that He who had loved him so much as to shed his blood for him, and had kept him to that hour steadfast and immovable, would receive him into glory. When the cap was drawn over his face, I told him not to dread the momentary pain, for soon he would be in the presence of his Saviour. He pressed my hand, and said he was not afraid; for he knew that He would take him unto himself. I told him that I would pray that his sufferings might be short, and went down." Mr. Gallachin then read a part of the Burial Service, until the fatal moment. His sufferings appeared not to be great, and were of brief duration. "Whilst I was in prayer," Mr. Hall adds, "the drop fell, and our poor brother I knew had entered into the pre-

sence of his Redeemer. The women around me screamed out, 'The Lord have mercy upon his poor soul!' I could not but pray that their souls might find the same mercy. He died without a struggle. I never saw him after I pressed his hand when alive, as I ascended the hill through the crowd, and was spared seeing his mortal remains."

Thus ended the course of a young man, whose history stands an example, not only of the awful effects of a bad education, of the wretchedness and the reward of sin, but also of the wonderful grace and mercy of God. Much of what has been narrated may appear almost incredible to some readers; and many especially who are justly suspicious of death-bed repentances, may be led still to doubt how far the work of this young man's conversion was complete, and whether, if he had been permitted to live, he would have lived as he has died. If, however, he was really converted in heart to God, the observation which he made himself must be applied to his own case: "The man that is fit to die is fit to live." The same grace which brought him into the fold of Christ would have kept him in all his way; so that the enemy of his soul should not have overpowered him. The grace of God could alone do the work in either case. And there is, as before mentioned, the most remarkable concurrence of testimony as to Jolin's state at the time of his death. Not only Mr. Hall, and Mr. Gallachin, and many others, bear witness to the facts; but the public voice has declared the wonderful change which took place in him. And even one who was *not* a believer in revelation, but who stood by Jolin on the gallows hill and witnessed his conduct, came to a minister, and acknowledged, that "there must be something in religion to support a man in such a manner; and that he had therefore determined to attend a place of worship, and to bring up his children in the fear of God." Mr. Hall says, "I have never had a doubt on my

mind as to the reality of the change. His conduct in the court; his complete deadness to the things of time and sense, and this even when his friends seemed so anxious to save him from an ignominious death, were so many pleasing testimonies that he was really risen with Christ, and that his affections were set upon things above. God did indeed work mightily in him: though last, he was one of the first. He seemed so convinced of sin, and to have such simple dependence upon the truth and firm foundation of Christ's promises, and he shewed so abundantly that these feelings were not merely talked into his head, that I always returned delighted with my visit to him. I used to pray instantly with him that he might not be deceiving himself, nor be deceived by Satan, or any of us; and I can say, as far as I was capable of judging, that his was a real work of Divine grace." But the testimony of the editor of the Jersey newspaper, while it is beyond all suspicion of enthusiasm, and does not even exhibit the proof of a tolerably distinct view of the real foundation on which Jolin stood, is a most satisfactory testimony of a great and real and important change having taken place in him. He says, "We are not amongst those who would hastily give credence to the genuineness of conversion in the cases of great criminals, or who approve of religious ecstasies in the short interval between the commission of dreadful enormities, and the violent death awarded by law; we do not think it desirable that, while so many good men, after a long life of exemplary piety, approach their last hour with solemn apprehensions, such as have lived in a course of profligate vice should boast of triumphant feelings and peculiar joy on their way to the scaffold, where they are to be suddenly compelled into the presence of their Creator and Divine Judge;—but, in the instance before us, we have much satisfaction in believing that a real change of heart had taken place, before a change of

worlds was experienced. In his last days Jolin evinced much solidity of mind on the subject most important to him: his conduct was marked by the most becoming propriety; and if he expressed a confident hope of acceptance before God, it was accompanied with humility, and, as far as man can judge, with sincere sorrow for his offences." The rapid perception of Divine truth, its simple belief, and its consistent maintenance in all the points of his character, are amongst those wonders which only Divine grace can account for. But where the Lord of all power and might is pleased to exercise his Sovereignty, who shall say that the work of many years may not be produced in a few weeks; or, as in the case of the thief upon the cross, in a much shorter time? The case of the thief on the cross is one of which it appears to me that the probabilities before hand, of repentance, were, humanly speaking, not so great; and the evidences are scarcely more complete, except the incidental circumstance of the testimony of our Lord, than in the case of Jolin. They both felt sorrow for their sins, confessed them to men, acknowledged them to God, turned from them, and owned the justice of their condemnation; they both testified their faith: but the thief did this under circumstances in the situation of Christ, which made his adoration of him, and his belief in his kingdom, the most astonishing exercise of this principle; yet did the thief, with his own senses, witness the wonders that appeared at the death of his Saviour, which Jolin did not, and yet he believed (John xx. 15). They both shewed the same humility; nor did they seek for present relief, but for future blessings; they were each zealous in testifying of Christ, both in love to him and for the benefit of their fellow-creatures. I do not know that any mark of true conversion was wanting in Jolin's case. He possessed a faith which was not vague in its object, nor small in its

degree; which lifted him up above the world, and which wrought by love under all the circumstances which came before him. He spoke and acted in the face of every one, as if he had the witness within him. He expressed contrition, not for one sin only, but for all the sins of his life; and he humbly confessed them before God and before men. He went forward always professing his entire dependence upon Divine grace, in a holy, humble, consistent course; and with the cap upon his head, and the rope round his neck, he could say with calmness, that "he was not afraid, for he knew that his Saviour would take him to himself."

But it may still be said, How do we know that Jolin was sincere in all that he said, or that he was not under delusion in what he felt? To this argument, I have endeavoured to reply already, not only by pointing out the undeviating course of a converted state in which he was observed by so many witnesses to walk, but by endeavouring to unfold and to exhibit the secret workings of his mind. Here we must leave the case, till the last great day: at the same time, I cannot but think that a disbelief of such evidence is not reasonable, is not in conformity with scriptural doctrine and example, and is scarcely consistent with the charity with which we are taught to judge one another.

In the meanwhile, let us learn from this history, some of the lessons which it is calculated to teach.

The first of these is, that of encouragement in such cases as that of Jolin. I am fully aware of the trial which a first repentance in a prison, under the alarm of death, presents to a minister. He is unwilling to trust in it, both because he has been so often deceived in the relapse of those who have recovered, and because he finds that men in general are putting off their own repentance, encouraged by cases such as this, hoping that they themselves may have the same opportunity at some future time. The

folly of men in putting off the work of religion, is only to be accounted for on the knowledge of the natural corruption of the heart, and its tendency to evil, and not to good. But as one of the Puritans has observed, speaking of the rescue of the thief on the cross, "The perverseness of our nature may be seen by this, in that this one (case of the thief) serveth us to looseness of life, in hope of the like: whereas we might better reason, that is *but* one, and that extraordinary; and besides this one, there is not one more in all the Bible, and that for this one that sped, a thousand thousands have missed: and what folly it is to put ourselves in a way in which so many have miscarried; to put ourselves in the hand of that physician that hath murdered so many, going clean against our own sense and reason! whereas in other cases we always lean to that which is most ordinary, and conclude not the spring from one swallow. It is as if a man should spur his ass till he speak, because Balaam's ass did once speak, so grossly hath the devil bewitched us." But whether men deceive themselves, and deceive their minister, it is plainly his duty to proceed: to go with becoming care, but to go in the remembrance of God's almighty power to turn the heart, and animated by the remembrance of instances such as this which has been recorded. The state of prisoners is one which calls, as it has in general received, the peculiar commiseration of our countrymen. Men are often to be found there, in Jolin's depraved state of mind. The prison is almost their first resting-place in a course of ignorance and sin and misery. The visitor may often discover the man, as Mr. Pinel did Jolin, without hope for this world or the next, and may lead him to discoveries of what perhaps never passed before his eyes, even in the example of others. At all events, circumstances of trial and affliction are those which God has appeared the most often to direct

as the means by which man is brought to submit to his law; and imprisonment, or affliction, or a situation of severe illness may perhaps be new to a man; and this may be the opportunity which it may please God to use for his conversion. The event is always in the hand of him who directs the heart. But under all circumstances we work under the direction of the Almighty, and with his promise that our labour shall not be in vain in the Lord.

But a second lesson is that of the sovereignty of Divine grace. This was frequently acknowledged, as it was continually felt, by Jolin. He perceived it in all the remarkable circumstances of his life;—in his various escapes from death, in his final allotment, in the events which occurred in the prison, and whilst all this mercy was poured upon him, he could trace nothing in himself which deserved any such remembrance at God's hand. Why was he called, and not his father, was one of the points which first struck his attention on the visit of his friends. But to those around him, some other points were perhaps more obvious than even to himself. The manner in which he was enabled to receive the truths of the Gospel presented one of these, and none more remarkably exhibited the power of God. The gift of spiritual understanding, the willing heart, the formation of the new creature, were all points which could only be reconciled in his own mind, and that of others, by a reference to Him who is found of them that sought him not, and who worketh in his people to will and to do of his good pleasure. "Oh the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

A third lesson to learn from this history is, the means by which it pleased God to open this young man's mind; and this I may venture

to affirm was the Holy Scriptures. It was the simple exhibition of the fifty-first Psalm which seemed first to expose his own real state to him. It was the promises of the New Testament, and the types of the Old, which seemed to give him his first clear notion of faith, which conveyed to his mind the way of pardon, and established him in humble trust upon his Saviour. The Scripture, afterward, it may be truly affirmed, was his meditation day and night. It became a lamp unto his feet, and a light unto his path; a treasure more to be desired than gold, yea, than much fine gold, sweeter also than honey and the honey comb*.

A fourth lesson from this history is, the benefit of education. Here was a young man little likely to make use of any such possession for his profit, yet to what account did it turn! In his worst times he was enabled to read the word of God; and in his imprisonment, the blessing of his previous learning was incalculable. In his last exhortations on the scaffold, he pressed upon his auditors the advantages of attendance upon a Sunday-school and the public means of instruction. It is impossible to say how long, and in what degrees, the preparatory work of religion had, by means of his education, been going on in Jolin's mind. But information had been given, a desire for instruction had been implanted, the wretchedness of a sinful course had been felt,

* The importance of Scripture will have appeared in this case, not only in its own wonderful and unequalled clearness, but in the means which it presented of bringing subjects before his mind, with an energy which fixed them on his thoughts, and made them like goads, and as nails fastened by the masters of assemblies. The texts brought before him were so many distinct important propositions, so many different objects upon which to rest his attention; and they proved themselves as seed cast into a good soil. He heard, and marked, and learned, and inwardly digested these truths, and by the blessing of God, without which they would have been a dead letter, they instructed him in making his calling and election sure.

the Scriptures had been read; a train appears to have been laid, which the Spirit of God put into combustion under the awful circumstances into which he came, and by the further illumination of Divine truth to his soul. "In the morning then sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

A fifth lesson is on the point of conversion. With all the provision for Jolin's future growth in religious knowledge, gained by his early education, it would not be right to say that the work of regeneration, or the first teaching of the Spirit of God, much less that of conversion, had begun before he came into prison. But then the work was wonderfully and rapidly effected. It would not be according to the doctrines, or the example of Scripture, to say that conversions of this kind were not real and complete: at the same time every one must acknowledge that as conversion is ordinarily a gradual work, too much attention cannot be given to one which was effected so rapidly as this. I do not know whether any thing like enthusiasm was detected by any one during his whole confinement. In the course of this period, he had only one striking dream, the usual mark of a disordered imagination. This is recorded by Mr. Durell. It was at the commencement of his religious impressions. For some months he had been dreadfully agitated, and could not rest. "I dreamed," he said, "that I was dragged through frightful precipices, till at last, I was brought as into the presence of our Saviour, and there I obtained mercy." This dream was so good an illustration of many of the passages of Scripture which were pointed out to him, that it required no great flight of imagination to fall into it. But beside this, he had no impulse from unusual excitement, or even more than very common reasoning upon the pas-

sages of Scripture before mentioned. The first work of the Holy Spirit in his heart was undoubtedly immediate: it may, however, be said of the next work, that of his conversion, that it was not by any means so rapid as those conversions the history of which we have in the Book of Acts; and there was time in it to have the regular stages of growth. I would not, therefore, that this case should be confounded with that of what are commonly called sudden conversions, because I think that it will then lose a portion of its usefulness in losing some evidence of its reality. From first to last, according to the degree of his experience, Jolin was able to give a reason for the hope that was in him, and this ground of hope was founded in the concurrence of his own feelings and convictions with the word of God. He felt the deep sinfulness which it described: he found, as the Scriptures stated, nothing in himself on which he could depend for salvation; and, relying entirely on the merits of Jesus Christ, he obtained a sense of pardon. But not only this; his reliance brought a testimony of its truth, and the truth of the word of God, in the fruit which it enabled him to produce. Love, joy, and peace, sprang up in him, and thus his own conscience gave him witness. In this manner his conversion proceeded, rapidly indeed, but I may say, if pressed into a short time, yet without any deviation from those rules which it pleases God the Holy Spirit to adopt in more ordinary cases. His conduct is the best, as it is the only satisfactory, commentary on the whole work.

A sixth lesson is, the wonderful and blessed effects produced by the possession of real religion. In this case, how speedily it tranquillized the mind! It was like the word of its holy Author, when he said, "Peace, be still; and there was a great calm." How remarkable was its effect in elevating the mind of the prisoner! Those who visited

his abode could not but feel with Mr. Durell, a degree of surprise at their own feelings, when they remembered that they were with one who had been an incorrigible drunkard, and a murderer. But religion had softened all his character, and created in him those genuine fruits which, as we are taught, spring from the work of the Holy Spirit.

Lastly, there is a lesson of application to our own souls. It may be asked, What is the intimate acquaintance which we have had with the experience which this poor dying criminal passed through? He, being dead, may speak to many of his own age—perhaps with far greater advantages of education and example; or he may speak to those who have seen more years, and yet have not attained to that ripeness of faith, and that full assurance of hope, which made Jolin climb with such eagerness the gallows hill, and long for the time when he should be with Christ.

This history applies most emphatically to the case of young men, teaching them to avoid sin, even when it may have the sanction of parental example. The Bible, they must remember, and not men, especially ungodly men, should be their direction. By this law we shall all be judged, and must stand or fall. In Jolin's last address, he said, "Avoid bad company, drinkingspirits, vicious habits." "I exhort young people, not to violate the Sabbath, but to frequent church, and attend to their religious duties." Would that this tremendous example of punishment might lead every young person who hears it to inquire into his own state, and to remember how soon one act of sin may bring judgment upon him, and how tremendous will be his judgment, if, after this warning, he is found unprepared.

This history also speaks most loudly and awfully to parents. "You see in me," Jolin said from the scaffold, "the effect of bad education and example. From early

youth I have been addicted to intemperance. My duty to God was never pointed out to me. Those who have children committed to their care, I beseech to send them regularly to church, and to the Sunday-school, and teach them their duty to God and man." Let those, then, who are teaching Sabbath-breaking, swearing, passion, habits of drinking, and vice, to their children, by their own example, look at this horrible crime. A parent murdered, and a son hanged, from the effects of a father's example! The case, however, speaks for itself. If Jolin's father, at his last moments, had been given the opportunity of contemplating his own circumstances; if he had obtained a few moments to look around upon his own awful state, upon his son's crime, upon the eternity before them both, what must have been his feelings! Let parents, then, apply this history to themselves.

May we all who read or hear this account apply its lessons to ourselves. Let us adore the astonishing love of God in the case of this poor outcast sinner; His sovereign power, His boundless mercy, His all-sufficient grace. May we seek to lay all the burden of our transgressions upon that Sacrifice in whom Jolin trusted. May we, with him, find the Holy Spirit making us fit to live, as, we trust, he was fit to die: so that when we have fought the good fight we shall receive the crown of glory, which, we may trust, this believing penitent has been called to wear*.

C.

REPLY TO DR. WHATELEY ON THE MOSAIC LAW.

To the Editor of the Christian Observer.

I BEG to call the attention of your readers to the learned Dr. Whately's chapter on the abolition of the

* Sept. 27, near the top of p. 8, last Number, should be Sept. 23.

Law, in his *Essays on the Writings of St. Paul*. It seems to be the writer's intention to admit the total abolition of the Mosaic Law, both moral and ceremonial, as limited exclusively to the Israelites; while he asserts, that the natural principles of morality which it inculcates are of universal obligation. Further, he says, that this obligation arises entirely from their moral character, and not from the authority of the lawgiver: and, indeed, he seems to think they have no higher authority than those parts of the laws of Solon or Mohammed, which are truly moral. I am not disposed to dispute that it is owing to their moral character that the laws of Moses are now obligatory upon Christians; but I am persuaded, that the moral precepts of the Jewish Law have an additional authority from the office and inspiration of the lawgiver: and therefore any obligation which was enforced by Moses as of moral authority, cannot now be less obligatory, though the sphere of its requisitions may be enlarged. Moses lays down precise injunctions, founded on certain immutable principles. The Christian who lives under a spiritual dispensation must interpret the law, not by the letter which killeth, but by the Spirit which giveth life. I apprehend, therefore, there is no danger, as Dr. Whateley supposes, that the true Christian will content himself with a "literal adherence to the express commands of the law;" or that he will merely enlarge it by such precise moral precepts as he may find distinctly enacted in the New Testament; for he knows that, in answer to the question, "What is written in the law? how readest thou?" he is taught that the law, rightly interpreted, comprehends his whole duty to God, and to his neighbour, in its most extensive sense: and although he also knows that he cannot do this and live, by reason of the imperfection and sin which accompany his very best actions; yet it is by his love to these precepts he

ascertains whether the law is written in his heart. "It needs not be feared," Dr. Whateley tells us, "that to proclaim exemption from the moral law, would leave us without any moral guide;"—"since, after all, the light of reason is that to which every man must be left in the very interpretation of that law." No doubt, without the guidance of the Spirit of God we should go wrong, whether we attempt to lay down a system of morality for ourselves, or whether we endeavour to discriminate between the moral and ceremonial parts of the Mosaic dispensation: but it seems most consistent with that economy of special interference, which distinguishes the dispensations of God, to give man a rule which requires no other effort than that which is necessary to separate it from those observances and ceremonies, which had merely a typical signification, or which arose out of special circumstances; rather than leave him to the uncertainty of the dictates of reason and of conscience, which must be as various as the strength of the different understandings and the habits of individuals, which unfortunately so much influence the dictates of our conscience.

It is but right to state, that Dr. Whateley lays down a much less objectionable position at his 150th page, than what appears to be generally maintained in his chapter on the abolition of the Law; when he says, "there is a presumption that what was commanded or prohibited is right or wrong in itself, unless some reason can be assigned, which makes our case at present different from that of the Israelites;" but this is hardly consistent with his statement of the case, when he says, that "the Mosaic Law was limited, both to the nation of the Israelites, and to the period before the Gospel:" for, strictly speaking, if it is now, as he says, a code for instruction, though not a "standard and rule of conduct," it can hardly be said to be limited to the Israelitish nation. If Dr. Whateley would admit it to

be a certain code of instruction so far as it goes, though not reaching the height of the Gospel standard; that is to say, correct in principle as to its enactments, though falling short as to the extent to which those principles are set forth; I for one, should have little controversy with him. But I quite differ from him when he goes on to argue, that though it is obligatory on Christians to worship the one true God alone, yet that the obligation does not arise from any authority emanating from the First Commandment; because he conceives that the expression, "I am the Lord thy God, who brought thee out of the land of Egypt," confines the requisition exclusively to Israel. It is true, this prefatory address is intended exclusively for the Israelites, to whom alone it applies: and though it enforces additional obligation on the Israelites, to obey all God's commands, the other reason upon which the commandment is grounded is of universal obligation, and independent of the particular relation of God to the Israelites, as their Deliverer from Egypt. "I am the Lord thy God" is sufficient to enjoin us to "have none other gods:" and equally applies to all who live, and move, and have their being in him. Again, the author infers, that the Fifth Commandment is intended exclusively for the children of Israel, because the promised reward is, that they shall live long in the land which the Lord their God giveth them. But he forgets that the Apostle St. Paul applies this very commandment to the Gentile Ephesians, when he says, "Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth." Now the application of the promise to the Ephesians, and the adaptation of the text by the substitution of "the earth," in the case of the Gentiles, for "the land," which the Lord had especially given to the Jews; not only shews that the original promise

was intended for all nations, but it also shews us in what way we may apply the commands and promises of God made to the Jews under the old dispensation to ourselves under the new. And at the same time, it proves that the commandments are of universal obligation (unless the well known object is accomplished), and that the promises will be fulfilled to us, if not in mind, certainly according to the spirit and meaning of the engagement. Our Saviour himself says, "Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil." And again, "One jot, or one tittle, shall in no wise pass from the law, till all be fulfilled." I can understand these texts, even in conjunction with the Antinomian scheme, which absolves Christians from all moral obligations, both the moral and ceremonial law being fulfilled in the person of their Surety: and I can see their perfect coincidence in that more scriptural view of the subject, which, while it acknowledges that the Divine commandments have only been perfectly obeyed by "Him who was tempted in all points like as we are, yet without sin," also teaches us that our Saviour not only pardons sin by virtue of His atonement, but also by his Spirit writes his laws in our hearts and in our minds; and that we have no reason to trust his fulfilment of all righteousness on our behalf, unless we shew the impress of that Spirit which he purchased for us, both in our conduct and in our character: but I cannot understand these texts, if the moral part of the Mosaic code is abolished, and yet man is left to an unwritten and undefined law, for which he may look either into the Scriptures, or into the laws of Mohammed, or of Solon: and what termination can we assign to those moral obligations which are essential to human happiness on earth, and which, if not engrafted on his character, would prevent even heaven being a place of happiness to him hereafter? The

Surety by paying the debt can remit the obligation; but the object of man's salvation is only attained when both the penalty is remitted, and he is sufficiently qualified to enjoy the destiny to which the remission has entitled him.

Doctor Whateley has some valuable remarks on the indisposition of men, derived from our natural indolence, to regulate our conduct by certain principles, instead of precise and formal rules. The truth is, I believe, that men love a system of laws independent of principles, because they can be more easily evaded; assuming that they are at liberty on every point to which the law does not exactly apply; and we may see that in some degree at present, in the conduct of those who, more or less, hold the doctrine of salvation by works, as they often endeavour to prove that they are at liberty wherever they do not find an express prohibition. But our Saviour teaches us, that the commandments and other precepts of the Mosaic code were instances in which the moral principle is applied. "Who-soever looketh on a woman to lust after her, hath committed adultery with her already in his heart:" "Whoso is angry with his brother without a cause," incurs the guilt and penalty of a murderer. The law here is left in full force; but it is shewn to be grounded on certain principles which must be adhered to, and which principles were as obligatory on the Jews as on Christians; for they were blamed for the narrow construction which they gave to the law, as well as for making it void through their traditions.

The ceremonial law was a means of grace to the pious Israelites, especially to those who could look forward, more or less clearly, to that which was signified; but when the great Antitype appeared, they could be no longer means of grace, and, consequently, they became dead by the body of Christ: and when baptism (the significant em-

blem of Christ's death and resurrection, and of our death unto sin, and our resurrection to righteousness,) replaced circumcision — if Christians continued to practise circumcision, which was only the seal of the first covenant by which God was engaged to bless all the nations of the earth in Abraham's seed — then, faith must consequently be imperfect in him by whom that promise had been fulfilled. There is something very remarkable in the sentence pronounced by St. James, in the college of the Apostles, on the case of the Gentile converts, when he desires that they may be required to "abstain from pollutions of idols, and from fornication, and from things strangled, and from blood;" and adds, "for Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath-day." I am inclined to think that a distinction was here made between the ceremonial and moral parts of the Jewish Law. The difficulty which was referred to the decision of the Apostles, arose from its being asserted by certain of the sect of the Pharisees, that it was necessary that the converts should be circumcised. The answer, therefore, of the Apostles does not apply to any moral offence, except one, against which there does not appear to be any literal prohibition in the Jewish Law; though, no doubt, it is implied in the Seventh Commandment, and in the injunctions which regulate marriage. But the reference to the reading of Moses in the synagogue in every city, can have no meaning at all, unless the Apostle is understood to say, that, in regard to the question of circumcision, and other ceremonial matters, he would put no other burden upon them than the necessary injunctions which he specifies. With respect to all points of morality, he refers them to the Books of Moses, which are read in the Scriptures every Sabbath-day.

But that my observations may

not extend to too great a length, I must proceed to the consideration of Dr. Whateley's application of the doctrine, in his note relating to the Sabbath. The question appears to be, Whether the Lord's day, or Christian Sabbath, is merely a religious festival, deriving its authority solely from the practice of the early Christians; or whether it has the sanction of the Divine commandment, and is set apart as that day in seven which God blessed and sanctified, from the time at which he rested from all the work which he had done. We must therefore first inquire, whether a sabbatical observance was required before the time of Moses, or, whether it was first instituted after the exodus. Dr. Whateley shews how necessary it is to his argument to decide this question in the negative, by speaking of a supposed command to Adam, because "none is recorded;" and he asserts, it is not said in Genesis that God hallowed the Sabbath-day at that time, but for that reason. In the second chapter of Genesis it is expressly said, however, that "God rested the seventh day from his work, and God blessed the seventh day and sanctified it." I confess, therefore, it appears to me clear that the rest of God from the work of creation, and the act of sanctification, were performed at one and the same time; and so they are spoken of in Exodus: and I am at a loss to discover how the command to Adam could have been more expressly asserted. It is said, that in six days God finished the work of creation, and "rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it." His having rested the seventh day, is not only here stated as the reason why he issued the commandment, but it is asserted, in the past, not in the present time, as an historical fact, that He blessed and hallowed it: and Ainsworth, in his commentary on the word which he translates *therefore*, says, "Hereby it appeareth that the Sabbath was in-

stituted from the beginning of the world" (Fol. p. 75). It is true, in Deuteronomy the deliverance of Israel from Egypt is stated as imposing an additional obligation on that nation to keep the commandment: and so it certainly was; for during their bondage, they could not keep the Sabbath; but, being brought out thence, God commandeth them "to doe the Sabbath day" (as Ainsworth translates the passage), which shews also the necessity for repeating the command; the antiquity of which is expressed by desiring them to remember the Sabbath-day, as what had been before appointed; words which are not prefixed to any other commandment, and which were the more necessary; as it is probable the observance of the Sabbath was impossible during their bondage, and was therefore in danger of being forgotten. Moses therefore, in delivering the Law of the Ten Commandments (which, it is to be observed, were given apart, and in a more remarkable manner than the rest of the law)*; or rather, I should say, God himself, when he wrote these on the two tables of stone, desires the Israelites to remember this almost-forgotten command of God, and the obsolete practice of their fathers. But when Moses comes to recapitulate the law in Deuteronomy, he does not say, "Remember," because the requisition was then well known, and constantly practised; but he says, "Keep the Sabbath-day to sanctify it." Again, on the two tables of stone God directs, that they shall not do any work on that day; "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." In Deuteronomy, Moses desires that their cattle and servants may rest as well as themselves; and "remember that thou wast a servant in the land of Egypt, and that

* The two tables were written on Mount Sinai, by the finger of God; the scriptural law was spoken to Moses by God out of the tabernacle of the congregation.

the Lord God brought thee out thence." In the two tables they must remember the day, and the original reason of its sanctification. In Deuteronomy, they are to recollect their bondage and their deliverance, which induced God to reiterate the command, and enabled them to fulfil it. But, supposing it is granted that the obligation to keep the Sabbath existed before the exodus, we must next see whether it is necessary to keep it on the Jewish Sabbath; or, whether the observance of one day in seven is sufficient. And the first question here is, Whether there is any reason to suppose, that the day was changed at the deliverance from Egypt. It is quite obvious that the Israelites could not keep the Sabbath-day during their state of slavery, if so inclined; and, being polluted with idolatry, there is reason to think they were not so disposed: it is probable, therefore, that both the day and the practice were lost sight of. There is a tradition among them to this day, that the work of creation was finished at the beginning of their month Tisri, which is the commencement of their civil year. If that be correct, the first Sabbath must have been on the first day of that month; and if so, it would be somewhat difficult to make it harmonise with a Sabbath on the first and the fifteenth day of the month Abib or Nisan, which were probably the first Jewish Sabbaths. The Jews, however, were expressly commanded to consider the month Abib, or seventh month, the first month of the year (Exod. xii. 2); and having probably lost the original Sabbath, it was natural for them to construct their first Sabbath by either counting the first day of that month their first, or counting seven days from the first passover. But in either case, if we admit an original injunction to keep the Sabbath, their computation was founded not on the immutable reason which God assigned for the injunction, but on the additional

obligation arising out of their peculiar circumstances; and as the reason for which the passover was instituted, and the month Abib made the beginning of months, has been abrogated by the appearance of Him of whom the Paschal Lamb was a type and shadow; so the reason for reckoning a Sabbath from the beginning of that particular month, and of that peculiar ceremony, is done away also; and the first Christians being in the same condition as the Israelites with respect to a knowledge of the original Sabbath, and having their authority as to a change of the day, and being also under an obligation to commemorate the Lord's day, and to labour for six days, what had been the first day, according to Jewish computation, became their Sabbath, or rest, as the Hebrew word means: and it may be worth while to remark, that the Jews are desired in Exodus to remember the Sabbath-day, not the seventh day; for possibly it had not been settled, it being only intimated that a seventh portion of time had been sanctified; but in Deuteronomy they are desired to keep the Sabbath-day; and it is further said, "the seventh day (which had then been fixed) is the Sabbath of the Lord thy God." In the twenty-third chapter of Leviticus, where the most express injunctions are given for computing the time of the Lord's feasts, as, "in the fourteenth day of the first month, at even, is the Lord's passover;" the only injunction given, with respect to the Sabbath, is, "Six days shall work be done; but the seventh is the Sabbath of rest." Probably it was quite as necessary to enjoin six days work to those just delivered from slavery, as the day of rest. No day is mentioned, as in the case of the day of the passover, from which the six are to commence; but the seventh, at the end of those six, is to be the day of rest, which, perhaps, is sufficient answer to Dr. Whateley's question, Where is the precept to observe as a Sabbath,

one day in seven, it matters not which? and if the mode of computing the seventh day is not prescribed, Christians, in changing the Sabbath, do not err with Jeroboam, who made Israel to sin, by instituting a feast unto the Lord, on the day that he had devised in his own heart*. The command to keep the Sabbath, is not given in Deuteronomy, for it is there spoken of as having been given before; but it is there enforced upon the Israelites by such considerations as were suited to them; and from this, it appears to me, Dr. Whateley is in error, when he says the Jews keep holy the seventh day, as the seventh day, in commemoration of the creation; but, in obedience to the command given at the creation, they keep holy a seventh day, reckoned by a computation grounded upon their deliverance from Egypt, and chiefly in commemoration of the latter event. Christians keep holy a seventh day, reckoned by a computation grounded on our Lord's resurrection and commemoration of that event, as well as of the creation, and also in obedience to the command delivered to Adam. If there was no command to Adam, or if that injunction is not now obligatory, how can we understand that the Sabbath was made for man, and not man for the Sabbath? Was this holy rest only necessary for the Jews; and are we in no danger of forgetting God, if a seventh portion of our time is not dedicated to his service? It is true, that the Apostle St. Paul says to the Colossians, "Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath-days." I really think it is as fair to infer that we are neither to eat nor drink, as that this text implies we are not

to keep any Sabbath. The original is plural, and the Jews had many Sabbaths in addition to the weekly Sabbath, some of which were mere Levitical observances; the feast of trumpets was a Sabbath; the feast of tabernacles was a Sabbath; and the day of atonement was a Sabbath: but our atonement has been achieved once for all, and we are not, therefore, to be judged for such Sabbaths. But our Lord knew that the observance of the weekly Sabbath, which was made for man at the creation of the world, was necessary for our spiritual well-being, and therefore directed his disciples to pray that their flight from Jerusalem, when encompassed with armies, should not be in the winter or on the Sabbath day. If the Sabbath is commemorative of God's rest from creation, and represents the rest which yet remains to the people of God, let us fear, lest in neglecting it we seem to come short of so happy a commemoration.

I hope, in thus venturing to dispute what has been maintained by such learned authority as Dr. Whateley, I may shelter myself from the charge to which I should otherwise be liable, under the antiquity of the doctrine which I have endeavoured to maintain, and (as Dr. Whateley admits) the high repute of those authors who have written elaborate discourses in its defence. I have not seen those discourses; and if I knew that they existed in any popular form, I should not intrude on your publication: I shall be content if I succeed in drawing the attention of your learned correspondents to this subject, which appears to me of high importance.

I am, Sir,

Your obedient servant,

X.

* The expression in Kings is month (not day) which he devised in his own heart: the month is accurately prescribed; and our fault would only be the same if we kept a Sabbath every eighth day instead of every seventh.

THE LOVE OF THE FATHER THE
SOURCE OF MERCY.

To the Editor of the Christian Observer.

THE pious and judicious writer who has favoured your readers with the very interesting and instructive account of the last days of P. Jolin, in your last Number, uses (p. 7) the following expression: "The impossibility of man's pardon but by the free grace of God procured for us by the death of our Lord Jesus Christ." Now, I respectfully submit to your correspondent, that this statement, though often heard from our pulpits, and found in religious books, is not scriptural. The Bible nowhere speaks of the death of Christ as the *procuring cause* of the "free grace" of God; but, on the contrary, represents the infinite love and "free grace" of God as the originating cause of our redemption. —Your respected correspondent's statement appears to me to reverse the order of our Lord's own declaration, that it was expressly because God loved the world that he gave his Son to die for it; and to make it run, that because Christ died for the world, he "procured" the love of God for it. The death of Christ is the procuring cause of our pardon; but not of the love and "free grace" which prompted it. If a person, from love and free grace to another, pays his debt, and thus causes his liberation from prison, the payment of the debt was the procuring cause of his release, but not of the free grace which devised and put in execution the scheme of mercy. This distinction, though frequently overlooked through inadvertence, and sometimes denied upon system, is very important, because for want of it some persons learn to view the Almighty Father rather as a severe inexorable Judge, who willet the death of a sinner, than as a gracious and merciful Father, whose love prompted him to devise that council of peace by which, in accordance

with his justice, his holiness, and all his other attributes, through the obedience unto death of Christ his Son, our sacrifice, our redemption was effected.

There is nothing in your excellent correspondent's paper which leads me to think he uses the expression otherwise than inadvertently: if, however, either he, or any other of your readers, use it upon system, I should request the favour of their paraphrase of such passages as that above alluded to.

ALBIGENSIÆ.

ON THE BEST MODE OF DISPOSING
OF THE SACRAMENT ALMS.

To the Editor of the Christian Observer.

I SHOULD be much obliged if some clerical friend, well versed in the details of parochial duty, could state the best method of disposing of the alms collected at the sacrament in a large populous town, where there are many poor, and also in a small country parish in which I am much interested. I have tried several methods, and find all attended with some disadvantage. That of distributing at the altar, which the Bishop of Chester so justly reprobates, I have discontinued at the country parish, though not without great murmurings on the part of a long established and sturdy set of claimants. The clerk and sexton, I am legally advised, have, from long usage, a prescriptive claim; at all events, as they are poor, I do not withhold their customary "fee," though, as one of them is a man of wicked life (though I fear not legally excommunicable), I have tried to persuade him not to receive the sacrament; but he persists, fearing he should eventually lose his half-crown if he was not "at his post." I have generally confined the relief to those whom I visit in sickness or poverty (in the town, this is only a small proportion of those to whom

alms would be welcome); but I fear that this subjects me, in the eyes of those who get nothing, to the charge of favouritism. I find, also, that the poor greatly over-estimate the sums collected, and are seldom satisfied with their share. In the country parish, I give from my own purse, besides the collections, which are small, more than their amount amidst the sick and aged; but probably with little credit for charity, all being supposed to come out of the inexhaustible sacrament fund. I sometimes wish I were rid of it altogether, or were allowed to add it to our little parochial "useful fund" for assisting to provide Bibles, Prayer-books, and tracts, schooling, and other recognized objects. I keep an accurate register of all I receive and disburse, which I occasionally exhibit at the vestry; partly to guide the parish officers in judging of the cases of the poor, and also tacitly as a voucher for my own stewardship.

If the above, and other difficulties, are of my own making, I should be glad to be informed of the fact; but if other clerical friends find the same, I should be much obliged by their counsel.

CLER. S.

FAMILY SERMONS.—No. CCLXIV.

Heb. xii. 15.—*Looking diligently, lest any man fail of the grace of God.*

In prosecuting the inquiry suggested by this interesting passage, it may be useful to consider,

I. The evil to be avoided;

II. The importance of taking diligent heed for that purpose;

III. The means which are suited to ensure success.—May the effect of our meditations be an increased sense of the value of the grace of God, and of the necessity of persevering watchfulness, that we fail not of it!

First, the evil to be avoided:

"Lest any man fail of the grace of God."

This expression, "the grace of God," that is, his love, or favour, with the manifestation of that love in the renewal and sanctification of the soul, includes the whole of religion; its power, its privileges, its effects, its present influence, and its final blessings. Now, among those who fail of this grace, the following classes of persons may be mentioned.

1. Those who treat it with contempt. The Apostle refers for an illustration of his views in this passage, to the instance of Esau, who for one morsel of meat sold his birth-right. The birth-right in patriarchal times was a very valuable privilege, derived from the appointment of God himself: it included, among the descendants of Abraham, the right of the priesthood in the family; it made the eldest son, in the house of Isaac, lord over his brethren; it conveyed to the posterity of the first-born the blessings promised in the covenant, such as the possession of the land of Canaan, and the high honour of being the ancestor of Him in whom all nations should be blessed. To slight these privileges was to shew contempt to the Divine goodness. Yet this did Esau. It is said, he was a profane man, and despised his birth-right. What profit shall this birth-right do me? And such are all persons who slight the grace of God; who hear of it with indifference, or turn from it with contempt. Of what great advantage can it be to such? How can they experience its power, or taste its consolations?

2. To the same general class of those who fail of the grace of God, belong those who habitually disobey the precepts of the Gospel. Now, this practice is very consistent with an avowed regard for revelation: it is pursued by many who would deem themselves injured by the suspicion that they were guilty of the profaneness of Esau. But what is the object of the

Gospel? Let the Apostle determine. "The grace of God, which bringeth salvation, hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;" so that not only do those fail of the grace of God, who are remarked in society for the flagrancy of their sins, so that there is no specious pretext for their conduct, but the description applies to all who do not live soberly, righteously, and godly; all whose lives are contrary to those rules of Christian holiness which it is the object of the Gospel to enforce.

3. And hence, another class may be mentioned; for though there should neither be professed contempt, nor even immorality of life, still there will be a coming short of the grace of God, if there be not true conversion and sanctification of soul. In order that the fruit may be good, it is necessary to make the tree good: where the heart is corrupt, such must assuredly be the practice. In the opinion of the world, the conduct may be deemed worthy of praise rather than of condemnation; but if it be not founded upon the influence of God's Holy Spirit in the soul, in his sight it is defective and unholy. There can be no scriptural holiness without devout and grateful affections toward the Lord Jesus Christ, and faith in his name; and wherever these exist and flourish, they will be followed by a hearty obedience to his will. By virtue of the union of the branches with Christ, the true vine, they will bring forth much fruit to the praise and glory of God.

The Apostle had probably in his view, while suggesting this admonition, not merely those who never in any measure experienced the renewing and purifying operation of Divine grace, but those likewise who fall from their steadfastness and are guilty of apostacy. To this subject he frequently adverts: being not more desirous to bring men into the right way, than to keep them in it.

Thus, in exhorting the Galatians "to hold fast that liberty wherewith Christ had made them free," he warns such among them as looked to be justified by the law, that they were fallen from grace; and demands of them, "Are ye so foolish? having begun in the Spirit, are ye now made perfect in the flesh?" Hence his earnest entreaty to the Corinthians, that they would not receive the grace of God in vain; hence his caution to the Hebrews, "Let us fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it;" and again, "The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." All these passages, and others of a like kind, were meant to guard us from the dangers of apostacy, and of eventually failing of the grace of God; despising those final and eternal blessings, which it was the purpose of God, in the revelation of his Gospel, to make known and to communicate.

Having now seen something of the evil to be avoided, let us proceed to notice,

Secondly, the necessity of taking *diligent heed* for this purpose.

1. The necessity may be shewn from the general condition of those who profess and call themselves Christians. Of the multitudes who constitute the visible church of Christ, who profess his religion and call themselves by his name, how few comparatively are under the abiding influence of the Spirit of Christ! How worldly are their dispositions! How little concerned for eternal things! How prone are they to follow their own inclinations rather than the precepts of God's holy word, and to set their affections upon the things of this world, rather than upon those above! If we take the Holy Scriptures as a rule of judgment, and in them we have the only true guide, what must be our conclusion, but that the great majority of Christians, so called, are destitute of the sanctifying energy of the

Holy Spirit and appear in the way to fail of the grace of God!

2. The importance of looking diligently to this point, will be further seen from the fact that without great care we certainly must fail.

For, consider the depravity of human nature. We are born into the world with a "heart deceitful above all things, and desperately wicked;" and we take counsel from this deceiver: counsel, which, if implicitly received, will keep us at a distance from our Redeemer, and make us strangers for ever to his grace. Is there not need, then, to look diligently into this matter? Will not the thoughtless and the careless be necessarily the victims of its deception? And is it not important to be upon our guard against this unsuspected and treacherous enemy? So clear is this point that, according to the statement of the wise man, "he that trusteth his own heart is a fool."

We may further mention the customs and allurements of the world. How apt are we to follow a multitude! how ready, more especially, to deem the conduct of the more respectable part of society, although manifesting in no degree the Christian character, and founded in no just sense upon the principles of Scripture, as an excuse and sanction for evil! And, for the most part, we suspect no error in this judgment. We repel the intimations which whisper to us that this is not religion: we regard as illiberal and unjust the notion that such Christians may after all be Christians only in profession: and unless we look diligently into the subject, we never suspect that these men can possibly be destitute of the favour of God, or fail of his grace.

And to involve us more deeply in these erroneous views, and to retain us in this ignorance, no device is wanting on the part of that malignant spirit which worketh in the children of disobedience. Persons are apt to speak of his operations, CHRIST. OBSERV. No. 338.

as of something more figurative than real: but the Scriptures describe them as having a powerful and extensive efficacy: as in league with an evil heart, and an evil world, and exercising over the great body of mankind an authority which converts them into his slaves and vassals. It is not merely that they do his works; but he rules in their hearts: he secures on his side their impressions, their thoughts, and their desires: if any good seed have fallen upon the soil, he takes it away: and without more diligent attention than men generally pay to the subject, and more determined resolution than they commonly exhibit, they continue in that servitude, and the grace of God is proclaimed to them in vain.

So sure, then, are we, without great caution, to fail of the grace of God: and what are the consequences of this failure? I might mention the evil effects upon others, to which the Apostle alludes in this chapter; but I confine myself to the individual himself. To fail of the grace of God, is to fail of pardon and peace and joy; of support in life, and hope in death: it is to lose the soul; it is to have no part in the resurrection of the just, no share of the felicity of the righteous; but to be doomed to the second death, to that worm that dieth not, and the fire that is not quenched. And do not these considerations attest the necessity of looking diligently to this matter? Is it possible to bestow upon it too much attention; to be more careful, more considerate, more earnest than the case demands? Is a slight and superficial inquiry to be deemed sufficient, when interests like these are involved in the issue of it? We go on, therefore, to notice,

Thirdly, the means to be pursued in order to fulfil the admonition, "Looking diligently, lest any man fail of the grace of God."

What, then, is to be done to guard against this hazard?

1. Get a right sense of the value

of the blessing. Be not satisfied with a merely formal acknowledgment of its excellence; but meditate seriously and devoutly upon the benefits which it offers: upon the infinite price at which they were procured: upon that love and mercy and goodness, which shine forth in every part of this wonderful revelation, and upon the gracious provision which has been made for your welfare, both in time and in eternity. Are we not apt to look at these things rather under a general and incomprehensive view, than in a way to bring the subject home to our feelings and consciences? Are we so well acquainted with the records of eternal truth, as to perceive the suitableness of this Gospel to our own case, the state of hopeless misery to which we were reduced for want of it, and the privileges and prospects to which it is intended to raise us? Were this knowledge duly cherished in our hearts, so that we could rightly appreciate the greatness of the blessing proposed to us, with what diligence should we strive to make our calling and election sure!

2. In the next place, be careful to make a diligent use of the grace already imparted. God is pleased to bestow his grace upon us, not that we may hide it in a napkin, but that we may convert it to use: that we may improve it to a wise and holy end. If he have given us any measure of faith, any enlargement of heart, any consolations of the Gospel, any hope of immortality, that we may act in conformity with the mercy thus imparted, and the supply of the Spirit which has been vouchsafed to us. If you are placed under circumstances of trial, let it be seen that your trust is in God: if you are called to do good, let your Christian zeal have its full operation: suffer not worldly or selfish principle to impede and obstruct it: if you have to endure the cross, contemplate the joy set before you, and cease not to present yourselves a

willing sacrifice, holy, and acceptable unto God.

3. It is implied in these observations, but it deserves a distinct notice, that you must pray earnestly for the continual aid and guidance of the Holy Spirit. Whilst watching over your thoughts, and words, and works, and looking diligently with all care and circumspection not to yield to the suggestions of an evil heart, or to the corrupt example of the world, or to the devices of your great enemy; you must be conscious that your success in every part of the Christian course depends upon the influences of the Spirit of God. That Spirit is promised to them that ask it: and the weakest Christian, thus fortified from above, shall prove more than conqueror in fighting the good fight of faith. His knowledge may be limited, but here he finds wisdom: his fears may be urgent, but here is one that bids him fear not: his perplexities may be great, but here he finds a guide through all the intricacies of his way, and is enabled to contemplate the dark scene as it is shifting around him, with a firm persuasion, that all things shall work together for his good. It is by prayer that he makes his requests known unto God; and in answer to prayer are all his wants supplied.

In concluding the subject, I would very briefly subjoin one very important reflection which it suggests; namely,

That diligence and care are necessary to the Christian calling.—The prevailing opinion seems to be exactly the reverse. That care and diligence are requisite in worldly pursuits, is universally admitted: but it appears to be generally supposed, that nothing is more easy than to secure the salvation of the soul. But what, then, can be the meaning of admonitions like that in the text? Why were the Apostles so urgent upon this subject, exhorting their hearers continually to vigilance, self-examination, perseverance; expatiating upon the difficul-

ties and dangers of their vocation : calling upon Christians not to sleep as do others ; but to be constantly on their guard, and to put on the whole armour of God ? Why, but because it is necessary thus to act ; to *look diligently*, lest, after all their professions of allegiance to Christ, they should discredit his cause, and come short of his rest. How then do we conduct ourselves ? Do we exercise this caution ? Are we earnest as we ought to be ? do we run patiently the race set before us, and engage heartily in the Christian conflict ? With what earnestness should we strive and watch and pray against spiritual carelessness and indolence ! which, wherever they exist, are of most baneful tendency, and fatal to the life of religion in the soul.

FORM OF ADMINISTERING THE LORD'S SUPPER.

To the Editor of the Christian Observer.

As the practice which our increasing population has rendered necessary in many parishes, of administering the elements in the sacrament of the Lord's Supper to more than one communicant at once, notwithstanding it is sanctioned by all the bishops in their mode of confirming, is by some persons deemed an innovation, permit me to direct the attention of your readers to an observation of Fuller, in his Church History, book VII., from which it clearly appears, that it was usual, even at the Reformation, to administer to more than one communicant at a time. Speaking of the disposal of the church plate by the king's commissioners at the period of the Dissolution, Fuller remarks, " An author telleth us that (amongst many which they found) they left one silver chalice to every church, too narrow a proportion to populous parishes, where they might have left two at the least; seeing for expedition sake, at great sacraments, the minister at

once delivereth the wine to two communicants. They conceived one cup enough for a small parish, and that greater were easily able to purchase more for themselves."

CLERICUS SENIOR.

DEFENCE OF ANTI-PEDOBAPTISTS AGAINST H. S. C. H.

To the Editor of the Christian Observer.

I HAVE read your correspondent H. S. C. H.'s vision, and am happy to add, that I consider it, upon the whole, well managed ; and, with one exception, I do not perceive that any of the parties noticed in it have reason to complain of being misrepresented. The writer has happily brought forward the true test by which the Christian may ascertain what is wrong in himself, or in his system. In proportion as a man can universally adopt the language of the Psalmist, " Thy word is very pure, therefore thy servant loveth it : " " I esteem all thy precepts concerning all things to be right ; " he may be assured, that he is right, and will proceed aright : and just in proportion as a man shrinks from the Divine word, and is disposed to wish for additions or curtailments, he possesses evidence that something is wrong and requires correction.

Having thus adverted to the general subject, I proceed to notice the exception to which I have alluded : and as my remarks are purely defensive, I rely upon your candour for their insertion. We are on the eve of times when it will be sinfully unwise for Evangelical Christians to misunderstand and misrepresent each other.

The following passage, from notes by the editor of the last edition of Gale's Answer to Dr. Wall, is submitted to the consideration of your correspondent H. S. C. H.—" The Baptists consider the whole of their case to be contained in the English

Bible; a translation of the original Scriptures conveyed to them by their opponents. While they do not shrink from an examination of their sentiments by any of the rules of sound criticism, or 'going about with the watch-candle of learning,' as Lord Bacon phrases it, 'into every corner' of the subject, here is that one great Light, which is enough for them and their pretensions: and to that knowledge of the Divine will which may be obtained from it, they confidently look in this country for the ultimate triumph of their arguments."

Whatever may be the faults of the Baptist party, assuredly there is not a pious and sensible man among them who entertains any doubt of the sufficiency of Holy Scripture to settle the question as to the propriety of baptizing infants. H. S. C. H. is not content with stating that a Baptist must entertain a wish that some additions might be made to the word of God, in order to a satisfactory settlement of the question on his side; but he represents him as admitting "that the truth respecting infant baptism was not brought to light till sixteen centuries after the day of Pentecost;" and that the Pedobaptists "have the practice of the primitive church from the apostolic age *wholly* on their side."

To those who have read fairly on this subject I need not say any thing to expose the incorrectness of

such a representation. I leave the reader to consider whether it be possible that a religious party who maintain all the articles of evangelical faith, and whose leaders have been men of piety and good sense, could be guilty of such an absurdity, as to represent their cause to the world as such a baseless fabric as it would be, if, in their own estimation, the history of the New Testament from the day of Pentecost, and the Epistles, did not afford sufficient matter for its support against all majorities.

The Baptist cause, and its whole history, appears, as it were, in the Christian firmament but as a cloud no bigger than a man's hand; but, if I am not greatly mistaken, a careful observer of the signs of the times might perceive that it presages much. But I forbear to prophecy, and will conclude by reasserting, that whatever may prove to be truth in the issue, every intelligent Baptist, in the present state of things, is fully persuaded that this is an apocryphal practice; which, notwithstanding it is as it were the cement of the whole fabric of nominal Christianity, and also dear to the hearts of multitudes of the truly pious, yet, by the light of Holy Scripture, will in due time be brought to its end.

AN ADMIRER OF THE CHRISTIAN OBSERVER, BUT AN ANTI-PEDOBAPTIST.

MISCELLANEOUS.

ON ITINERATING LIBRARIES.

To the Editor of the Christian Observer.

A FEW months ago, I was happy to observe a letter in the Christian Observer, requesting information concerning the best mode of conducting itinerating libraries. Having

obtained much experience on the subject, being engaged as the manager of the East-Lothian Itinerating Libraries, I submit to your readers the following queries and replies, which may suggest some useful information to persons disposed to introduce the plan into their neighbourhood. I shall also be happy to

give any additional information concerning that economical mode of diffusing knowledge to any person who may wish it.

Query 1. How many itinerating divisions of fifty volumes would be desirable to form one library?

For the commencement of a system of itinerating libraries, four or five divisions would be a very good beginning, or even fewer. If that number were stationed each for two years in a place, it would take eight or ten years before they went the circuit; and in that time, it is probable as many more divisions would be formed and added to the establishment. Ten or twelve divisions could be easily managed by one person, who felt an interest in the plan; and it would be better to divide the labour by different sets all over the country, than to oppress an individual with a large establishment. I prefer the divisions being two years in a place, to a shorter period; as at first the lighter and more entertaining reading is chiefly in demand: and were the books changed every year, I should be apprehensive of too strong a taste being formed for amusing works; but when it is stationed for two years, the readers have time to read the more solid and useful books.

Query 2. At about what expense can each division be procured?

I think a division of fifty volumes, bound or half-bound, with book-case, catalogues, labels, advertisements, and issuing books, may be procured for from 10*l.* to 12*l.*; but the expense will depend very much on the kind and *newness* of the books which are wanted. Very good divisions might be selected for from 8*l.* to 10*l.* As, perhaps, the principal hindrance to the introduction of itinerating libraries has been the trouble of setting on foot the first divisions, I should be willing gratuitously to superintend the getting up of any number of divisions with the necessary apparatus which any individual or society may wish, and

to procure, at the wholesale prices, any books they desire.

Query 3. At about what expense per annum may each division be kept in repair?

If the books are bound, or half-bound at first, I suppose five shillings a year would both keep them in repair, and supply any volume which may be lost, and which it might not be easy to get the reader to replace: if the books are in boards, with linen backs, seven or nine shillings a year will repair and bind them as they require.

Query 4. How long, with care, may such books be calculated to last?

Part of our books have been in very active circulation for eighteen years, as at the commencement they were a Sunday-school library; and forty volumes out of fifty are yet fit for circulation, and will last a few years longer; so that twenty years may be considered as the period they will last.

In forming any establishment of itinerating libraries, I would recommend to raise as much money from the friends of the institution as would purchase four or five divisions to begin with; and that they be placed in different stations, with an intimation, that if the books are well read, they will be succeeded by other divisions every second year; that during the first year they will be issued to any person who will pay one penny a volume for reading; it; that in the second year they will be issued gratuitously to any person above twelve years of age who will take care of them. I consider it of great importance to allow of gratuitous reading, as many young persons are not able to pay even a penny a volume; and others are not willing until a taste for reading is formed in them.

As another means of raising funds and promoting the objects of the institution, I would recommend that after the commencement of the institution, all the new books should

be kept for at least one year for the use of the annual subscribers of five shillings. I adopted this plan in 1822; and previous to that period, the greatest number of annual subscribers was eight: they now amount to more than one hundred and fifty: and besides adding so largely to our funds, this measure has introduced, into a considerable number of the most respectable and influential families in the district, a number of religious and useful publications. I have allowed these subscribers the privilege of recommending books to double the value of their subscriptions, on condition that they are not, in the opinion of a committee, injurious to the interests of religion or morals: this privilege has been used by them with much discretion, and they have frequently assisted me in procuring very proper books.

In consequence of having a number of subscribers at North Berwick and Dunbar, two neighbouring towns, new books are purchased for these stations with their own subscriptions; besides which, the new books which have been one year at Haddington are sent to North Berwick and Dunbar, so as to double the value of their subscriptions; and the new books which have been one year at Dunbar and North Berwick are kept another year for the Haddington subscribers. By this arrangement the subscribers have access to many more new books than their subscriptions would have purchased; and after they have been thus used, they are formed into divisions for general circulation. As it is of much importance to keep the annual subscribers in good humour, I have adopted the plan, on our issuing books to them, of putting the title of the book at the top of the page, and writing the names of the borrowers below it; and as a volume is frequently called for when some other person has it, I also enter the names of the persons who want it; and when it

comes in, it is immediately sent to them. By this means some volumes are never permitted to stand idle on the book-shelf.

Although the principal object of the East-Lothian Libraries is to promote the interests of religion, I have introduced a number of volumes on all branches of knowledge, which I could procure of a popular nature; and this, I am persuaded, has made the institution much more popular, and also increased the number of religious books which have been read.

Much of the success of such institutions depends on the zeal of the librarians, and on their acting gratuitously; and also on giving a moderate degree of publicity to the plan by reports, catalogues, and advertisements.

Haddington.

SAMUEL BROWN*.

OLD BRIEFS AND EXHORTATIONS.

To the Editor of the Christian Observer.

WOULD it not be worth Dr. Niblock's attention, while collecting our national forms of prayer, to look out for Old Briefs, and the letters accompanying them? Some of these are curious; as, for example, a brief issued in Jan. 1690, for our Protestant brethren, the Vaudois, accompanied by letters from the bishops, exhorting their clergy to urge their flocks to a liberal contribution. Is it not remarkable, that amidst all the distresses of our Protestant brethren on the Continent of later years, we never once seemed to think it a national duty to assist them?

A CHRISTIAN ANTIQUARY.

* Our readers will find an account of the East-Lothian Itinerating Libraries in our vol. for 1823, p. 659. They may procure some suitable volumes, on cheap terms, from the Society for promoting Christian Knowledge.

DEATH OF A CONVERTED INFIDEL.

To the Editor of the Christian Observer.

ON reading of the death of four infidels, in one of your late Numbers, I was reminded of the following narrative, which may form a supplement to that account. It is contained in a note to the correspondence of Burke and Dr. French Laurence; the editor having inserted it, from an anxiety "that so valuable a document should not be lost to the public." It was written by Mr. Rogers, then vicar of Warminster, in a letter to the Bishop of Salisbury.

THEOGNIS.

"Upon my first being placed in this large and populous parish, by Bishop Sherlock, it was not only my duty, but at the same time my pleasure, to get acquainted with, and be informed of, the characters, dispositions, and opinions of those whom I was sent to instruct. Among them, I soon found a gentleman, much respected for his sense and understanding (Mr. John French, the grandfather, by the mother's side, of Dr. French Laurence), and looked upon as an oracle within the circle of his acquaintance. He was tolerably well skilled in the mathematics, and read the classics with ease. It was very rare; and somewhat extraordinary must have happened, if ever he neglected attending church on Sundays. He always brought with him his Greek Testament, in which he read with the minister the several portions of Scripture, as they were appointed. But I soon learnt, that all his friends held him to be a rank Deist; and quickly discovered, that at church the one supreme God was the sole object of his faith and worship; for, whenever the "Gloria Patri" was said or sung, I could not but observe his inattention, by his wiping his spectacles, shutting his book, gazing about him, or the like. The same was observable at the re-

peating of either of the creeds. He was, however, always decent, and whatever were his particular notions, he never troubled the world with them. I lived with him in strict harmony and friendship many years, almost eighteen. He had many moral excellencies; and was in particular, very charitable, and much beloved by the poor. He would never enter upon any religious points; and, if at any time they happened to be started, was generally silent, or, at the most, said but little. We styled him the 'philosopher;' a character he much affected, both in his garb and carriage; being altogether careless in the one, and not a little unpolished in the other. About six months since, his health began to be impaired, and his decline seemed to be coming on apace. I watched every opportunity to get at his religious notions, and instil others. Unhappily for him, he was too reserved (as he afterwards confessed); nor could he venture to open his mind to me, when he could not but know that his end was drawing near. The Monday before he died (which was on the Friday following), I went to see him, purposely to lay hold of any favourable opportunity that might offer for inculcating the necessity and importance of faith. But I left him, as I found him, fully convinced in my own mind, that he was resolved to leave the world in the faith of those principles he had embraced, whatever they were, without communicating them to me, or any one else. I did not, however, think his time so very near, as it afterwards proved; for he walked out, and dined abroad the next day, and 'Better' was his reply to all who kindly asked how he was. On the Thursday following, in the afternoon, as I was visiting another sick person, three messengers came after me, on the heels of each other, to hasten me to him. They all urged he was impatient to see me immediately. I soon went, and found him sitting

by his fire, in his chair, as usual. He thanked me for coming, hoped it was not inconvenient, and then calmly desired me to do my office by him. I asked him what part? His answer was, to administer to him the sacrament of the Lord's Supper. This gave me the opportunity I had long wished for: I immediately put the following questions to him; namely, Whether he renounced those principles he must know himself to be charged with; of which, too, he could not suppose me to be ignorant; and whether he embraced the faith of a crucified Saviour, Jesus, through whom alone he could be saved? With a becoming warmth, he replied, 'I do.' And with indignation he added, that he renounced and abhorred those principles that had, all his days, misled him; withal reflecting on the folly and unhappy circumstances of those who build their hopes of security on the moral fitness of things. 'In proof of my sincerity, sir,' says he, pointing to the fire, 'you see the ashes of two books, not quite consumed, they are the remains of two that have helped to mislead me (Woolaston against the Miracles, and a volume of Deistical Tracts). I intended to have burnt them before you, as a mark of my sincerity, but was impatient with resentment against their contents; and will, if it please God I ever get to my closet again, where are more of the same stamp, burn the remainder.' Thus, upon the fall of Deism, an opening was given to me to implant the saving truths of the Gospel. To inculcate its truths, indeed, was needless; he had read, heard, and fully remembered them: and to enforce them in their spiritual sense, here the grace of God prevented me; for I had no sooner attempted it, than he freely acknowledged that he had found and felt the power of the Gospel of Christ unto salvation. He found, he said, all other schemes ineffectual, and the Gospel alone efficacious to his comfort and sup-

port. He then witnessed, *as to place and posture*, wherein it pleased God to illuminate his understanding to embrace those saving truths he had long rejected; and he rejoiced in the light thereof. Here, again, he repeated his desire of being made partaker of the body and blood of Christ in the sacrament: joining issue with me in one great truth, which he remembered at times to have heard me inculcate from the pulpit, that no true, sincere Christian could ever abstain from that ordinance, and which he promised never to neglect again (as he hoped, in sincerity), if it were God's will to give him life; which he did not expect. More passed, much to the same purpose. In fine, my answer was, (not apprehending his end to be so very near,) that the morning was the best time for such an act of faith; when, if he persevered in the same pious and devout frame of mind, I would attend him early. So I left him for that night, after having commended him in prayer to God. Friday morning, at nine o'clock, I accordingly attended him, not a little surprised to find him so weak as to be unable to rise out of his bed. I found him, however, quite composed, much rejoiced to see me, and full of the same good thoughts I had left him in the night before, still earnestly desirous of receiving what he had all his days rejected. I then administered to him the sacrament of the Lord's Supper, which he received with all the outward marks of faith and devotion, and, as he was pleased to tell me, with the highest satisfaction and comfort. Being engaged to visit, and to do the same office by another sick person, the same morning, I soon left him to God and his own thoughts; with a promise to call upon him morning and evening as long as he lived. But I saw him no more; for, about three o'clock in the afternoon, after having said to those about him, he thought he should not live to see me fulfil the kind promise I had made to him,

he expired without a groan. Such was the conversion of Mr. John French; justly, I think, so called, beyond many modern ones, the world has of late been made acquainted with—a marvellous work of God, as it must be acknowledged to have been. To him be the glory given; and may a like degree of light break in upon the hearts of all others, who are as yet in unbelief; that they may all be brought to the acknowledgment of the truth, as it is in Jesus! Oct. 1760.”

BLACK-LETTER BIBLES.

To the Editor of the Christian Observer.

CAN any of your readers inform me when the printing of Bibles and Prayer-books for church use in black-letter was left off, and the Roman type adopted? Not twenty years ago, I was grievously puzzled in reading a chapter full of names, in a black-letter Bible, at a country church, where I happened accidentally to officiate. The modern copies, I presume, had worn out so fast, that the thrifty churchwarden in despair had produced an old one from the parish chest. Warton, in one of his poems, without date, speaks of this change, in reference to the occasional state prayers, as recent, and as made by episcopal authority. He says:

“Cruel as the mandate

Of mitred priests, who Baskett late enjoined

To throw aside the reverend letters black
And print fast-prayers in modern type!”

I doubt not the innovation was at first thought ominous; for so popular was the black-letter for full two centuries after the invention of printing, that we find, up to a late date, Gothic types often substituted for Roman, even in printing Latin. If any of your readers could tell me where the “mandate” to Baskett is to be found, he would much oblige

A FRIEND TO OLD TIMES.

CHRIST. OBSERV. No. 338.

SUBJECTS OF MISSIONARY INSTRUCTION.

To the Editor of the Christian Observer.

I SHOULD be much obliged if some of your correspondents would investigate the important question, What are the proper Subjects of Missionary Instruction. I am induced to ask the question, by finding that the zealous and indefatigable missionary Mr. Wolfe, is propounding to the Jews, that “the Son of Man will come again in the clouds of heaven, in the year 1847, and govern in person, as man and God in the literal city of Jerusalem, with his saints, and be adored in the temple, which will be rebuilt; and thus shall he govern one thousand years: and I, Joseph Wolfe, shall see with my own eyes, Abraham, Isaac, and Jacob, in their glorified bodies; and I shall see Elijah, and then Isaiah, and then Jeremiah, and then David. I shall see you all here at Jerusalem, where I am now writing these lines.” I have long been a warm friend to various missionary societies, and not least to the Jews’ Society; but I was not aware that we sent out our agents to determine points of prophetic geography and chronology; but simply to preach Christ crucified, and Christ glorified; neither of which has much to do with Mr. Wolfe’s seeing Abraham, Isaac, and Jacob, in the streets of Jerusalem, in the year 1847. If this is missionary preaching, what very defective missionaries were Swartz, and Brainerd, and Elliot, and Buchanan, and Martyn, who never dreamt of the all-important era of 1847. I put it solemnly to the consciences of the committees, subscribers, and missionaries of our societies, if these things are undeniably true, boldly proclaim them; if doubtful, puzzle not Jews and heathen—I might have added, or Christians—with them; if false and fanciful, give no countenance to them or their promulgators.—I fear

there is a want of Christian courage among us; and that those especially who disapprove of such proceedings as Mr. Wolfe's, are too apt to yield their independence and their conscience to the zeal or the scruples of some of their associates. A man may be a most valuable missionary, who has strong peculiarities; but then let it be fairly explained that it is not *for* his peculiarities, but in spite of them, that he is supported by the funds of a charitable society, for the momentous work of preaching Christ to the heathen. St. Paul, in addressing the missionary Timothy, reckons among the gifts of God, not only "power" and "love," and the absence of "fear;" but "the spirit of a sound mind;" and I know not why this last quality should be dispensed with any more than the others.

A COMMITTEE-MAN.

AMERICAN FASTS AND FESTIVALS.

To the Editor of the Christian Observer.

I WAS much struck with the circumstance alluded to in your article on the State Prayers, in your last Number, that for so many years we have had no special service of prayer or thanksgiving, no fast or festival, no, not so much as a solitary collect. It is true, we have not had battles won or lost, royal births, deaths, or marriages; but are these the only occasions for national gratitude or supplication? We account our American brethren heathens in their national capacity; they at least only barely recognize the general truth of Christianity; yet special days of prayer and thanksgiving are appointed in the more religious states, and occasions are never found wanting for these devout observances. Just when your paper on State Prayers reached me, I had been perusing the proclamation of the Governor of the State of New York, appointing the 3d of last December

"as a day of public prayer and thanksgiving to Almighty God for unmerited and unwonted favours." "He has been graciously pleased," remarks the Governor, "to vouchsafe to us, during the past year, a continuance of peace with other nations, tranquillity at home, health, and abundant harvests. For these, and for his innumerable favours to us, as a people and as a nation, and that he may continue to us his mercy and protection, it is our bounden duty, with grateful hearts, solemnly and publicly to render our united and fervent thanks to our Divine Creator, Guide, and Protector."

Now, if occasions of prayer and praise are thus presented in New York, has Great Britain nothing to entreat or to be thankful for? I might mention several important junctures during even the present reign. Were none of them worthy of notice? Would it have been less important to have had a day of fasting and prayer to avert the natural displeasure of God at the time of the tremendous concussions three years ago, than to thank him for the battle of Salamanca, or some other occasion calculated only to excite one of those "flat prayers" which his late majesty so strongly reprobated. Would not the meeting of parliament, at the present time, under all the circumstances of the country, have been a fit occasion for a day of special supplication and prayer? Good men may differ as to the causes or the extent of national distress; but all must acknowledge from whence alone help can come.

A CHRISTIAN POLITICIAN.

I lament to find that this absence of all Christian reference has been again carried by his majesty's ministers into the king's speech. Contrast this speech with the remarks in President Jackson's; and which nation will appear to the world in these important state documents, as verging nearest to practical Atheism?

POETRY FROM THE ANNUALS.—
FRIENDSHIP'S OFFERING.

WE shall give our readers a few specimens of the poetry of two or three of the annuals for 1830; beginning with Mr. Pringle's *Friendship's Offering*, one of the earliest and best of them.

LINES WRITTEN IN AN ALBUM.

By T. Pringle.

THIS fair volume to our eye
Human life may typify.
View the new-born infant's face
Ere yet mind hath stamped its trace,
Or the young brain begun to think—
'Tis like this book, ere touched by ink.
Look again: as time flows by,
Expression kindles in the eye;
And dawning intellect appears,
Gleaming through its smiles and tears,
Lightening up the living clay,
Year by year, and day by day:
While the passions, as they change
Write inscriptions, deep and strange;
Telling to observant eyes,
Life's eventful histories.

Lady, even so thy book
By degrees shall change its look,
As each following leaf is fraught
With some penned or pictured thought;
Or admits the treasured claims
Of endeared and honoured names;
While gleams of genius and of grace,
Like fine expression in a face,
Lead even to what is dark or dull
Some bright tinge of the beautiful.

Farther still, in graver mood,
Trace we the similitude.
Apt'er yet the emblem grows,
As we trace it to a close.
Life, with all its freaks and follies,
Mummeries and melancholies,
Fond conceits and ill-sought matches,
Is a book of shreds and patches:
Stained, alas! with many a blot,
And many a word we wish forgot,
And vain repinings for the past.
While time, who turns the leaves so fast
(The hour-glass in his other hand
With its ever-oozing sand),
Presents full soon the final page
To the failing eye of age,
Scribbled closely to the end,—
Without a space to mar or mend.

GOD AND HEAVEN.

By J. Bowring, LL.D.

THE silver chord is snapped;
The golden bowl is broken;
The mortal mould in darkness wrapped;
The words funeral spoken!
The tomb is built, or the rock is cleft,
Or delved is the grassy clod;
And what for mourning man is left?
O what is left—but God!

The tears are shed that mourned the dead,
The flowers they wore are faded;
The twilight dim hath veiled the sun,
And hope's sweet dreamings shaded:

And the thoughts of joy that were planted deep,
From our heart of hearts are riven;
And what is left us when we weep?
Oh what is left—but Heaven!

QUEEN CATHERINE'S SORROW.

By M. H.

'T WAS eve; and throughout London town
Rang shout and revel loud;
And in every street and square was met
An eager gazing crowd:
And all along the open streets
Were flowers and garlands strown;
And distantly was heard the sound
Of trumpets loudly blown:
And masquers many came quickly by
With mime and comic show:
And fair dames, heralded along,
A stately train and slow;
And barges up the river came,
With peanons fluttering free;
Where gentle Anna Boleyn rode,
With a noble company.
And next the king, all blithe of heart,
Drest as a shepherd awain,
Came with the melody of pipes,
And a merry masking train.
And the crowd, as he went gaily on,
Shouted, in clamorous glee,
"God save our own King Henry,
For a jovial man is he."

Mean time, with melancholy brow,
And heart most desolate,
Good Catherine of Arragon
Within her chamber sate.
And she said unto her maiden,
"Leave off thy work, and bring
Thy lute; perchance my troubled soul
May be calmed as thou dost sing."
Then the maiden took her lute, and sang
A low and pleasant strain,
One that the queen had known and loved,
In her own land of Spain.
'T was a simple air the maiden sang,
Like the spring bird's carol glad;
Yet the drooping eye of the queen was dim,
And her heavy soul was sad.
And thus she spake, "Thy strains are sweet,
Good maiden; yet give o'er:
For 'tis not pleasant melody
That can my peace restore!
There is within my aching heart
A void—that still doth pine
For tender sympathies of love
And faith as true as mine.
I hoped to be a blessed thought
Within one breast; to see
The eye of one beloved turn
In pleasant light on me.
'Tis a weary thing to sit alone,
And know that none take heed
Of the most desolate solitude,
The yearning spirit's need!
Ah me! what boots this regal state,
To reign o'er souls unknown?
My spirit sighed not for the power
And homage of a throne:
There was one heart,—my light of life,—
It hath deserted me!"

Three years went on; with heavy snows
Was heaped the wintry down,
When good queen Catherine lay sick
Within Kimbolton town.

King Henry, in a stately room
Of Lambeth palace proud,
Sate 'mid the nobles of his land,
Where mirth was free and loud :
And to there came a little page,
Who had ridden in desperate speed,
And he gave a letter to the king,
Which he craved him to read.

The king took the letter in his hand,
And with haste the seal he broke—
At the first glance his cheek grew white,
Yet not a word he spoke.

He read the letter, line by line,
And heaved a heavy sigh ;
And ere he finished what was writ,
The tear was in his eye.

Then spake he with a changed voice,
" This letter comes from one—
The faithfulest wife man ever had,
Catherine, of Arragon :
She was a saint-like woman ; meek,
' Of earthly queens the queen.'—
Oh God ! to me be merciful,
As she hath pardoning been !
And even now at the point of death
She lies, the kind and good,
And hath this loving token sent !—
Give o'er these revels rude—
Give o'er—I'll to my chamber now—
So may I be forgiven—
The faithfulest wife man ever had
Is now a saint in heaven !"

A CRY FROM SOUTH AFRICA.

By James Montgomery.

" The voice of one crying in the wilderness."—
MARK I. 3.

[The following lines were written in aid of an appeal to British benevolence to build a place of worship there for the Slaves, of whom there are about forty thousand in the colony.]

AFRIC, from her remotest strand,
Lifts to high Heaven one fettered hand ;
And, to the utmost of her chain,
Stretches the other o'er the main ;
Then, kneeling midst ten thousand slaves,
Utters a cry across the waves,
Of power to reach to either pole,
And pierce, like conscience, through the soul—
Though dreary, faint, and low the sound,
Like life-blood gurgling from a wound,
As if her heart, before it broke,
Had found a human tongue and spoke.
" Britain, not now I ask of thee
Freedom, the right of bond and free ;
Let Mammon hold, while Mammon can,
The bones and blood of living man ;
Let tyrants scorn, while tyrants dare,
The shrieks and writhings of despair ;
An end will come,—it will not wait,
Bonds, yokes, and scourges have their date ;
Slavery itself must pass away
And be a tale of yesterday.
But now I urge a dearer claim,
And urge it in a mightier name ;
Hope of the world ! on Thee I call,
By the great Father of us all,
By the Redeemer of our race,
And by the Spirit of all grace,
Turn not, oh ! turn not from my plea,
—So help thee God, as thou helpst me !
" Mine outcast children come to light
From darkness, and go down in night—

A night of more mysterious gloom
Than that which wrapt them in the womb :
—Oh ! that the womb had been the grave
Of every being born a slave !
Oh ! that the grave itself might close
The slave's unutterable woes !
But what beyond that gulph may be,
What portion in eternity,
For those who live to curse their breath,
And die without a hope in death,
I know not—and I dare not think ;
Yet while I shudder o'er the brink
Of that unfathomable deep,
Where wrath lies chained and judgments sleep,
To thee, thou Paradise of Isles !
Where mercy in full glory smiles ;
Eden of lands ! o'er all the rest,
By blessing others, doubly blest,
To Thee I lift my weeping eye,
Send me the Gospel or I die ;
The word of Christ's salvation give,
That I may hear his voice and live."

THE BECHUANA BOY.

By T. Pringle.

[The chief incidents of this little Tale were related to the author by an African boy, whom he first met with near the borders of the Great Karroo, or Arid Desert. The expression of the orphan stranger, when asked about his kindred, was literally " I am all alone in the world." The system of outrage and oppression, of which this story exhibits a specimen, has been ably developed by the Rev. Dr. Philip, in his " Researches in South Africa."]

I SAT at noontide in my tent,
And looked across the Desert dun,
That 'neath the cloudless firmament
Lay gleaming in the sun,—
When from the bosom of the waste
A swarthy stripling came in haste,
With foot unshod and naked limb,
And a tame springbok following him.
He came with open aspect bland,
And modestly before me stood,
Caressing with a kindly hand
That fawn of gentle brood ;
Then, meekly gazing in my face,
Said in the language of his race,
With smiling look yet pensive tone—
" Stranger—I'm in the world alone !"

" Poor boy," I said, " thy kindred's home,
Beyond far Stormberg's ridges blue,
Why hast thou left so young—to roam
This desolate Karroo ?"
The smile forsook him while I spoke ;
And when again he silence broke,
It was with many a stifled sigh
He told this strange sad history.—

" I have no kindred !" said the boy ;
" The Bergenaars—by night they came,
And raised their murder shout of joy,
While o'er our huts the flame
Rushed like a torrent ; and their yell
Pealed louder as our warriors fell
In helpless heaps beneath their shot—
One living man they left us not !

" The slaughter o'er, they gave the slain
To feast the foul-beaked birds of prey ;
And with our herds across the plain
They hurried us away—
The widowed mothers and their brood :
Oft, in despair, for drink and food
We vainly cried—they heeded not,
But with sharp lash the captives smote.

- " Three days we tracked that dreary wild,
Where thirst and anguish pressed us sore;
And many a mother and her child
Lay down to rise no more:
Behind us, on the desert brown,
We saw the vultures swooping down;
And heard, as the grim night was falling,
The gorged wolf to his comrade calling.
- " At length was heard a river sounding
Midst that dry and dismal land,
And, like a troop of wild deer bounding,
We hurried to its strand—
Among the maddened cattle rushing,
The crowd behind still forward pushing,
Till in the flood our limbs were drenched,
And the fierce rage of thirst was quenched.
- " Hoarse-roaring, dark, the broad Garceep
In turbid streams was sweeping fast,
Huge sea-cows in its eddies deep
Loud snorting as we passed;
But that relentless robber clau
Right through those waters wild and wan
Drove on like sheep our captive host,
Nor staid to rescue wretches lost.
- " All shivering from the foaming flood,
We stood upon the stranger's ground,
When, with proud looks and gestures rude,
The White men gathered round:
And there, like cattle from the fold,
By Christians we were bought and sold,
Midst laughter loud and looks of scorn,—
And roughly from each other torn.
- " My mother's scream so long and shrill,
My little sister's wailing cry,
(In dreams I often hear them still!)
Rose wildly to the sky.
A tiger's heart came to me then,
And madly 'mong those ruthless men
I sprang!—Alas! dashed on the sand,
Bleeding, they bound me foot and hand.
- " Away—away on bounding steeds
The White man-stealers fleetly go,
Through long low valleys fringed with reeds,
O'er mountains capped with snow,—
Each with his captive, far and fast;
Until yon rock bound ridge was passed,
And distant stripes of cultured soil
Bespoke the land of tears and toil.
- " And tears and toil have been my lot
Since I the White man's thrall became,
And sorer griefs I wish forgot—
Harsh blows and burning shame.
Oh, English chief! thou ne'er canst know
The injured bondman's bitter woe,
When, round his heart, like scorpions, cling
Black thoughts that madden while they sting!
- " Yet this hard fate I might have borne,
And taught in time my soul to bend,
Had my sad yearning breast forlorn
But found a single friend:
My race extinct or far removed,
The boor's rough brood I could have loved—
But each to whom my bosom turned
Even like a hound the Black boy spurned!
- " While, friendless thus, my master's flocks
I tended on the upland waste,
It chanced this fawn leapt from the rocks,
By wolfish wild dogs chased:
I rescued it, though wounded sore,
All dabbled with its mother's gore,
And nursed it in a cavern wild
Until it loved me like a child.
- " Gently I nursed it—for I thought
(Its hapless fate so like to mine)
By good Utika it was brought
To bid me not repine—
Since in this world of wrong and ill
One creature lived to love me still,
Although its dark and dazzling eye
Beamed not with human sympathy.
- " Thus lived I, a lone orphan lad,
My task the proud boor's flocks to tend;
And this pet fawn was all I had
To love, or call my friend;
When, suddenly, with haughty look
And taunting words, that tyrant took
My playmate for his pampered boy,
Who envied me my only joy.
- " High swelled my heart!—But when the star
Of midnight gleamed, I softly led
My bounding favourite forth, and far
Into the Desert fled.
And there, from human kind exiled,
Four moons on roots and berries wild
I've fared—and braved the beasts of prey
To 'scape from spoilers worse than they.
- " But yester morn a Bushman brought
The tidings that thy tents were here,
And now rejoicingly I've sought
Thy presence—void of fear;
Because they say, O English chief,
Thou scornest not the captive's grief:
Then let me serve thee—as thine own—
For I am in the world alone!"
- Such was Marossi's touching tale.
Our breasts they were not made of stone—
His words, his winning looks prevail—
We took him for "our own;"
And one, with woman's gentle art,
Unlock'd the fountains of his heart,
And love gushed forth, till he became
Her child—in every thing but name.

REVIEW OF NEW PUBLICATIONS.

Sermons preached in India. By the late Right Reverend REGINALD HEBER, D.D. Lord Bishop of Calcutta. 1 vol. 8vo. London. 1829.

THIS volume of sermons, preached in India by the lamented and eminent Bishop Heber, commences with the valedictory address of the Society for promoting Christian Knowledge to his lordship, delivered by the present bishop of Lincoln, together with his lordship's reply; and concludes with an address on Confirmation, delivered at Trinchinopoly, April 3, 1826. The volume is edited by Mrs. Heber, who feelingly observes, in the short preface which introduces the work, that "the address on Confirmation will be read with melancholy interest, from the circumstance of its delivery having been the concluding act of her husband's public life. In less than two hours after he had thus earnestly exhorted his congregation, he was summoned to meet his Saviour." The event was indeed truly awful, and renders every part of that address deeply interesting; but the conclusion of it is so much in unison with the feelings with which a pious minister would wish to meet death, and so peculiarly appropriate to the near, though unforeseen, termination of the bishop's earthly labours, that we shall make no apology for introducing it here. After speaking of the consistent Christian, "at length laying down his tranquil head in death, in the sure and certain hope of a resurrection to eternal life, beloved and regretted by those who have witnessed his demeanour on earth, and welcomed by those angels who shall convey his soul to the land of rest and thankfulness," he adds—

"And now farewell! depart in the faith and favour of the Lord; and if what you have learned and heard this day has been

so far blessed as to produce a serious and lasting effect on you, let me entreat you to remember sometimes in your prayers those ministers of Christ who now have laboured for your instruction; that we who have preached to you may not ourselves be cast away, but that it may be given to us also to walk in this life present according to the words of the Gospel which we have received of our Lord, and to rejoice hereafter with you the children of our care, in that land where the weary shall find repose, and the wicked cease from troubling; where we shall behold God as he is, and be ourselves made like unto God in innocence, and happiness, and immortality!" p. 310.

The sermons are introduced by "a Charge delivered to the clergy of the diocese of India." It had been previously published at Calcutta, and has been noticed in our pages (Christ. Obs. 1825, p. 195): but it well deserves a wider circulation. The subjects on which it treats, though apparently local, have an intimate connexion with our church at home, and missionary establishments; and no clergyman ought to go out to India, either as a chaplain at the presidencies, or an evangelist to the natives, without being apprized of the facts, and imbued with the principles, which it contains. The bishop laments the great inefficiency of the church establishment in India to meet the wants of the three presidencies. He says—

"It is in the hope of so far exciting (by an unvarnished statement of our wants) the zeal of our brethren at home, as not to render vain the Christian care of our rulers,—that I am induced to mention (what, to those who hear me, is unhappily but too familiar) the very great deficiency, in numerical strength, of the clergy on the Indian establishment. Of twenty-eight chaplains assigned by the Honourable Company to the presidency of Fort William, fifteen only are now on their posts, and effective.....The consequence has been, that, even in Calcutta and its vicinity, some churches must have been shut up but for the occasional help of clergymen not in the Company's service; that at Cawnpoor, a single labourer is sinking under the duty of a military cantonment about five miles in length, containing two places of worship, two burial grounds, two

distinct establishments of barracks, schools and hospitals, and for which the wisdom of government had designated two resident ministers. While in the other Mofussil provinces, some of the most important stations are addressing to me, almost daily, their earnest (and, unhappily, their unavailing) applications for that comfort and instruction which, in our own country, is accessible to all.

"This is a state of things, beyond a doubt, sufficiently lamentable. It presents the revolting spectacle of a nation almost without a priesthood to the Romanists who dwell among us, and to the surrounding heathen. It has a tendency to increase itself and its own evils by oppressing and overpowering the strength of those labourers who still continue in the vineyard. And it excludes, in the worst and most effectual manner, from the teaching and ordinances of our religion, the daily increasing multitude of our countrymen and their descendants, of whom by far the greater part are still ardently attached to the faith and worship of their fathers." pp. 4, 5.

If there be one thing more than another which demands the watchful care, and vigorous efforts of those who are anxious for the safety and prosperity of our Eastern possessions, it is, to secure an adequate supply of truly Christian chaplains, to preserve the British youth who are yearly sent out to occupy important stations in India, and to fill up the gaps which premature death is perpetually making in the ranks of those already stationed there, from becoming the prey of infidels, or relaxing into a state of indifference to all religion, more fatal, perhaps, than the gross idolatry with which they are surrounded. Much, indeed, has lately been done, and beneficial have been the results of this increased attention; but the deficiency still is great: and if we would have the blessing of God on our commercial transactions in India, or hope long to retain our possession of it, we must remember the principles on which the Supreme Being invariably acts: "Them that honour me, I will honour; but them that despise me, shall be lightly esteemed." Whatever may be the result of the deliberations of parliament on the subject of the Company's Charter, it is earnestly to be

hoped that the interests of religion in India will have a prominent place in their discussions. The voice of the Christian community should be raised on this topic, that our legislature, even if indifferent, may be constrained to listen to it. Besides an augmentation of chaplains, a bishop is urgently required at each of the presidencies. Three victims have already fallen martyrs to over exertion in the burning climate of India; and we tremble for that beloved and excellent prelate who now holds the reins of that enormous diocese.

The description which Bishop Heber gives of the difficulties, qualifications, and encouragements of an Indian chaplain is most important, as our readers may infer from the extracts which have already appeared in our pages.

The bishop next addresses the Indian missionaries, and nothing can exceed the paternal affection with which he treats them. "It is," says he, "with no common thankfulness to God, that I see the episcopal chair of Calcutta now first surrounded by those who are missionaries themselves, as well as by those who are engaged in the important office of educating youth for the future service of missions." He then proceeds to notice the opposition which, from various quarters, had arisen to their labours; and among the rest, he dwells with peculiar force and much enlargement on the then recent publication of the Abbé Dubois; who, after long labouring, as he stated, with great zeal for many years in the South of India to convert the heathen, had not the least success; and who not only denied that any conversions had been achieved by any other missionary, but gave his opinion, grounded on protracted and indefatigable efforts, that no conversion is possible! The bishop exposed, with great effect, the improbability that any such labours as those in which the Romanist had engaged, should produce any change

of heart, as they were never directed to this object, but merely to effect a transition from one mode of idolatry to another, too nearly allied to the former for it to be apparent to a heathen 'that he would be materially benefited by the exchange. He then beautifully set forth the effect which might be expected from the use of other arms, and directed to a nobler purpose: and, lastly, in contradiction to the statements of the Abbé, appealed to thousands of instances of conversion to the faith of the Gospel which had already taken place. See the passage in our pages, as above.

But we have dwelt longer on this admirable Charge than is compatible with the attention due to the following sermons. We scarcely know which most to admire,—the affectionate heart from which it flowed, the fervent piety which gives it its unction, the sound principles which lie at its foundation, the comprehension of its views, the wisdom of its counsels, the point of its animadversions, the candour of its strictures, or the simplicity and fidelity of the whole. Like the bishop's other writings, it perhaps displays an excess of classic allusion and poetic imagery, more in keeping with the writer's elegant mind, than consistent with the general idea of an episcopal charge.

In forming an estimate of the sermons before us, we must not only bring them to the standard of Evangelical doctrine, but consider the circumstances under which they were delivered: for, while nothing can justify the least departure from "the truth as it is in Jesus," the character and station of an audience require a variety, both of style and of argument: and the Christian minister who should adopt an invariable mode of preaching in every place and to every congregation, would act somewhat after the manner of a tradesman, who should offer all classes of society goods of the same quality and workmanship. The materials are the same, but

they must be wrought up so as to meet every varied exigency of mankind. Bishop Heber exhibits an excellent example of this common-sense philosophy. He has given us, in the Charge just noticed, the character of an Indian audience; and never, in the whole range of these discourses, does he seem to have lost sight of it. In speaking of the requisite qualities of an Indian chaplain, among other particulars, he states, that "he must be a scholar, and a man of cultivated mind; for, in many of his hearers he will meet with a degree of knowledge and refinement, which a parochial minister in England does not often encounter; and a spirit sometimes of fastidious and even sceptical criticism, which the society, the habits, and perhaps the very climate, of India, has a natural tendency to engender." (p. 7.) Accordingly, the bishop always appears as a man of a highly cultivated mind: and his discourses are equally adapted, in style and manner, to arrest the fastidious, and, in matter and argument, to convince the gainsayer. He addresses the heart, not only directly, but also through the medium of the understanding; and if any of his hearers went away unaffected or sceptical, the cause must be sought for in the mysterious action and reaction of depraved feelings or a perverted mind, and not in any defect of the preacher's argument or mode of conveying the truth.

The first sermon is an argument in support of the truth of Christianity, drawn from the character and preaching of John the Baptist. It is founded on John i. 20: "He confessed and denied not, but confessed, I am not the Christ." The reasoning is powerful, and the conclusion well supported: and, considered as one of those independent and separate evidences which go to prove the Divine mission of the Saviour, and the truth of our holy religion, it is highly valuable. We cannot, however, conclude our brief notice

of this sermon, without hesitating as to one of the inferences drawn from a particular fact. His lordship, after stating that many nations beside the Jews were in expectation of some great Personage appearing about the time of our Lord's advent, says,—

"The subject is important in many respects, not only as, so far as it extends, a confirmation of Christianity, but as presumptive evidence (when coupled with the prophecy of Balaam, the epiphany of the Persian Magi, and the many circumstances in the Brahminical creed which strangely border on our own), that the coming of Christ was more widely made known, and the manifestation of the Spirit less limited in ancient times than Jews and Christians are apt to believe; and that the mercies of God through his Son, as they were intended for all, so they were made effectual to many, for whom, in the midst of their heathen darkness, our human wisdom would be at a loss to provide security." p. 37.

Now, without entering upon the mysterious question of the state of those to whom the Gospel, in its distinctive features, has never been made known, we cannot but think that the confused and limited notions which these traditions imply, are far too circumscribed to afford any "presumptive evidence," one way or the other, respecting the salvation of the heathen. We have but one answer to all such questions, "Shall not the Judge of all the earth do right?" "Strive thou to enter in at the strait gate."

The second is an elaborate discourse on the difficult text, 1 John v. 6—8. The opening of this sermon is striking and eloquent; and what is far better, it contains a luminous development of the fundamental doctrines of our holy religion, and beautifully illustrates the master influence which they exercise over the Christian, in giving him "the victory that overcometh the world." The controverted clause in the text, of the three Heavenly Witnesses, the bishop avoids discussing, as being rather "illustrative and ornamental," than essentially necessary to "the main purpose and connexion of the Apostle's argument."

"The number and unity of the celestial witnesses," he adds, "are only alluded to on account of their analogy, in these particulars, with the triple and accordant evidence of 'the Spirit, the water, and the blood.' It is to these last three," continues the bishop, "and to the testimony which they bear, that I am anxious to direct your attention; and, in so doing, it shall be my endeavour, first, to ascertain what doctrine it is for which St. John is here contending; secondly, who those witnesses are which he describes as effectually supporting it; and, thirdly, in what manner it becomes us to lay their testimony to heart." The main object, however, of the discourse is to shew what that "peculiarity is which St. John asserts of Christ, and to which he represents these three (the Spirit, the water, and the blood) as witnesses." After shewing that a Jew, familiar with the use of water and blood in the sacrifices under the law, must have necessarily connected these terms, if he had met with them in any of the prophetic writings, with an atoning sacrifice, he thus concludes his argument:—

"If, then, a Jew had found it written in some of his ancient Prophets that the Messiah whom he looked for was to come by 'water and by blood,' he would naturally suppose that these expressions referred to some great atonement which the Messiah was to offer up for the sins of His people. And, if he were induced, from other arguments and from the greatness of our Saviour's miracles, to acknowledge that our Lord was, indeed, the Messiah which should come, I know not how he could have reconciled the type and anti-type any otherwise than by supposing that the whole ministry and death of Jesus was one mighty sacrifice for men; that, as a necessary preparation for this sacrifice, He was baptized by John in the river Jordan; that the sacrifice was accomplished when He poured out his own blood for us on Calvary; and that from his dead side the Father Almighty thought fit to cause water to flow, in token that the expiation was accepted and entire, and that from Him alone who had atoned for our sins by His blood were we to seek for and to receive that purity of life whereof water is the expressive symbol."

"But that meaning which a Jew would

have assigned to the passage in question, if it had occurred in one of the ancient Prophets, we certainly are bound, on every principle of good sense and rational criticism to apply to the same words as employed by one of our own sacred writers. It makes no difference whether they were predictive of a future, or descriptive of a past occurrence. In the latter case, still more than in the former, we are sure that they refer to Jesus; and as St. John was a Jew, and expresses himself, in the present instance, in terms expressly appropriate to the Jewish expiatory ceremonies, I really cannot see how an unprejudiced inquirer can escape from the conclusion, that a faith in the atonement for sin by the actual sacrifice of our Lord was, in his mind, an essential part of that faith whereby we are saved. The historical faith which acknowledges that, eighteen hundred years ago, a person named Jesus was born and founded a sect, lived about thirty years on earth, and was crucified; the Unitarian faith, which receives him as a Prophet sent from God, as the Son of a virgin, as a Teacher of pure morality, as raised again by his Father from the dead, in order that, in his own person, He might afford an illustrious precedent of the resurrection;—both these, however one may, in its clearness and approach to truth, far surpass the other, yet both fall short, very short of the Apostle's estimate. It is not enough to acknowledge that He was the Son of God, unless we confess also that He came 'by water.' It is not enough to say that He baptized us to repentance, unless we add that He came with his own most precious blood, both to purchase for us a power to repent, and to make our imperfect repentance acceptable. Nor, lastly, would it be sufficient to acknowledge the sacrifice of His blood alone, unless we acknowledged that our further sanctification depends on Him from whose torn side the blessed stream flowed forth to the cleansing of the nations.

"To this doctrine the Spirit of God bare witness from the mouth of the Apostles, and in the many mighty works which shewed forth themselves in them. To this doctrine the Spirit yet bears witness in those writings of the New Testament, where its truth is described, as with a sunbeam, in language which the wilfully blind alone cannot see, in the Epistle to the Hebrews, in the Epistle to the Romans, and in the passage which I have this day, to the best of my power, explained to you. To this doctrine the water and blood bear witness; the water in which we are baptized in Christ's name, and the cup in which is a symbol of His sufferings; of which both one and the other would be altogether unmeaning and unintelligible unless we desired, in the one, to be 'buried with Him by baptism unto death,' and, in the other, to be made

partakers in the benefits of his cross and passion.

"The victory, then, whereby we overcome the world, is a faith in the atonement for sin by our humbled and crucified Saviour. But, on the other hand, if our faith falls short of this illustrious victory, it is plain that our faith is imperfect, or that, from some fault in ourselves, it has failed to produce its proper effect upon us. To those for whom Christ's blood was shed, to them from His side the waters of regeneration flowed. Those whom He saves, He also sanctifies. If we believe that his death has obtained pardon for our sins, we must also believe that his grace has quickened us to a life of holiness. And, if our actions do not shew forth our faith, if our hearts be not right before him, we may be sure that, so far as we are concerned, his sacrifice hath not yet taken effect, and that the curse of God is in force against our souls, pronounced against all them that work iniquity." pp. 57—60.

In this conclusion we fully concur, and think that it is scarcely possible for a person possessed of common candour, and who is capable of following the steps of an argument, to escape from it. And we must also add, that, though the application of this text to the doctrine of the atonement is not new, yet the process of reasoning by which it is brought so clearly to bear upon it, appears to us to be original, and is deserving of much attention.

We cannot conclude our notice of this sermon without remarking, that one or two expressions in it seem liable to exception, and capable of being perverted to a meaning the furthest from his lordship's intention. In the passage just quoted, he observes, "It is not enough to say that he baptized us to repentance, unless we add that *he came with his own most precious blood, both to purchase for us a power to repent, and to make our imperfect repentance acceptable.*" This passage, taken by itself, might lead us to imagine that the bishop considered the sacrifice of Christ as intended chiefly to procure for the sinner the power of repenting, and the rendering that repentance available to his salvation. Now, if this were the real intention of the atonement, it would go far to establish the So-

cinian notion that repentance is all that God requires for the forgiveness of sins; for if the death of Christ were intended only to purchase for us the power of repenting, and our consequent acceptance with God, then, if any thing else could have given such a power (the influence, for instance, of the Holy Spirit on the heart), it would have answered all the purposes of Christ's death, and rendered it superfluous. It is needless to say, that this is neither the doctrine of the atonement, nor Bishop Heber's construction of it. Every where, except in this solitary passage, does he view it as a sacrifice for sin, and as answering under the Christian dispensation, as the antitype to the type, to all the benefits received under the Old-Testament economy, from the sacrifices of the law. We notice this inadvertency, to prevent the bishop's authority being wrested to the support of an opinion most alien from his mind.

We may also express a doubt as to the accuracy of another expression in the passage already quoted. "*The whole ministry and death of Christ*," says the bishop, "was one mighty sacrifice for men." The sacrifice of Christ, we conceive, must be restricted to his death on the cross. This, and this only, was the expiation for transgression. The previous life of Jesus Christ, his baptism, and his perfect holiness, were essential to his becoming a suitable victim, "the Lamb without spot;" "the Lamb of God that taketh away the sin of the world;" but they were no part of the sacrifice, and are not to be considered, in connexion with his death, as forming one concrete act for the atonement of sin.

Passing over the third and fourth sermons, as offering no particular points for observation, we proceed to the fifth, which is on *the Law and the Gospel*, from Gal. iii. 19: "Wherefore then serveth the law? It was added, because of transgressions, until the Seed should come to

whom the promise was made." In this discourse the bishop attempts to shew that the Law of Moses, both moral and ritual, was intended only for a temporary object, "until the Seed should come;" and that from that period, not only were its ceremonies superseded, but its precepts lost their sanction, and ceased to be even a rule of conduct. The bishop's argument may be thus abridged. The Epistle to the Galatians is generally misunderstood. It is thought that the drift of the Apostle's argument is to convince the Jews, that justification cannot be obtained by their obedience to the moral law. The Jews, generally speaking, never imagined that it could. Their error consisted in supposing that their obedience to the ceremonial law would procure a pardon for the breach of its moral precepts, without any regard being had, in these performances, to the great Sacrifice, of which those ordained by Moses were only a type: and it was to correct this mistake, and to convince them that salvation was only to be had by faith in the atoning sacrifice of our Lord Jesus Christ, that St. Paul wrote this Epistle: and to shew that a man might be saved "without the deeds of the law" of Moses, he states the case of Abraham, who was justified and accounted righteous before the giving of that law. "But to this argument a natural objection was raised. If the law be unnecessary, why was it given at all?" To this, the text is a reply: "It was added because of transgressions, until the Seed should come to whom the promise was made." This answer implies two facts: first, the law was, in some way or other, called for by the transgressions of mankind; and secondly, it was called for only until the coming of Christ. These two points the bishop undertakes to explain; and in reference to the first of them, he says, "There are three respects in which it may be said that the law was thus appointed" (namely, "because of trans-

gressions"): First, as a rule of life and additional sanction of duty; secondly, as a sacramental means of grace, whereby the former generations of faithful Israelites might be partakers of that salvation, which, in after times, the Almighty purposed to raise up to their children; thirdly, as a looking-glass wherein our human nature might see reflected its own weakness and deformity. After proving each of these points very satisfactorily, he advances to the second fact, that "this law was only called for until the coming of Christ," and concludes that the entire law, both moral and ceremonial, was set aside by the Christian dispensation. "All these ends," says he, "which the law so excellently answered, were temporary only, and lasted no longer than till the Seed should come to whom the promise was made, that in Him all the nations of the earth should be blessed. The assurance," he adds, "and certainty of a future judgment, &c. are a far more powerful sanction to the law of nature and conscience; and the purity of Christ's example, is a far more perfect rule of life, than any which were supplied by the law of Moses" (p. 101). And subsequently, he assumes that "the law of Moses has no weight with us, to the practice of moral and religious duties" (p. 102).

"If, then, we are asked," says the bishop, in conclusion, "why the law of Moses was given by God? The answer will be, 'It was added because of transgressions, until the Seed should come to whom the promise was made.' If we are asked, whether we are bound to keep that law, we should reply, that it was not given to us nor to our fathers, and that we live under a better covenant, and have, in the example of Christ, a better rule of life before us. If it should be further inquired, why, then, do we read the Scriptures of the Old Testament? We may answer, that we read them to confirm our faith in Christ, by learning all that wonderful chain of prophecy, &c.; that we read it to increase our thoughtfulness, &c. If, lastly, the inquirer should ask, what obligation we have, since the law of Moses has no weight with us, to the practice of moral and religious duties? Let our

answer be given, not only with our lips, but in our lives, &c. Christ made the law of Moses unnecessary by furnishing us with stronger motives of hope and fear to the practice of the law of nature," &c. pp. 102, 103.

This is not a new opinion, and the bishop has supported it (as might be anticipated from his well-known talent) with great ability. But if his view of the moral law be correct, then is our church in material error, the great majority of Christians are walking by an unauthorised and defective standard of duty, and a way is opened for overturning some of our most sacred institutions. That this view stands opposed to the standard of the faith and formularies of our church is most evident. The Seventh Article is decisive on this point: "Although the law given from God, by Moses, as touching ceremonies and rites, do not benefit Christian men, nor the civil precepts thereof ought of necessity to be received into any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral." Conformably with this statement, the initiatory sacrament of baptism requires a solemn pledge of sponsors, in behalf of the infants whom they represent, that they will "obediently keep God's holy will and commandments, and walk in the same all the days of their life;" and children are reminded of this pledge in the Catechism, where moral duty is resolved into the Decalogue, and they are required to repeat, to divide, and explain the Ten Commandments in our Lord's ample and practical interpretation of them, and then to "pray to God for his special grace," to enable them to obey them; and, with a view still further to recognize and sanction this rule of duty, "the Order of Confirmation" requires "that none hereafter shall be confirmed, but such as can say," among other things, "the Ten Commandments." Nay, so essential does our church deem a strict observance of these

laws, that every Lord's day they are repeated at large by the clergyman; the congregation, at the end of each, praying for pardon of each particular violation, and grace to keep the command, beseeching God to write them all upon their hearts. And, in addition to all this, the eighty-second canon requires, that in every church "the Ten Commandments shall be set up on the east end, where the people may best see and read the same." Considering the prominence thus given to the moral law, and the importance attached to obedience to it, by our church, it occasioned us some surprise that so eminent a bishop, and so great an ornament of that church, should write a sermon to impugn its moral obligation; and to shew that, under the Christian dispensation, it is not to be considered even as a rule of life.

Nor is it a consideration of slight importance that, if this opinion be correct, then the members of the Established Church, as well as almost all classes of those who dissent from it, are making that a criterion of morality which has no Divine sanction, and regulating their lives by a rule which is not merely defective, but totally annulled. It might also occasion doubt whether repentance, resulting from a conviction of offences against this law, would be necessary or proper; and whether the conclusion thence deduced, of the need of a Saviour to release from the penalty supposed to be connected with the violation of a non-existing law, be well founded.

It may, also, justly excite anxiety among those who are desirous of walking by a right rule to discover in what that rule really consists. Many persons who disclaim the moral law as a standard of duty and rule of conduct, attempt to supply the deficiency by alleging that the new principle infused into the soul by regeneration, directs them to what is right, and guards them against what is wrong;

and, also, that the Holy Spirit, by his constant influence and suggestions, sanctifies their hearts, and keeps them from sin; so that the defect of a standard of duty is, in their ideas, remedied by a new and internal sense, and the secret motions of the Divine Spirit. The dangerous conclusions to which opinions like these naturally lead, no person would have more easily detected, or cautiously guarded against, than Bishop Heber; and therefore nothing of this kind is suggested by him. What, then, it may still be asked, has he substituted for the moral law, of which he has deprived us? It is the law of nature and of conscience, and the example of Christ. "The assurance and certainty," says the bishop, "of everlasting life, and of a just and equal judgment after death, are a far more powerful sanction to the law of nature and conscience, and the purity of Christ's example is a far more perfect rule of life, than any which were supplied by the law of Moses" (p. 101). Again; "We have in the example of Christ a better rule of life before us" (p. 102). And again; "Christ made the law of Moses unnecessary, by furnishing us with stronger motives of hope and fear to the practice of the law of nature" (p. 103). The law, then, of nature and of conscience, and the example of Christ, are to be the standard of duty under the Christian dispensation. But does not the important question immediately suggest itself, *What is this law of our nature and conscience?* Where is it defined? Of what does it consist? Who are agreed upon it? To what definite, invariable, and beneficial results does it lead? If these questions admit of no satisfactory answer, then it may be asked, How is it possible for a holy and consistent life to result from what is vague, uncertain, and doubtful? Nor shall we find the other rule of life suggested by the bishop answerable to the exigency. We know, indeed, that "Christ has left

us an example, that we should walk in his steps." We should be humble, meek, patient, submissive, and resigned as he was; we must be crucified to the world, heavenly in our affections, devoted and zealous in our obedience. But all this is *general*, and relates rather to the spirit and temper of our conduct, than to *specific* and *definite* actions; but it is chiefly in reference to these that we want information, and need a law. Nay, as it regards specific actions, the example of Jesus Christ often affords us no rule at all: and to imitate it would sometimes be absurd, sometimes impious, and sometimes even blasphemous. Who, then, is to determine what part of his example is intended as a copy? Who shall decide, in every case, what belonged to the Divine nature of Christ, what was peculiar to his mission, what was specially required by time, place, and circumstances, and which would have been improper in any other case? And how, in the midst of all this doubt and uncertainty, should the plain and indiscriminating Christian know how to act? So that, surpassingly great as is the advantage of having many specific parts of our duty, and the spirit and temper in which every part should be performed, set forth and illustrated by the example of Christ, it cannot supersede the necessity of having some fixed and determinate law, some code of precepts like those of which this system would deprive us, plain, distinct, numbered, classified, to which every man may have easy and ready access, and may determine, at the exigency of the moment, how he ought to act. The law of love, under which the Christian lives, is a motive and stimulus, but not always a guide. The most affectionate child may not always know without specific direction what is his parent's wish. The law of love inclines the heart while the law of command regulates the understanding.

Bishop Heber assigns it as a reason for the first introduction of the law of Moses, that the law of nature and of conscience was not a sufficient security against transgressions.

"Except," says his lordship, "in two instances; that of eating the blood, of living animals, and that of murder of their own species; no rule that we know of was given for their conduct in life, except the law of nature; that moral sense of right and wrong, that inward voice of conscience and of reason by which the heathen are even now, as St. Paul expresses it, 'a law unto themselves.' But that both the revelations which God had made of his own nature, and the feelings which he had implanted in the bosom of man were insufficient to subdue the unruly will and affections of our species is certain." pp. 96, 97.

With a view to remedy this evil, the bishop proceeds to state, that this very law of Moses, the moral parts of which were evidently designed to correct what was defective in moral conduct, was introduced by the Divine Legislator. Strange, then, must it seem, that the remedy is again to be relinquished, and the original law of nature and of conscience, inefficient as experience had proved it to be, again to be replaced in its stead.

But we must observe still further, that the abrogation of the moral law, as a rule of duty, strikes at the root of our most sacred institutions. We have no sufficient sanction for the particular appropriation of one day in seven to the service of God but in the Decalogue; for, previously to the giving of the law by Moses, Bishop Heber states that, except the law of nature and conscience, there were only two rules laid down for the conduct of life, one of which related to the eating of the blood of living animals, and the other to the taking away of the life of a fellow-creature by murder. Now, as no law has been laid down under the Christian dispensation for observing the Sabbath, if the law of Moses, in reference to it, is annulled, there remains no Divine sanction whatever for its obser-

vance. The only authority on which it rests, is political ; and this may at any time be set aside by an act of parliament. But if this be the case, we are also destitute of any Divine authority for stated times of religious worship ; we have no longer any hold on the consciences of men to assemble together for the purpose of hearing the word of God read, explained, and enforced ; nor is any certain and definite season appointed for perpetuating the remembrance of the death of Christ by the holy sacrament. True it is, that Christians may, at their own discretion, fix times and seasons for these purposes ; and doubtless, where pious and holy men are found, they will do so. But there have been times when piety has suffered great decay, and such characters were rarely to be found ; and should these occur again, the only means of reviving the dying spark would be wanting ; and, without a miracle, the very existence of Christianity would be endangered. On the subject of the Sabbath, we wish our limits would permit us to enlarge. There is none in which the vital interests of our holy religion are more deeply involved, and none which has been handled, of late, by some of the professed advocates of Christianity, with greater laxity of principle, or treated with so much disrespect by the mass of the community, or trampled upon with such insolence by the infidel and openly profane. But we must, for the present, forbear.

If, then, such would be the inevitable results of abrogating the moral law, as a rule of duty, we may be sure that Christianity is not chargeable with this suicidal act, and that some error must have found its way into Bishop Heber's reasoning from his text. Nor do we think it difficult to shew in what that error consists. We conceive, then, in the first place, that the whole discussion proceeds on an untenable assumption. It supposes that a moral law, founded, as such

a law must be, on the nature of things, that is, correctly speaking, on the immutable will of God, may be superseded or annulled. This, we think, impossible, without annihilating the nature and fitness of things themselves. We may not be able, by unassisted reason, to discover all the laws and principles which are inherent in the constitution of a moral government ; but when they are brought to light, nothing can ever change their nature, or release us from their obligation : from that time they became a law of our nature, and are as fixed and immutable as that nature itself. If, therefore, the laws of the Decalogue be moral (and this, with a few circumstantial limitations, is on all hands admitted), they must still be binding and eternal. We think, also, that nothing recorded in the history of our Lord or his Apostles can fairly lead to the conclusion that it was ever designed to make any alteration in the obligation of the moral law ; nay, so far from it, that it is ratified and confirmed by that history. Every thing conspires to shew that it is " holy, just, and good," and, for that reason, never to be annulled. Our Lord, in his Sermon on the Mount, corrected some of the abuses of this law, and placed it upon its original footing, and, in doing so, gave his sanction to it ; for correction, while it reprobates the abuse, supposes an approbation of the thing in its purity. The very resolving of that law into the imperishable principle of love to God and to man, as our Saviour has done, and as, in fact, was done by the Jews, both before and in his time, establishes its unchangeable character. In many instances our Lord unfolded and dwelt upon the spiritual extent of that law, and took occasion, from this enlarged view of it, to fasten guilt upon the consciences of his hearers, and to lead them to repentance ; which surely he never would have done, if he had intended to abrogate it as a rule of duty. Even with regard to the strict observance of the Sabbath,

which may have something of a ceremonial character in a few of its circumstantialia, it is observable, that in no instance does he violate, or vindicate the violation of, any thing which intrinsically belongs to it; and whenever the Pharisees charged him or his disciples with so doing, he always vindicated both them and himself, by appealing to their own law and principles. We think, moreover, that his own positive declaration, if carefully considered in connexion with his future sufferings and atoning sacrifice, places the matter beyond all doubt: "Think not that I came to destroy the Law and the Prophets: I came not to destroy, but to fulfil," &c. (Matt. v. 17.) The passage may require more explanation than we have room to give it; but it appears, on the face of it, that the *whole* of that law, both moral and ceremonial, was to be fulfilled by Christ: the moral, as a rule of duty, and an essential qualification for his fulfilling the ceremonial. *This* he fulfilled as the antitype to the type; *that* as being the inflexible and immutable law of our moral nature: the former, when fulfilled, in the nature of it, could never be repeated: the latter, when fulfilled also, in the very nature of it, must ever be repeated. The ceremonial was fulfilled when he made an atoning sacrifice for the violation of the moral; and we think that the very fact that that sacrifice was eventually offered for sins against the moral law, as laid down by Moses, must of itself for ever establish the immutability and eternal obligation of that law. The Jews had no idea of sin but as the transgression of their law, and their daily and yearly sacrifices were offered as atonements for their sins against it. Strange, then, would it be, if the very Sacrifice which was offered for sins should abolish the law of which those sins were a violation. As reasonable would it be to say that the same sacrifice delivers us from all obligation to obey the law of nature and of conscience,

and thus, falling at once into the Antinomian scheme, the death of Christ would release us from all moral obligation of whatever kind. No; this cannot be. Christ redeems us from the penal consequences of transgression of *every moral law*, whether of natural conscience or of Divine revelation; the very fact of such redemption establishes, in full force, and for ever, the moral obligation of such laws; and they thus become an immutable standard of duty, and rule of life.

It is precisely in this point, that we think Bishop Heber has missed the meaning of his text. He concludes, that because the law of Moses in all its extent, was added on account of transgression, until the promised Seed should come, and because the typical law could not possibly be extended, and never was intended to be extended, beyond the coming of the Messiah, therefore both the moral and ceremonial law terminate together; not considering that the moral law was introduced to mark the nature of sin, and to shew the necessity of an atonement, and that therefore only so much of the law could, or was intended to be, set aside, as was essentially connected with the sacrifice of Christ; whilst that part of the law which rendered such a sacrifice necessary must be handed down to future generations, if for no other purpose, to shew their need also of an atoning sacrifice for their violations of the rule of life and the standard of conduct. Without moral transgression, there would be no necessity for a sacrifice; and to make such a sacrifice at all times necessary, there must at all times be the same moral cause,—a violation of the rule of life.

The sixth is an excellent practical discourse on "the Faith and Fear of a Christian," from Isaiah li. 12, 13. The bishop expresses a more favourable hope of the Christian state of the world, than we think

the facts of the case would justify. In his seventh sermon, entitled, "The Christian's Treatment on Earth," from 1 Pet. iii. 13, 14, his lordship urges that Christians, in the ordinary circumstances of life, have no sufficient reason to fear either persecution, or material molestation from the world, on the ground of their religion; and that much of the inconvenience and trouble which good men have met with in their Christian course may fairly be attributed to their indiscretion and unnecessary singularity. In some measure, this is doubtless true. Trials and opposition, on the score of real piety, have been frequently overrated; are sometimes imaginary; and, even when real, might have been avoided by the exercise of Christian forbearance and discretion. Still, Christianity in its humbling doctrines, holy principles, and practical requirements, has never been, and never can be, a favourite with a world to whose popular maxims, fashionable pleasures and predominant pursuits, it is in direct opposition; and whenever it comes in collision, as it must frequently do, with a worldly spirit, it will assuredly elicit the opposition of "the carnal mind," with its inherent "enmity." "The victory which overcometh the world," is never achieved without conflict, and seldom without severe and protracted struggles; and though Christianity is now recognised by human laws, so that no direct pains and penalties are inflicted on its disciples, yet the truth remains unchangeable, that all who will live godly in Christ Jesus, must suffer persecution. The scourge of the tongue, reproach, contempt, domestic unkindness, and sometimes the positive injury of a person's prospects in life, still prove that the "offence of the Cross has not ceased."

The next sermon is on "the Pharisee and Publican," and abounds with valuable and judicious remarks.

But we must pass on to the ninth, on "the Good Samaritan," which displays less of talent and judgment than any in the volume. The history (for such it probably was) is treated, by Bishop Heber, as an allegory, and thus affords ample scope for the flights of a poetic imagination. The traveller is the representative of mankind: his journey from Jerusalem to Jericho indicates his departure from the favour and protection of God, to partake in the pleasures and pursuits of the world: his falling among thieves signifies his coming into the power of the devil and his angels: his wounds and exposure intimate the consequent misery and danger of sin: the passing by of the priest, shews that sacrifices could not avail him: the Levite is the representative of the Jewish law, which was equally inefficient with its sacrifices: the Samaritan is Jesus Christ: the wine and oil, exhibit his precious blood shed on the cross: the inn is the ark of the covenant, or the church; and the two pence are the two sacraments. This is an epitome of the discourse; and it will at once be seen that it is far better calculated to amuse the fancy, than to convey useful instruction. It has not even the merit of being novel; and we cannot but regret that it has been thought worthy of a place in this valuable selection of sermons. We are afraid it will find more imitators than those in the series which abound with mind and matter; since it is far easier to give the rein to fancy, than to discipline the vagrant and reluctant mind: and we are sorry that those who will be unwilling to copy the illustrious example of Bishop Heber, in putting restraint on a poetic imagination, should be able to plead it in giving scope to its vagaries. Mr. Jones, of Nayland, and others, have sermons on the passage in a similar strain; and Bishop Heber has probably taken the explication at second hand,

without due caution. Justly does the venerable commentator Scott remark, in reference to this parable,—"Several accommodations have been made of the subject; the oil and wine have been considered as representing the blood and Spirit of Christ; the inn, his church; the host, his ministers; and the two pence, the sacraments: but these fancies are far more amusing than instructive; and it may be seriously apprehended that, by such interpretations, men's thoughts have been very much drawn off from the grand practical inference, 'Go, and do thou likewise.'" Such, we are sure, was far from our excellent prelate's intention.

The tenth sermon, on "the Labourers in the Vineyard," is eloquent, pious, and judicious. In it occurs an affecting description of a humble minister of Christ of slender talents, modest pretensions, but unwearied diligence, labouring in an obscure corner of the vineyard without any visible fruits of his industry; contrasted with the station, popularity, and commanding talents of another, occupying a more conspicuous, and, apparently, more productive part of that vineyard.

The eleventh sermon, on "the Conversion of the Heathen," both on account of the importance of the subject, and the ability with which it is treated, deserves particular attention. If any person can rise from the perusal of this discourse without a conviction of the paramount duty of attempting that conversion, without a persuasion of its practicability, without a confidence that it will one day be achieved, and without a readiness to make great sacrifices to promote it, we should equally doubt the soundness of his understanding and the reality of his religion. In this sermon, the bishop has concentrated the powers of his understanding, and the riches of his imagination. He has combined the best qualifications of a good writer, with the purest principles of a sound

Christian; and has shewn himself as able an advocate of the best of causes, as he was a formidable opponent of its adversaries. The Charge with which the volume commences, and this elaborate vindication of missions, will be always selected by his friends as proofs that he merited the high opinion which, by public suffrage, was given to his eminent talent and piety.

It is unnecessary to give the mere title of the remaining sermons, which are all excellent; yet in different degrees. That we do not agree with all the sentiments of the Right Reverend author, nor think that he always rises to the full standard of scriptural truth, is evident from the freedom with which we have animadverted on some of his express sentiments and incidental remarks, to which others might have been added; but still he was both a good and great man. *Bonum virum facile crederes, magnum libenter.* The amiableness of his temper; the elegance of his accomplishments, the urbanity of his manners; above all, the genuineness of his piety, the zeal he manifested for the best interests of India, and the sacrifice he made of his time, his talents, and finally of his life, to promote them; have resounded, not only through the vast continent of India, from Cape Comorin and Ceylon, to the mountains of Himalaya; but have been re-echoed from the Ganges to the Thames, and from the Thames to the Mississippi. "Finis vitæ ejus nobis luctuosus, amicis tristis, extraneis etiam ignotisque non sine cura fuit." We may add also, "Et ipse quidem, quantum medio in spatio integræ ætatis ereptus, quantum ad gloriam,"—a higher glory than the heathen knew—"longissimum ævum peregit."

Essays on the Present Crisis in the Condition of the American Indians, first published in the (American) National Intelligencer, under the Signature of WILLIAM PENN. Boston (New England). 1829.

THIS ably written publication has just reached us from the other side of the Atlantic; where, we trust, it has already met with that attention which its importance demands. The minor details would not interest European readers; but the general question is not alien to any mind that is alive to the claims of justice or humanity.

We noticed the subject in our Number for last May (p. 326), and have also alluded to it in our reference to President Jackson's message, and on other occasions. The Indians have been again and again recognised by treaty as independent nations, and their lands and laws secured to them by the most solemn pledges; and for Georgia, or any other state in the Union, to force them involuntarily to submit to its sovereignty, under pain of banishment beyond the Mississippi, is both inequitable and cruel. The religious part of the community in America have expressed themselves on the subject in a manner that does them honour; but we fear their arguments will not avail in the legislature, where there appears to be a strong disposition to side with Georgia against the poor Cherokees, as unhappily recommended by the president. The result is the more lamentable as the Cherokees are rapidly advancing in civilization, and all the characteristics of a free, happy, intelligent, and religious nation. They know their own rights, and feel keenly the injustice of their oppressors.

We had written the above, when some recent American papers reached us, in which we find a debate in congress on the presentation of a memorial from New York in favour of the unfortunate Indians. No-

thing, except it be some of the speeches in our own West-Indian assemblies, can be more harsh, tyrannical, and unchristian, than the remarks of one of the members for Georgia on the occasion. He thought it most supercilious for persons to pretend to interfere in behalf of others; let them mind their own business; it is quite time enough for persons to complain when they are hurt themselves; the Indians are "savage tribes," "the remnants of a conquered people," "infidel aliens;" and those states within whose limits they live have a right to extend their laws over them; "it might be well enough for the state of New York, or," continued he, sneeringly, "*the British Parliament*, to legislate for that amiable and oppressed race of vagrants;" but, for himself, he hated such "political homilies," such "mawkish mixtures of sentiment and selfishness;" it was "ridiculous and disgusting;" and the memorial (which another member said had been "got up at a grog-shop,") was intended only to shew the "eloquence and philanthropy of the memorialists." We can only say, that the orator is worthy of the cause. If common justice and humanity, or the irrefragable arguments of "William Penn," had not convinced us which was the right side of the question, this speech of Mr. Wilde, of Georgia, would have done so. As to his argument, the lands of the Cherokees are not "*within the limits of Georgia*," though surrounded by Georgia; they never formed a part of that state; the possessors are not represented in the legislature; they no more belong to Georgia, than the vineyard of Naboth to Ahab: and if taken, as we fear they will be, either by fraud or force, the curse of God cannot but alight upon the aggressors.

A Defence of the Serampore Mahratta Version of the New Testament, in Reply to the Animadversions of an Anonymous Writer in the Asiatic Journal. By W. GREENFIELD, Editor of Bagster's Syriac New Testament. 2s. London. 1830.

THE anonymous assailant of the Serampore version is convicted by Mr. Greenfield of an utter want of fairness in his argument, and of the veriest sciolism in his criticisms. We only lament that the tone in which they were penned should have led the replicant to think that a little causticity on his part might be very appropriate; deserved, we allow, it was.

We can assure Mr. Greenfield, that this supercilious attack upon the poor Serampore missionaries, come from what quarter it may, will find no echo in the hearts of pious and candid Episcopalians, either in India or at home. The Serampore translations may not be perfect; it is impossible they should be so; but they are a splendid monument of the zeal, the piety, the munificence, the literature, and the persevering industry of the Baptist missionaries; and especially of the erudite and learned Dr. Carey. The anonymous stripling who has made this lordly attack upon this Goliath of oriental literature, has been utterly discomfited by Mr. Greenfield; though, even were the Mahratta, or any other eastern version, as imperfect as the assailant maintains, it would not abate one jot of our veneration for those devout and holy men whose character is the public property of Christendom: nor would it prove the inutility of their labours, since even an inferior translation is infinitely

preferable to none, and may serve as a foundation for a better. What version is there that may not be carped at; nay, in many instances, justly censured? The "carping," in the present case, is amply exposed by Mr. Greenfield, and the translation powerfully defended; but even were it otherwise, there would be no ground for an attack in the spirit of the anonymous assailant. A grave, modest, and scholar-like critique, the Serampore missionaries themselves would have been glad to receive, and to profit by; and if the assailant can improve upon their labours, so much the better; but a paper of sneers and party-spirit is unworthy of the cause of scriptural truth which it professes to advocate. Such an assertion as, that Dr. Carey,—who for a quarter of a century has filled, with distinguished ability, the office of professor of Sanscrit, Bengalee, and Mahratta, in the college of Fort William,—betrays "a deplorable ignorance of the very first principles of philology, particularly as applicable to the languages of Asia," wants only the name of the asserter, to enhance the wonder of every scholar at the assertion: a degree of wonder equal only to that with which every honest man will hear that the professor and his colleagues are "a set of narrow-minded, tasteless, money-making bigots;" and the Bible Society "guilty of a practical imposition on the religious gullibility of John Bull." If this be the assailant's notion of a *tasteful* style, we only hope he will confine his improvements to the elegancies of the Mahratta dialect, and not attempt to amend our vernacular translation. So much for the style; we leave the *spirit* of the article to the writer's own serious reflections.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

Is the press, and preparing for publication:—Sermons; by the Rev. H. Moore, with a Memoir;—Sermons on various Subjects; by the Rev. J. Edwards;—Sermons; by the Rev. J. Parsons;—Lectures on a Revival in Religion; by the Rev. J. Hinton;—The Living Temple; by the Author of "The Morning and Evening Sacrifice;"—Discourses on the Millennium, Election, Justification, &c.; by the Rev. M. Russell, LL.D.;—Stories from the History of Scotland; by the Rev. A. Stewart.

The selection of Family Sermons, from the Christian Observer, announced in our last Number, is nearly through the press. Applications have been often made for a reprint of a portion of the Family Sermons in our pages, in a distinct volume and a large type; which object will be attained by this publication. The volume will contain forty discourses from the pen of the Editor.

A new era has commenced in the publication of cheap popular works of literature and science, written, in many instances, by persons of the highest celebrity, in various departments of knowledge. Nearly seventy sixpenny numbers have already appeared of the Library of Useful Knowledge, with eight two-shilling parts of the Library of Entertaining Knowledge. Mr. Murray has published ten five-shilling volumes of his Family Library; and Dr. Lardner several of the six-shilling monthly volumes of his Cabinet Cyclopedia. We are unwilling to make invidious comparisons where all is so cheap, and in general so admirably executed, both in the literary and the mechanical department; though with some exceptions in a religious point of view, to which we may probably feel it our duty to advert. Considering the quantity and character of the letter-press, and of the plates and cuts, of some of these works, to say nothing of copyright, it is only a very large sale which can reimburse the spirited proprietors. The Useful-Knowledge Society do not publish the names of their writers; but some of them are persons of the highest literary and scientific celebrity. Mr. Murray gives us the names of Mr. Williams, of Llampeter, for his interesting life of Alexander the Great;

Mr. Milman, for his lively, but exceptionable History of the Jews; Allan Cunningham, for his Painters; and Sir Walter Scott, R. Southey, Dr. Brewster, and other eminent writers, for other subjects. Dr. Lardner has begun giving us the History of Scotland, by Sir Walter Scott; Domestic Economy, by Mr. Donovan; and Maritime Discovery, anonymous; all admirable in their way, and preeminently cheap; and to be followed by volumes from the pens of Sir James Mackintosh, R. Southey, T. Moore, Dr. Brewster, J. Herschel, T. Bell, and numerous other well-known authors. Mr. Valpy is publishing a very neat but cheap Family Classical Library, beginning with a translation of Demosthenes; and one or two attempts have been made to publish a series of theological treatises, but hitherto without adequate encouragement.

The Bishop of Chester, in his Charge reviewed in our last Number, justly denounces that exceptionable custom still kept up in many parishes, of distributing the sacrament alms among the poorer communicants; which often leads to the altar some of the wickedest people in the parish. We apprehend that the custom was originally intended as a religious test: for in the disgraceful days of Charles the Second, we find the Middlesex and other country justices, with a view to exclude Nonconformists from parochial charity, ordering that no person should receive parish relief who did not communicate at the parish church. The same wise men ordered, that all alehouse keepers should receive the Lord's supper at church, under pain of forfeiting their licence. Not a pint of Presbyterian ale was to be sold, or a penny to be given to a Nonconformist pauper, with the consent of these sapient justices; who thought they saw, in every Dissenter, an abettor of the alleged plot for which Russell had just suffered.

Among the annual House-of-Commons votes of thanks for the sermons preached on the 30th of January, there is none to be found for the year 1700. The reason was, that the preacher, one Stephen, rector of Sutton, Surrey, impudently told his audience, that the day was not kept out of abhorrence of the execution of King Charles; but to remind other kings to behave themselves better to their subjects,

lest they should come to the same end. The house ordered that, in future, no person under a dean or doctor of divinity should preach before them. Stephen, in defiance of this censure, published his sermon.

In looking over the enormous list of the works of Daniel de Foe, of which Mr. W. Wilson has specified more than two hundred in his recent elaborate *Life and Times* of that remarkable man, we observe, that in the year 1728, he published his "*Augusta Triumphans*; or the way to make London the most flourishing city in the world; first, by establishing a University, where gentlemen may have academical education under the eye of their friends," &c. It is a curious coincidence, that exactly a century afterwards, such a university was opened and a second planned. De Foe also published in 1729, a plan for preventing street robberies; as he had done the year before, one "to save our lower class of people from utter ruin, by preventing the immoderate use of Geneva." The year 1829, a century after, witnessed the plan of the new police, which has effected the former: and temperance societies have recently been instituted, to promote the latter. It may be some comfort to those who devise schemes of public benefit, that their plans may probably be in the end carried into effect, though they may not live to witness the event. Sharpe, and Clarkson, and Wilberforce, saw the slave trade abolished; a consummation which appeared, at one time, as unlikely in any reasonable period, as to Mr. Pitt, and Fox, and Burke, and Canning would have seemed that much litigated measure, which their successors, in a few short weeks, saw voted by overwhelming legislative majorities. The more rapid march of public intelligence in the present day, may lead us to expect, in future, far less tardy results. We should be sorry to think that any lengthened period will elapse before our code and practice of jurisprudence will be amended; pauperism by law be abolished; our clergy specifically educated for their high office; all our parishes supplied with resident incumbents; colonial slavery exterminated; our population universally educated; and churches provided adequate to their wants. Our chief fear is, that this new march of mind may not prove a march of scriptural piety and Christian principles. Let the friends of religion look well to the result, and labour to direct it aright.

It is a curious illustration of the vicissitudes in scientific speculation, that where-

as naturalists used formerly to maintain, that volcanoes are probably "laboratories for concocting minerals into metals," Sir H. Davy, and other modern philosophers, think it very probable, that they are just the contrary—laboratories for concocting metals into minerals; for instance, the metals, calcium, sodium, and potassium, converted by the rushing in of water with a violent explosion, into the minerals, lime, soda, and potash.

The Privy Council used formerly to issue passes for persons to travel abroad; and the Lord Treasurer Burleigh induced them to make a regulation, that they would not grant a pass to any person who had not first travelled at home, and acquired a good idea of the memorabilia of our own island.

One of the newspapers states, that thirty-nine clergymen attended the last staff-ball at Lincoln, and requests a list of their names for publication. "It should be known," adds the journalist, "in what manner so large a body of our sacred instructors read their vows to renounce the pomps and vanities of this wicked world." It is mournful to every true friend of the church, that such charges can be urged, and cannot be repelled. Even if a clergyman thought there is no evil in a public ball he shews more selfishness than public spirit or regard for the welfare of others, if he does not yield to those public feelings of respect for the clerical office which are outraged by an addiction to unprofessional amusements.

FRANCE.

The works of the Baron de Stael have been published at Paris, in three volumes, with an interesting memoir of the author.

An important society has been established, with the royal sanction, for encouraging elementary education among the Protestants of France. The society has arisen out of the Bible and Tract Societies, which had brought to light the educational wants of the French Protestants.

The Baron Cuvier lately delivered an oration at the French Academy, at the distribution of the Monthyon prizes, in which he remarked with high encomium, that one had been adjudged to Louis Schepler, the housekeeper of Oberlin, as the foundress of infant schools. To this moment, though far advanced in years, she devotes herself to her beloved gratuitous school of a hundred children from three to seven years of age. We do not doubt, said M. Cuvier, that she will accept our premium, because we all know to what use she will destine it.

SWITZERLAND.

The authorities of the Canton de Vaud have banished M. Hahn, of Stutgard, resident at Lausanne, for having expressed an opinion against the late persecutions. The Cantons of Basle and Geneva have, however, declared themselves favourable to religious liberty; and it is to be hoped the majority of the cantons will copy their example rather than that of the bigots of Berne and Vaud. The council of the city of Neuchatel, some time since, laid their interdict upon religious meetings, but the council of the state wisely set it aside.

TURKEY.

The Turks have a religious scruple in killing the buffalo, and never taste its flesh but in one superstitious ceremony, in which they boil the young animal in its mother's milk. The Mosaic code may have referred to such ceremonies, in its prohibition of seething the kid in its mother's milk.

There are, or lately were, but two public clocks in all the Turkish dominions; one at Shumla, and one given by Lord Elgin to the city of Athens, after he had spoiled the Parthenon.

If our readers will turn to their map of the Holy Land, and trace the course of the river Jordan till it loses itself in the Dead Sea, from which there is no visible outlet, they will feel interested in a geographical fact discovered by the late enterprising traveller, Burckhardt,—that from the southern coast of the Dead Sea, to the eastern horn of the Red Sea, near Ezion-Geber, there is one continuous valley in a line with the river Jordan. It would seem no violent conjecture that the river Jordan may have once flowed to the Red Sea through this valley, passing through the vale of Siddim (which was full of "alime pits," or bitumen), now the site of the Dead Sea; and that the same awful catastrophe which destroyed the devoted cities of this plain, or valley, stopped up the outlet of the lake, as might have happened with a stream of brinstone or lava; or else that by a slower process the channel became choked with mud, leaving the waters of the rivers that fall into the Dead Sea to be carried off by evaporation. There is a precisely similar entrance and emergence of the river Jordan in the lake of Tiberias. Burckhardt's valley was probably the route of the ancient traffic between Jerusalem and the Red Sea.

SANDWICH ISLANDS.

The drinking of spirituous liquors has been prohibited in Owheyee, under the penalty of five hogs.

UNITED STATES.

The *Life and Correspondence of Mr. Jefferson*, by his son, in four volumes, has lately been published in America; and as the work has been reprinted in London, we think it right to apprise our readers that this celebrated patriot and philosopher proves to have been a profane and ribald sneerer at religion, and that passages occur in his correspondence which must shock and offend every Christian mind.

Dr. Murdoch of New Haven is publishing a new translation of Mosheim's *Ecclesiastical History*. It will be far more succinct than Maclane's paraphrastic version; and will be accompanied by notes equal in extent to the text.

Our western friends grow refined; for their journals tell us, with no little exultation, that letter-paper is manufactured in the United States "scented with rose and geranium, giving a perfume equal to the fragrance of the full-blown rose, and which will last for years!"

A law has been passed in Massachusetts, that no person shall by bills, or in any other manner, indicate where lottery tickets are to be sold, under a considerable fine.

There are eight hundred newspapers in the United States. These papers circulate, on an average, about one thousand copies each.

The Anglo-American Episcopalians are generally as strongly opposed to the union of church and state as the Congregationalists themselves. In the first New-York State Convention, which framed the constitution of the Anglo-American church, a member urged a wish of this kind, but, meeting with no concurrence, desired leave of absence; which was seconded by a distinguished clergyman of the body in these words: "I hope the gentleman's request will be granted, and granted unanimously; and that when he gets home, he will have leave to stay there, and never come back again."

An act to suppress duelling has recently passed the Legislative Council of Florida, by which all persons concerned in duels are declared incapable of holding office in that territory.

The North-American Indians are far from being all of them such savages as some of their White neighbours pretend. The Cherokees are far advanced in mental, political, and religious culture. The number of Choctaws in fellowship with what is called the Methodist Episcopal

church is one in ten of the whole population, or one in five of the adults. About sixty hymns have been prepared in the Choctaw language, and are now in press.

The adult Choctaws manifest a new desire to learn to read their own language, especially those who have been recently converted to Christianity.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Arguments for Predestination and Necessity contrasted. By the Rev. H. Graves, D. D.

Sermons chiefly Practical. By a Clergyman. 4s.

The Holy Bible of the established Version, with the original Hebrew names in place of Lord and God; with Notes. Part I. 5s.

A Sermon for the Carmarthen National Schools. By the Rev. A. Ollivant.

Dr. Owen's Treatise on the Sabbath (reprinted). 4s.

The Soldier's Hospital Manual. By the Rev. E. Hammon.

An Attempt to elucidate the Prophecies concerning Antichrist by S. R. Maitland.

Social Duties on Christian Principles. 3s. 6d.

Sacred History. Part I.

Questions on the Catechism. By the Rev. C. Terrot.

Counsels for a Newly-wedded Pair. By J. Morison.

Knittel's New Criticisms on 1 John v. 7. Translated from the German, with a Preface. By the Rev. W. Evanson. 7s. 6d.

A Memento for the Afflicted. By B. Quaife. 3s. 6d.

MISCELLANEOUS.

An Egyptian Grammar, with hieroglyphical and enchorial Alphabets. By the Rev. H. Tattam.

Essay on Superstition; being an Inquiry into the Effects of Physical Influences on the Mind. By W. Newnham.

The Listener. By Caroline Fry. 2 vols. 10s. 6d.

A Memoir of Jane Taylor. By T. Lewis.

Practical Piety, exemplified in the Lives of Miss Beuzeville and Mrs. Byles. By their Sister, Esther Copley. 2s. 6d.

Correspondence between Lord Mountcashel and the Bishop of Ferns. 3s. 6d.

The Christian Physiologist, or Tales of the five Senses. 10s. 6d.

Remarks addressed to a Young Person on becoming a Phrenologist. By H. Thompson.

Heads for Parochial and rural local Information.

Parallel Miracles on the Jews and the Gipseys. By S. Roberts. 3s. 6d.

The World of Children. By S. Roberts.

A Christian View of Trade. 1s.

Creation a Poem. By W. Ball. 10s. 6d.

History of France. By C. Taylor.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

Mr. B. Barker, the agent of the British and Foreign Bible Society at Smyrna, made a tour in Greece, last summer, with a view to visit the schools, and to introduce into them the Holy Scriptures. These promising institutions had greatly fallen off, for want of funds to purchase books. The Bible Society has printed his journal, from which we extract a few particulars as a specimen. The whole will greatly interest every friend to the diffusion of the Scriptures among the hitherto ignorant and oppressed Greeks.

"Early on the 26th of May I sailed from Smyrna, and reached Ægina on the night of the 28th. The population of the island

of Ægina is estimated at about 12,000 souls, who are mostly strangers, drawn thither by its being the seat of government, and who will follow the president as soon as he goes to establish himself at Napoli di Romania, after the great Conventional Assembly is terminated at Argos. The first thing I did, after my arrival, was to visit the schools, with the Rev. Mr. King: and my surprise and pleasure were great, to find Ægina full of institutions for instruction, mostly conducted on the Lancasterian (mutual) system. These are called preparatory schools; that is, the children learn to read and write, and, in some, grammar is also taught. All Mr. King had related to me of the increase of schools in Greece, and the

desire of the children to learn, did not exceed the real state of the case. The town of Ægina, being crowded, does not afford proper room for schools, which are carried on in miserable huts or sheds. The schools are, if possible, still more miserable in regard to books:—in short, what I witnessed is truly deplorable; for I could hardly find an entire book in schools of forty and fifty children, excepting now and then a tract printed at the Malta missionary press. Some boys had only half a book; others held a few leaves of one; and most of them had their lessons written out. Notwithstanding all these inconveniences, it is astonishing to see the progress which the children make, how readily they go to school, and how anxious they are to learn, and to excel each other. About twenty of these schools possess from fifteen to one hundred children: others, less numbers. There are, besides, the Orphan Asylum, which is now composed of about five hundred boys; and the school for Ancient Greek, of one hundred and twenty.

"The Orphan Asylum, lately built by subscription, and aided by contributions from the friends of Greece, is an extensive and fine edifice. The boys who have therein found a home, were previously beggars in the streets in different parts of Greece, having lost their parents in the war. The Lancasterian system is adopted in this school; and the boys are wonderfully improved, considering they commenced being instructed a short time ago. The Greek boys are naturally bright and clever, and little pains are necessary to teach them any thing. There is no doubt that instruction will henceforth be not only general, but far superior to that which has existed in Greece for centuries back, provided the country enjoys tranquillity and a good government: and if this take place, Europe will be surprised at the rapid progress of science that will be manifested in this small state; and, if I may prognosticate, of true religion also, for the Sacred Scriptures are readily received by the Greeks."

"Most interesting scenes ensued: the masters, with their poor boys, came to my residence at the appointed hour; and, on examining them according to the instruction they possessed, a New Testament or a Psalter was presented to each, noting down their names and country, and inserting them in the books given them. I had the satisfaction of making many happy by this distribution. The boys who received books are from all parts of

Greece, and a very small number only belonging to Ægina; so that, as soon as they return to their respective countries, they will carry along with them the word of God. I made it a point to talk to the children on the importance of not only reading the Holy Scriptures at school, but also at home, to their parents, and that daily. I was surprised at the ready answer of one of the boys: 'We know it is our duty to do so; for the word of God is as essential as bread, and ought to be read as often as we take that food, and oftener if we can.'

"A particular instance of humility I witnessed in a priest who came to beg of me a New Testament. He confessed himself an ignorant and sinful man, unacquainted with the New Testament, for he never saw one in Modern Greek; and he was anxious to know the contents of it. I talked to him nearly an hour, informing him what he must expect to find in the book. He was uncommonly thoughtful and serious all the time; and as I was relating to him the consoling truths and promises to be found in the Sacred Volume, he only interrupted me from time to time with this ejaculation, 'Glory be to God!' After this, I took courage, and spoke to three or four priests who came for New Testaments, and to several young persons, and, in short, to almost every one who came to visit me. Far from being displeased, they heard me with patience, and not the least anger was manifested in any one's countenance. They acknowledged the barbarous ignorance of their nation in general, with respect to the knowledge of the Holy Scriptures; and the hope they entertained of a reform taking place amongst them, by the introduction of the pure word of God and the establishment of schools.

"The introduction of the Holy Scriptures into the Government School and the Orphan Asylum was what I most aimed at, and, in the opinion of both the Rev. Mr. King and myself, it constituted the most essential object of my mission; for when once this was effected, we might consider all opposition as ended, and we could proceed in the dissemination of the word of God without restraint. Mr. King being acquainted with Count Viaro, the president's brother, and patron to the Orphan Asylum, called on him, and acquainted him with the purport of my visit at Ægina, and of my offer, with his permission, to place the Sacred Scriptures in the government school. (The Count received the application graciously: and

referred to the priest Constantas, as to the number of volumes the school would require. Constantas told us, that it would be desirable that each boy should possess the New Testament, or a Psalter. I told him that the English would be extremely pleased and gratified to hear that each of the poor orphans had the word of God to peruse; and that, for the present, I would place in the school two hundred and fifty volumes; and as the boys learned to read I would complete the number required. This has been done. On taking final leave of this school, one of the directors addressed the boys, telling them who I was, and that I had presented them with two hundred and fifty volumes of the sacred Scriptures; and finished by admonishing them to attend to their studies, promising, that, as soon as a boy knew how to read, he would immediately have a New Testament. The whole of the boys then rose, and shouted, as loud as they could, 'Long live the friends of Greece!'

"The reception of the word of God at *Ægina* was such as to create in me abundance of joy, as well as gratitude and thankfulness to the Almighty; and I reckon the few days I spent at this is and amongst the happiest ones of my whole life.

"The Lord having permitted the sacred Scriptures to be introduced into the Government school—a circumstance so much desired—until more books arrived from *Syra*, I crossed over in a boat to *Epidauros*, and thence proceeded to visit the schools at *Napoli di Romania* and *Argos*.

"*Napoli di Romania* has a fine appearance as you approach it, on account of its fortifications, but the interior is most wretched. The Lancasterian school is composed of upwards of one hundred and fifty boys. The school-room is a Turkish mosque, spacious and airy, with an elevated dome. I found the boys without books, and the master very willing to introduce the sacred Scriptures into the school; especially when I informed him that the Government and other schools at *Ægina* had already received the New Testament and Psalter. I sent to this school, which belongs also to government, one hundred and two volumes; since which, my young man sold in this city six hundred volumes, immediately on his arrival.

"Not having any thing to keep me at *Napoli*, I proceeded to *Argos*. The Lancasterian school at *Argos* has two hundred and fifty children. The master was extremely pleased when I told him my intention to send him some New Testaments for the poorest of the boys, and that there

would be also some to sell cheap to those boys who could afford to pay for them. He said, a greater act of charity could not be done, for he did not know how to continue the school without books. I sent also to this school one hundred and six volumes. I had some interesting conversations with the master of the house and his family where I passed the night at *Argos*, and with several priests and others, on the reading of the Holy Scriptures, and on religious subjects: the result was, that they were anxious to possess New Testaments.

"Having, by the grace of God, introduced the sacred Scriptures into the schools at *Ægina*, *Napoli di Romania*, and *Argos*, I sailed for *Syra*; intending to visit several islands where schools had been established. Dr. Korck received me very kindly on my arrival at *Syra*; and gave me the pleasing intelligence, that my young man had just returned from *Hydra*, where he had sold, in the course of a few days, five hundred Greek New-Testaments. Dr. Korck took me to see his school, composed of two hundred and twenty boys, and one hundred and thirty girls; and a most pleasing sight it was. I here witnessed what could be done with children by proper management. This school was commenced by an American missionary, the Rev. Mr. Brewer; who, being obliged to quit *Syra* for America, made it over to the Rev. Dr. Korck, of the Church Missionary Society. Applications to admit more scholars are daily made; and Dr. Korck is now engaged in persuading the inhabitants to build a separate school for the girls, and has every hope of succeeding. I was astonished at the improvement of these children, especially that of some of the girls. This school is by far the best of the sort in Greece. I visited other schools at *Syra*, where the New Testament was the principal book read. In short, Dr. Korck had left nothing for me to do in *Syra*; and during my short stay there I had every day reason to rejoice and glorify God, as I saw that His holy word was not only acceptable to many, but found its way out of the island, to spots where, through the continuance of His grace, it will take root and produce fruit abundantly."

After visiting many other parts of Greece, Mr. Barker adds:—"I returned to *Smyrna* with a joyful heart, having experienced much satisfaction and pleasure during the whole time of my excursion. To the Lord alone is to be attributed the change that has taken place in Greece, in

the formation of schools, and in the good reception of the Holy Scriptures. I found the people kind and civil, ready to converse on religious subjects, without any animosity or wrath. When I view the nation in general, anxious for information, thirsting after knowledge, desirous for peace, eager to receive the word of God, erecting schools every where; and, finally, strictly adhering to those laws already established, I cannot but entertain sanguine hopes for their future welfare."

GREEK CHURCH IN GREECE.

No new bishops have been consecrated by the Greek Government, though all allegiance to the see of Constantinople has

long since been renounced. Hitherto there have been a sufficient number of fugitive bishops to supply the vacant dioceses. These have received their assignments from the general government by whose order their names are inserted in the public prayers, instead of that of the Constantinopolitan Patriarch. A new ecclesiastical establishment will occupy the earliest attention of the present government. It is probable that, in imitation of the Russian Greek Church, a board of bishops will take the place of the Patriarch. The Greek Patriarch was compelled by the Sultan to excommunicate all who had engaged in the liberation of their country

OBITUARY.

REV. J. M. MASON OF NEW YORK.

On the last Sunday of last year expired, in the sixtieth year of his age, the Rev. John M. Mason, D.D. of New York; a divine not only much beloved and venerated by his own countrymen of all communions, but well known also in Europe by his writings, and to many in our own land by personal friendship, formed during his visit to this country in 1817. The piety, talents, and eloquence, which Dr. Mason displayed on the platform of some of our societies, especially the Bible Society, during that visit, will not speedily be forgotten. Dr. Mason was not a member of the episcopal church; but, as a foreign divine of truly catholic spirit and wide celebrity, a brief record of him is not inappropriate to our pages: indeed, his memory has a claim upon us, as it was he who, in conjunction with President Dwight and one or two other American divines not of our own communion, introduced the Christian Observer, with equal zeal and candour, to their countrymen, as a work in their opinion—so they were pleased to state—more calculated to do good among them than any other periodical publication on either side of the Atlantic. Dr. Mason's liberality of mind in this instance was the more remarkable, because we had spoken with considerable censure of one of his publications,—his Oration on the Death of General Hamilton, who was killed in a duel with Colonel Burr (see Review of the pamphlet, in our vol. for 1805, p. 230). We had, however, been more happy in a former volume, shortly after the commencement of our labours, in having occasion to speak highly, as they deserved, of his tracts published in 1803 (see Christian Observer, p. 553.) The only other

occasion on which Dr. Mason's name has appeared in our pages, is in our outline of his original and forcible speech before the British and Foreign Bible Society in 1817 (C.O. p. 470.) Dr. Mason held at that period the truly honourable and important office of secretary to the American Bible Society.

The death of this celebrated man is too recent to allow of the preparation of a regular memoir; but we select the following particulars from the funeral sermon preached at the Scotch Presbyterian church in New York, the Sunday after his decease, by the Rev. J. McElroy, D.D.

"Dr. Mason," says, Dr. McElroy, "was born in this city on the 19th of March, 1770, and inherited as his birth-right the blessing contained in the promise, 'I will be a God unto thee and to thy seed after thee;' being the son of that venerable man who was during thirty years the pastor of this church. Great pains were taken with his early education, in disciplining his heart, as well as his mind. He was the child of many prayers and of faithful parental instruction; and it would seem that the labour thus bestowed in faith and piety was richly and speedily rewarded; for when ten years of age he was the subject of deep religious impressions. He has often remarked incidentally, that at that period he took Ralph Erskine's 'Faith's Plea upon God's Word' to the garret of his residence, and read, and wept, and prayed; and at the age of seventeen, on confession of his faith, he was received into the communion of this church. Two years afterwards he graduated in Columbia college, where he received the honours of his class,—the presages of his future greatness having even then begun to display themselves. And now, the time being come

when he must make choice of a profession, though worldly wealth and fame and honour all courted his pursuit, anxious for his Master's glory, and the best interests of his fellow men, he determined to devote himself to the ministry of reconciliation; and, after attending to the study of theology for a year, under the direction of his father, he repaired to Scotland to complete his education. Here, his frank and noble spirit, his talents of high and hopeful promise, his close attention to his studies, and his extraordinary proficiency in them, soon acquired for him the notice and approbation of his instructors, while they secured the friendship and affection of his fellow-students.

"Having been absent a year and a half, upon the decease of his revered father he was invited to return, with the view of being settled as his successor. He was ordained as pastor of this church, where he laboured with great ability, acceptance, and success, for seventeen years. During the early period of his ministry especially, he was eminently successful in winning souls to Christ. He was ardent in his feelings, capable of much active service, intense in his application to his studies, so that he always came forth 'as a scribe well instructed unto the kingdom of God;' and the special tenderness of his ministrations at this period, a quality that never forsook him, is still remembered. Seldom did he preach without shedding tears. The blessing of God rested upon his labours, and the result was, 'that multitudes were added to the church.'"

"Dr. Mason," continues Dr. McElroy, "was formed to be great. Upon whatever his mind exerted itself, it left the impress of gigantic might. Power was his attribute: power of intellect, power of feeling. He was capable alike of the sublimest thought and of the deepest pathos. In the pulpit, most of you have witnessed and felt the force of his impassioned eloquence. There was majesty in his very personal appearance. His figure, erect; his countenance, beaming with intelligence 'wisdom'—almost literally 'making his face to shine'—the moment he ascended the sacred desk, you felt that you were in the presence of no ordinary man. And when he commenced—his mind thoroughly disciplined, a master of language, master of his theme, his whole soul melted into tenderness, illustrating and adorning all his positions with the most apt and rich and glowing imagery—resistance was vain. The finest feelings of the heart were touched, and you were convinced, awed, subdued, almost entranced. Probably no man ever possessed the power in so high a degree, of doing just what he pleased with his audience. How often have I seen the smile, one moment, play upon the faces of his whole congregation; and the next, perhaps, by a transition

deeply serious and touchingly tender, their whole souls were awed, and the starting tear betrayed the pervading emotion!

"How was this? Was it owing entirely to his stupendous intellect? No. It was owing, in part, to the fact that he never spent his own strength or his people's time on subjects of comparatively little importance. He was for getting rid of the vices that are in the world; before he would trouble himself with its follies: and accordingly, 'Jesus Christ and him crucified' was the grand theme of all his ministrations. And it was owing, further, to his thorough acquaintance with human nature, with the various springs of human action. Having studied man as well as his Bible, he knew every avenue to the human heart; knew how to reach the sinner's conscience, and make him tremble; and also, how to administer consolation to the wounded spirit.

"He was a man, moreover, of great tenderness of feeling, of exquisite sensibility. It was owing greatly to this feature in the character of our departed friend, that he was always so acceptable a visitant at the bed of the sick and dying. It was owing greatly to this, that he was so capable of administering comfort to the afflicted; of binding up the broken-hearted. It was owing to this, also, that he felt so sensibly under his own family afflictions. On the death of a beloved daughter in 1822, his anguish was acute. Sitting in his room, sometimes musing, sometimes giving vent to his grief in a flood of tears, sometimes reviewing the way in which the Lord had led him, and again contemplating the future: among other expressions, he uttered the following: 'My morn was joyous, my noon was brilliant, but clouds and shadows rest upon the evening of my day.' And when shortly afterwards he was called to part with a most interesting son, his sorrow was not less pungent. On that occasion, when the companions of the youth had lifted the bier on which rested his remains, to convey them to the tomb, all the sensibility within him was moved; and under the impulse of insuppressible emotion, raising his hands, he exclaimed, 'Tread lightly, young men, tread lightly; you carry a temple of the Holy Ghost.' And two months after that event he writes to a highly esteemed friend, 'I recall with anguish the mementos which my poor history furnishes: my personal misfortune, my sweet Catherine who left me for her place on high, my beloved James taken away in youth and vigour and promise! Oh I heard his death-groan—I saw him die—I saw him, and without his reason to tell me before he went, that through his Redeemer he was going home. The wound is very deep and very sore; my tears still flow, my heart still bleeds; oh pity me, I am very weak. (The blossom, the blossom of my hopes! gone! cut down

in its richest bloom; yet I hope, and I hope not without good reason, that it is transplanted to a kindlier soil, to shed fresher fragrance in the paradise of God."

"I can but glance at other features in his character. Dr. Mason was generous; generous perhaps to a fault. To know that a fellow-being was in need, was enough with him to call forth his sympathies, to call forth his aid.

"He was perfectly guileless, unsuspecting, ingenuous. And with these qualities, we are not to be surprised if in a world like ours he was sometimes exposed to the machinations of spirits more selfish and less noble than his own. But he has been known to say, that he would rather be imposed upon ten thousand times, than submit to the excruciating torture of suspicion.

"He possessed great intrepidity of character. I know not that he feared ought but sin and his God: certainly the frown of man he regarded not.

"He was catholic in all his views and feelings. Though strongly attached to that exhibition of Scriptural doctrine made in the Westminster Confession of Faith, and to the form of government in the church of which he was a member, and strenuous and powerful in the defence of them, yet wherever he recognised the image of his Master he loved it.

"His erudition was solid, various, extensive, accurate; and all his endowments and attainments were deeply baptized in the Spirit of Christ.

"As a Biblical critic and an expounder of the sacred volume, he stood, perhaps, unsurpassed. Equally distinguished was he as an instructor of youth. His great and peculiar excellence in this department, was the admirable faculty he possessed of evolving the powers of the mind, and of bringing all its energies into well-directed activity. The grand object at which he aimed (and no man was better qualified to accomplish it), was to teach his pupils to think.

"That I do not appreciate too highly the powers of Dr. Mason, and the moral influence of his character, I might appeal to the reputation awarded him by his brethren of the ministry, the churches, and all men of learning in our land, and in other lands where he appeared and became known; and I do appeal to the results produced by his instrumentality. Look at a few of these results.

"Whilst yet comparatively in his youth, by his writings and efforts the celebration of the Lord's Supper was stripped of those adventitious appendages of man's ordaining, with which it had been encumbered for generations in the ecclesiastical denomination with which he stood connected; and restored to a form and frequency much more primitive, much more Scriptural. No small achievement this, when you consider the power of habit, and

especially of religious habit, and the talent of the men with whom he had to measure weapons in that controversy.

"A like revolution was effected in the same body, by his agency, in allowing access to the table of the Lord to all who love his name; in making faith in Jesus Christ, and a corresponding walk and conversation, and not the Shibboleths of party, the terms of admission to that sacred ordinance. And here again the magnitude of the achievement is to be estimated by the tenacity of religious habit and the strength of religious prejudice, and also by the mental and moral force of the antagonists he had to encounter.

"The theological seminary over which he presided (and which may be regarded as the parent of every similar institution in our country, excepting perhaps that of the Reformed Dutch Church), owed its very being, and all that it has ever accomplished for the church, under the church's Head, to his individual talent and enterprise and effort. In pursuing his history we find him, besides his ministerial labours, and those of the theological professorship, conducting for four years 'the Christian Magazine,' a paper so stamped with the impress of his mind as to redeem it from the grave of ordinary periodicals. In 1811 he was appointed provost of Columbia college; and then we behold him, for nearly six years, discharging with zeal and ability (notwithstanding his impaired health towards the close of that period), the duties of that station, and those of pastor of the Murray-street church, together with those of professor of theology; attending to three recitations of the senior class in the first, preaching three times in the second, and lecturing five times in the third, during each week.

"But the amount of labour connected with these several stations was too great even for him. Under its pressure his health gave way; and he was reduced to the necessity of resigning them all, in rapid succession. In 1822 he removed to Carlisle, Pennsylvania, to preside over the literary institution in that place; but, his health still declining, he continued there only two years. Returning to New York, he has resided in the bosom of his family, until, on the 27th of December last, when his spirit quitted its earthly tenement, and ascended to the mansions of glory; there to behold the Saviour, and be like him, there to receive the joyful gratulations of those in whose conversion he had been instrumental, or whom he had directed and animated in their heavenly journey; and there to hail with transport the arrival of one and another of you, his spiritual children, as from time to time these tabernacles are put off.

"I cannot close without adverting to the goodness of God towards his servant. There was much mercy in his dealings with him; step by step was he reduced;

and thus he and his family and friends were tenderly prepared for their separation. Gradually was he unfitted for the occupations and enjoyments of life, until almost every thing, but the direct communications of the Saviour's grace and love, was gone; these, however, remained. As the Lord met with Moses on Pisgah before his departure, and talked with him as a man talketh with his friend, and shewed

him all the country of Canaan stretching before his eyes in beauty and verdure: so we have reason to believe he met with our departed friend, and gave him prospects of the Canaan that is above; for on the very day before his release he could affirm that his God and Saviour was a sufficient resource, and that he then found him precious to his soul. Let this be the consolation of his family and friends."

VIEW OF PUBLIC AFFAIRS.

PARLIAMENT opened on the 4th of February. The King's Speech stated the continuance of friendly relations with foreign powers; his Majesty's satisfaction at the termination of the war between Russia and Turkey; the progress of measures for the pacification and final settlement of Greece; the desirableness of renewing our diplomatic intercourse with Portugal; a reduction in the estimates of public expenditure; a slight deficiency in last year's finances; some proposed measures for facilitating the course of justice and a revision of the superior courts; the unexpected announcement that the export of British productions last year exceeded that of any former year; his Majesty's grief, nevertheless, that distress prevails among the agricultural and manufacturing classes in some parts of the kingdom; the necessity of acting with extreme caution in attempting to remove these difficulties; the weight that is to be assigned to bad harvests, and other causes beyond legislative controul, in producing them; and the importance of not allowing temporary difficulties to induce Parliament to violate the public credit. The speech, considering the number of topics, is very concisely worded; so much so indeed, that the writer has not thought it necessary to introduce, even for form's sake, the customary allusions to Divine Providence, or the favour of Him who is the Arbiter of nations. It might be the speech of an atheist king to an atheist legislature. We cannot enough deplore this unchristian apathy on the part of so many of our public men, who seem utterly to have forgotten under whose government it is that "nations and empires rise and fall, flourish and decay." This systematic exclusion of religious considerations from the affairs of a nation, is no hopeful feature in public economy, or omen of the Divine favour and protection.

The general substance of the speech was favourably received by all parties in both houses of Parliament; but with considerable exceptions as to particular statements. The restricted manner in which the speech speaks of the public distresses had well nigh led to a stringent amend-

ment to the Address, as both the landed and the manufacturing interests coalesced on this point in opposition to ministers. The introduction of such a statement, whether true or false, into the speech, was certainly ill judged; were it only from the apparent want of sympathy which it might be alleged to exhibit towards the suffering classes of the community. Nor is this the only topic on which a portion of the Tory and the popular party, Whig or Radical, have coalesced against government; for in the matter of parliamentary reform a similar anomaly has occurred. In consequence of the Catholic Bill of last session, some Tory members of both houses, amongst others Lord Blandford in the Commons, pledged themselves to promote a thorough reform in parliament. His lordship has in consequence urged a motion on the subject, so wildly absurd and ultra radical, that no moderate Whig could vote for it, till, at Mr. Brougham's suggestion, he substituted a general expression of the necessity of reform, which united both parties against ministers. But, with these momentary and merely forced and hollow coalitions, there has been no great difficulty on the part of government in maintaining their ground, or securing large majorities. Many of the landed interest wish to return to a depreciated currency, to enable them to realize higher rents, and to lighten the weight of taxes, and, we might add, of mortgages and settlements: but the popular party have strongly supported the government, in their determination, as alluded to in the speech, and expressed more fully in the ministerial declarations, to resist this most injurious measure. The same remark applies to the subject of commerce, which some mistaken persons would wish again to shackle, instead of opening it more fully. Some weighty objections have been urged, in both houses, to the conduct of ministers as respects Portugal, Mexico, and Greece; the substance of which is, that they have not afforded their countenance so forcibly as they might have done, and ought to have done, on the side of national liberty and liberal institutions; but the necessary documents

and explanations are not yet before Parliament to form a conclusive opinion on the subject.

The measures alluded to in the speech for legal reforms are planned in good faith, and are excellent so far as they extend; and we trust will lead to yet further amendments. The reductions also in the estimate of public expenditure shew an honest desire in government to retrench the national disbursements. The intended reductions amount to £,300,000., a sum by no means inconsiderable, when it is remembered that large retrenchments have already taken place from year to year, and that the whole sum to be operated upon, after deducting the national debt and fixed charges, is only about twelve millions. One item in the retrenchments is peculiarly gratifying, namely, the diminished number of soldiers necessary in Ireland, in consequence of the healing effects of last year's measure; the Roman Catholics themselves having become conservators of the peace, and a safe constitutional channel having been opened for the expression of grievances in both houses of Parliament. A far larger saving of naval and military expenditure, and of human life, might easily be made in the West Indies, as our readers will find convincingly proved in the Anti-Slavery Reporter affixed to our present Number. We trust that this subject will be forcibly urged, both upon the government and legislature; and that the national purse will not much longer be exhausted to uphold the ruinous as well as cruel system of colonial slavery.

A Committee is proceeding in investigating the great questions relative to India, with reference to the question of the renewal of the East-India Company's charter. Various other bills and motions are before Parliament, to which we shall advert in future: we may mention, among others, Mr. Greene's plan for the limited periodical composition of tithes, a subject of equal importance and difficulty.

The House of Commons has disfranchised the corrupt borough of East Retford. But to what place is the franchise transferred? To Birmingham, or Leeds, or Manchester? No: to a site never heard of before; the rural hundred of Bassettlaw; in other words, to his Grace the Duke of Newcastle. A decision like this does more to make Radical reformers than all the writings of a hundred Cobbetts. How Mr. Peel, as an honest man, could stand up in Parliament to advocate it, and bring the whole weight of the government to aid the venal borough interest to carry it, is to us astonishing. It was justly remarked in the debate, that the poor burghers of East Retford did not appear to be punished so much for bribery and corruption, as for having managed their venality in so bungling a manner as to bring bribery and corruption into disrepute.

We forbore alluding in our last Number

to a gratifying report, that Lord William Bentinck, the governor-general of India, has, in one part at least of his government, forbidden the burning of widows, the intelligence not having yet appeared in any authentic shape; but we know that his lordship is most favourable to the object, and gave a pledge, before going out, to do all he could to accomplish it, and we trust he will be successful.

Mr. Tierney has passed almost unnoticed off the stage of life, on which a few years since he acted so conspicuous a part. He was a man of powerful talent, and a ready orator; one of the great men of a day which abounded with great men; but he wanted that moral dignity, and that ardent devotion of his powers to some high object, which would have secured him a more than transient fame.

We have also to record the death of the Bishop of St. Asaph, Dr. Luxmore. The Bishop of Exeter is to be translated to St. Asaph; the Bishop of Gloucester to Exeter; and Dr. Monk, Dean of Peterborough, is to be the new bishop.

UNITED STATES.

We have alluded in another part of the present Number to the question between Georgia, or rather between the United States, and the Indians. We are glad to find the friends of religion and humanity arousing themselves to efforts worthy of the occasion. We are in particular gratified in perusing the proceedings at a public meeting held at Philadelphia on the subject, the venerable Bishop White in the chair. That venerable prelate thought it not beside his sacred office to preside at such an assembly; believing, he said, that "should those helpless and unoffending people, in contrariety to justice, humanity, and the national faith, be withdrawn from the possession of their rightful territory, such a national sin would bring down the displeasure of God, and be the beginning of a series of national sufferings, ending in the prostration of legitimate and free government." Another speaker said, that, warmly as he admired the constitution of his beloved country, "when he reflected upon her oppression of the Indians, and her domestic slave-trade, he trembled for her safety." The introduction of the topic of slavery was not so irrelevant as may at first sight appear to the case of the Indians, for the state of Georgia is as severe to her Black and Coloured as to her Red brethren. She has recently passed a law to prevent any free person of colour disembarking on her shores, or any slave or free person of colour holding intercourse with a vessel in which any such person is on board; and making it penal to teach any slave or free person of colour to read or write; and *capital* to circulate any pamphlet, of what is vaguely called "evil tendency," among the slaves. The Bible would come prominently under this

stigma of evil tendency, as no book is so forcible in its denunciations against injustice, tyranny, and inhumanity. The bill which has just passed the Georgian legislature, to extend the laws of that state over the Indians, prohibits a Cherokee giving testimony in a court of justice, in any case to which a White man may be a

party. A Georgian may thus rob or murder an Indian with impunity, provided no white spectator be present, or willing to appear in evidence against him.

The legislature of New York has abolished the absurd and exceptionable custom of making prisoners plead guilty or not guilty.

ANSWERS TO CORRESPONDENTS.

E. D. J. ; J. P. ; D. M. P. ; *πῖς* ; A NAVAL OFFICER ; M. E. C. ; THROGNIS ; N. ; W. G. ; J. M. ; J. P. ; CLERICUS ; D. C. ; and A LOVER OF TRUTH, are under consideration.

The object of the passage referred to by PARVUS, in the Bishop of Winchester's sermon in our last Number (p. 12, col. 2, at the bottom), appears to be to *contrast*, not to *class*; and it is not so much the true son of the circumcision, as the tither of mint, anise, and cummin, the cleanser of the outside of the cup and the platter, who is intended by the Bishop to be opposed to the worshipper in spirit and in truth under the Gospel dispensation. This explanation, we think, will solve our correspondent's difficulty.

We should be very unwilling to subscribe to some of the abstruse technicalities of doctrine and definition propounded to us by E. N., or to some of those conclusions which he considers to be the tests of those who are called Evangelical: for instance, that faith only is to be "the subject of sermons, because good works will naturally and necessarily follow." St. Paul's conclusion is very different (Titus ii. 11—15. and *passim*.) We should be equally unwilling to refer our correspondent, as he wishes, to any human composition as a standard of "evangelical doctrine." We know nothing of any such "party" as he speaks of. For ourselves, our standard is the Bible, and our best human expositor is our own Church; and if this last reference will suit our correspondent's object, we shall be abundantly satisfied.

Dr. NIBLOCK solicits the gift of printed forms of state prayers, or authenticated manuscript copies, of any date between 1548 and 1760, both to perfect his own set, and to enrich with his duplicates the collections in the public libraries. He has discovered that his collection, though he believes the largest extant, is not strictly unique; as Dr. Says, and the Rev. Mr. Baker, about a century ago attempted a similar object. To complete his collection, all forms issued *before* 1660 will be particularly acceptable, as well as those of the years 1661, 2, 3, 5, 6, 7; 1672, 3, 5; 1688, 9; 1690, 1, 2, 3, 4, 5, 6, 7; 1700, 3, 4, 6, 8, 9, 10, 11, 12, 15; 20, 28; 39; 43, 44, 46; 58, and 59: in all of which, forms of prayer were issued, many of which Dr. Niblock has hitherto obtained only in MS., and that at much expense. He requests them to be sent, free of charge, to Mr. Souter's, bookseller, 73 St. Paul's Church-yard.

D. C. L. quite mistakes our remark about the Bishop of Ferns in our last Number, p. 54, in supposing that we admit that the laws allow of a bishop's prohibiting, generally, every clergyman from another diocese preaching an occasional sermon in any church in his see, with the permission of the incumbent. In our volume for 1826, p. 149, will be found Dr. Philimore's opinion upon the case, in which that learned civilian states, that any clergyman may preach an occasional sermon any where, with the permission of the incumbent, on exhibiting his letters of orders. The bishop cannot interfere either with the incumbent or the preacher, except to prosecute the latter, if he happen to preach unsound doctrine. This opinion does not, and ought not, to apply to the case of regular curates, who ought always to be licensed to their cure; nor should we wish to see it applied in any case so as to provoke a hostile and insubordinate spirit, where there ought to be the greatest mutual respect and good understanding; but if an individual prelate, as in the case of the Bishop of Ferns, sees fit, for the sake of opposing Bible and Missionary proceedings, and whatever else he is pleased to call Puritanism, to issue an ungracious and imperious edict, it is but just that his clergy should know their own rights, and, if they see fit, act upon them. See the conduct of St. Paul, Philemon 8, 9, as an admirable pattern for episcopal monitions.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

We have only space to refer our readers generally to the interesting contents of the two appended papers, under the heads of British and Foreign Bible Society and Anti-Slavery Society.

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RELIGIOUS COMMUNICATIONS.

A CONSIDERABLE portion of our pages, as our readers are aware, has for nearly thirty years been devoted to the important subject of prophecy. In the course of that period, not a few of the chief questions arising out of this interesting theme have been again and again discussed; and in many cases, either anonymously or by name, by the principal writers who, during the present century, have advocated particular hypotheses of prophetic interpretation. To these discussions, we believe, we may attribute some share of that increased attention to the study of prophecy, fulfilled and unfulfilled, which has of late spread so widely, and excited so much of the inquiries of Christians of every communion. That some persons have adopted unsound interpretations, or that others have defended their interpretations, sound or unsound, in a wrong spirit, is not to the disparagement of prophecy, but only of its frail, fallible, and sinful expositors. Far from considering that the varying opinions, and unseemly controversies which divide Christians on this sacred topic, are a reason why we should close our pages to such discussions, we think them, rather a reason why we should open them widely, that by the running to and fro of many knowledge may be increased, and brotherly intercourse on subjects of such high and holy communion may defeat

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the designs of the common enemy, who would sow discord in the church of Christ, and prevent the study of the sacred word, by dividing the ranks of those who ought to be mutually aiding each other, under the guidance of its Divine Author, in examining its hallowed contents. Why prophecy is to be exempted from the range of serious Christian contemplation, we can discover no better pretext for, than that some have abused the study. That it ought not to be the chief or exclusive object of attention is no reason why, in its due measure and proportion, which are not small, it should not be a subject of earnest inquiry to every Christian; critically, to those who possess learning and leisure; popularly, to those who have neither; prayerfully and humbly, to both.

The following communication, we are permitted to state, is from the pen of Mr. Henry Drummond; a gentleman who has devoted much attention to the subject, and whose general views of the interpretation of the Apocalypse are exhibited in a concise, but striking manner, and in a Christian spirit, without debate or controversy, in the following paper. Some other communications on questions connected with the same topic, from other correspondents, are now lying before us, and are intended to appear in future Numbers. We purpose, also, ourselves,

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to advert to the general inquiry, in our review department, in reference to some of the recent publications on the subject. We earnestly pray for ourselves and our correspondents, that the Omniscient Inspirer of the prophetic record may open our minds to receive with meekness and sincerity, his infallible declarations; and that where he is pleased still to permit the veil of darkness to hang over their unfulfilled announcements, he would lead us with deep humility to renounce our own wisdom, and to wait with faith and patience a brighter day, assured that "what we know not now we shall know hereafter."

**POPULAR INTRODUCTION TO THE
STUDY OF THE APOCALYPSE.**

To the Editor of the Christian Observer.

Since many persons seem dissuaded from studying **THE BOOK OF THE REVELATION OF JESUS CHRIST**, by an apprehension that it requires much knowledge of the dead languages and of history, and that the discordant opinions of many pious and learned men render it hopeless for those less highly gifted to attempt it; and since this book contains a peculiar blessing, promised to all who study it, and God's blessings are addressed to the poor and foolish in their own sight, rather than to the rich and wise; it will be well to shew to this latter class that the only eyes which are required for its perusal, are those of faith and honesty, the peculiar characteristics of the poor in spirit, to whom the promise of inheriting the earth is made.

The title of the book, "the Revelation of Jesus Christ," declares the subject of it. It is not a revelation of things made *by* Jesus Christ, but *the* revelation of Jesus Christ himself. The language in which it is written, is that of the service in the Jewish temple; that is to say, the ceremonies and rites of the temple are the emblems

which the Holy Ghost uses to set forth the spiritual truths contained in this book. Thus, when it is said that this is **THE REVELATION OF JESUS CHRIST**, it is to be remembered that Jesus Christ is declared by the Apostle (Heb. ix. 12) to be now "within the veil;" or in the holy of holies. The word "Apocalypse" literally signifies the "unveiling;" that is, the lifting up of the veil which conceals Jesus Christ from us, and revealing his person and his occupations during his present absence from the earth (John xiv. 3).

"God gave" this revelation of himself to him: this is one of the gifts then, which he received for men when he ascended up on high (Psa. lxviii. 18). And the Lord Jesus immediately sent, and "*signified*," or communicated it by "*signs*" to his beloved disciple John, in order that he might make it known to his church for her consolation and encouragement during his absence. The contents are not left to John to indite under the influence of the Holy Ghost; but the things to be communicated are set forth in visions, invented expressly by God to represent what He wished to declare. Hence this book contains, so to speak, less stain of humanity, and is more truly Divine, than any other book in the Bible. In every other book is to be traced, more or less, the character of the writer: the style of St. Paul is readily distinguished from that of St. Peter and St. John; and Isaiah differs much from Jeremiah, Zechariah, &c. In all these books there is something of man, some infusion of human character, with which mere man can find fellowship; and hence, mere literary men, not having the Holy Spirit, can admire many passages in these books, while the Book of the Revelations has excited more sneers and scoffs than all the rest of the Bible besides. It is the purest transcript of the mind of God; and therefore none but those taught by his Spirit can enter into, admire, and love it. Neither

does this remark trench in the remotest degree upon the question of the plenary inspiration of every word in the Bible: since two men may both truly tell the same story, and yet their expressions may be very different.

The first vision represents the Lord Jesus Christ in the dress of the High Priest (Exod. xxviii. 2) walking amongst seven candlesticks, which are afterwards declared to mean seven churches. The dress which the Lord is seen wearing, is not that which was worn by the high priest whilst he was within the veil, which were only linen garments (Jer. xvi. 1—4); but that which he wore when he came out from the holy of holies, after having offered up the atoning sacrifice alone in the presence of God. In the temple was a candlestick with seven lights, all made of one piece, to represent that the church which held up the true light to the world, was the one Jewish church alone. But now that the middle wall of partition between Jew and Gentile is broken down, and all are one in Christ Jesus, there are as many candlesticks as lights, each candlestick bearing its own light. Wherefore, we perceive, that though there was to be one Jewish church, with one ceremonial and one ritual, and confined to one place, there were to be many Gentile churches, and not one only.

The word seven in Hebrew, signifies also *perfect*. It came to have this meaning, probably, from the work of creation having been perfected by seven acts performed at seven intervals of time: hence time was computed by sevens, of days, years, and weeks of days, years, &c. Thus seven spirits denote the Holy Spirit; seven horns denote complete power; seven ages complete knowledge. So seven trumpets denote seven acts of judgment; the seven-sealed book is the complete unopened mystery of God. The seven candlesticks are the whole Christian church;

the seven stars are all Christian ministers.

John describes Jesus Christ,—first, as “the faithful Witness,” which respects the truth of his *prophetic* word; not one jot or tittle of which shall pass away till it is all literally fulfilled, and for the veracity of which he laid down his life, as it was written of him by other prophets: it likewise applies to him as the accurate observer of all that goes on in the churches over which he is the Head Bishop;—secondly, as “the First-begotten from the dead;” referring to him in his priestly office of making atonement, as the Lamb seen in heaven alive, as it had been slain, in the following vision; and which is his true description all through the middle of this book, till we arrive at chap. xix.; when, thirdly, the “Prince of the kings of the earth” becomes his title, with reference to his *royal* office, when he shall reign with all his saints, raised as he has been over the nations; after which, the Apostle breaks out into the song of praise, “Who loved us, and washed us from our sins in his own blood, and made us kings and priests unto God, even to his Father: to him be glory and dominion for ever and ever. Amen.”

The Lord Jesus then describes himself as the Alpha and the Omega, which are the first and last letters of the Greek alphabet; as much as to say, “I am he of whom alone all wise discourse can be made: all language, which is but the expression of man’s thoughts, can only take form and utterance within these two letters; and all wisdom, and exercise of the noblest faculties of man, all intellect, can only in its highest acts arrive at comprehending me. I am the beginning and the end: I am he who was first in the mind, plan, and intention of God (Prov. viii). I am the end which God had in view from the beginning: to manifest whom the world was created, man formed, man fell, man was redeem-

ed, and man shall be glorified." "The being one, the was one, and the coming one," is a literal translation of the word Jehovah.

John describes himself as the brother and companion in tribulation, and in the kingdom and patient waiting for Jesus Christ. All men are born to tribulation; but the tribulation which arises from the kingdom and waiting for Jesus Christ is the portion of Christians alone; of the brethren of John, and of the Lord Jesus himself.

John sees a vision of the Lord Jesus such as Daniel saw (vii. 9), and Ezekiel (ch. i.), which he is commanded to write in a book, and to send to the churches in Asia. It is not said to *the church of Asia*, but *churches in Asia*; shewing again, that mere diversity of place, without any diversity of doctrine or ceremony, is sufficient to constitute a different church; and therefore proving that the Christian churches were to be various, and not uniform, during this Gentile dispensation.

The description which is given of the glorious person of our Lord is afterwards subdivided, and a portion only of that description placed at the head of each epistle, addressed to each of the seven churches; so that if the whole of the headings of the seven epistles are put together, they will re-compose the one glorious description previously given by the Apostle. Each church is warned of a particular danger, and has a special encouragement, and also a threatening in case of neglecting that warning. These seven dangers, taken together, compose all the evils which can assail any church in any time, whether arising from poverty, persecution, and other terrors without, or heresy, relaxation of discipline, want of love, zeal, or any other decays from within; and the particular character of Christ, which is contained in the Epistle to each church, is that by the meditation on which the particular evil which has befallen it will be cured. Thus

these seven epistles form a complete code of instruction for every minister, and for every church, in every condition into which it can come.

The angel, or minister of the church, is addressed as responsible for the conduct of the flock under him. He is represented as a star in the hand of Christ himself, an implement with which the Universal Bishop acts when, and where, and in what manner he will; wherefore all ministers of churches are of equal dignity, and none is superior to them; none stands or dares interpose, between them and Christ. Christ speaks directly to them, and through them to the people; while it is added, "Let him that hath an ear, hear what the Spirit saith unto the churches:" Christ speaking to the minister, and the Spirit speaking to the people, is the only true uniformity of which the state of the Gentile churches admits.

In all these epistles a reward is promised "to him that overcometh;" which reward is a reward on this earth. At the end of this book, a vision of paradise is seen, with all these things in it which are here promised to these seven churches; so that if these seven rewards are put together, they make the description of the New Jerusalem at the end of the book. Thus the whole book of the Revelation is enclosed, as it were, with a hook and eye between these promises to the church at the beginning, and the state when she is to receive her reward at the end; and all the intermediate visions are only to represent the several operations by which the Lord Jesus Christ, who is now sitting on His Father's throne, exercises His Father's power and authority, in order to bring about and reduce the earth into that state into which it must be brought before he and his people can enjoy it. These letters to the churches, therefore, are for the encouragement of the church in all times during the absence of Christ, until she shall enter

into the possession of that which has been promised to her.

During the time that the Apostle saw the vision of the Great Bishop walking in the midst of the churches, he was in the isle of Patmos (i. 9). But now that he is going to see another dramatic representation, he is taken up into heaven. "A door was opened in heaven, and the voice said, Come up *hither*" (iv. 1). The prophet here sees a throne with some one sitting on it like a jasper and a sardine stone; the one remarkable for its pure transparent whiteness, and the other for its clear redness, like cornelian;—the two combined representing the appearance of a glorified body, spiritual, yet fleshly; the Godhead united with humanity. The rainbow, the emblem of unbroken faithfulness, surmounts the throne; before which, four living creatures (imperfectly translated *beasts* in our version), and four-and-twenty elders, offer adoration.

In the hand of Him that sat on the throne was a book sealed with seven seals, which no one was worthy to open. Upon which, the Apostle wept; and one of the elders consoled him by the information that the Lion of the tribe of Judah had prevailed to open it. Upon this, the Apostle sees "a Lamb, as it had been slain, having seven horns," the emblem of all power; "and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne." Upon this, the four living creatures, and the twenty-four elders "sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and *hast redeemed* us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us kings and priests; and we *shall* reign upon the earth."

We learn, hence, that the living creatures, and the twenty-four

elders, represent the churches; because they say, that the Lamb has redeemed them by his blood: proving that they are men, and not angels: which is further proved by their declaring that they are an election out of every nation, kindred, people, and tongue. The church, then, being in a state in which she is conscious of what is going on, rejoices on seeing the Lamb take the book, and sings, not that she *does* reign on the earth, but that she *shall* reign on the earth. Now the question is, What connection is there between the Lamb taking the book, and the church reigning upon the earth? because the one is the reason assigned for the other; "Thou art worthy, for thou wast slain; and we shall reign on the earth."

This prophecy of the Apocalypse contains two books; the one sealed, in chapter v., and the other open, in x. 8. The meaning of what these two books signify,—the former, in the hand of Christ, under the emblem of the Lamb; and the latter, in the hand of the same, under the emblem of the "mighty angel,"—will appear from referring to the Jewish Law concerning the redeemer, and the title-deeds of the estate to be redeemed. In the history of Ruth we read, that the right or power of redemption was only in the nearest of kin; and further, that no one was empowered to take the inheritance, or the wife alone, but that whoever took one was obliged to take the other also. The nearest of kin to Ruth was willing to take Ruth's estate, but not to take herself: "No," said Boaz, "you must take both, or neither." In Jer. xxxii. we read, that, just before the destruction of the city of Jerusalem, the prophet was instructed to predict the future restoration of the Jews to it. Jeremiah's uncle, seeming to think the state of affairs desperate, goes to his nephew and says, "Since you believe that we shall return to this land, although the Chaldeans are

on the point of taking it, will you buy my estate?" evidently with the intention of cheating his nephew by selling him that which was worth nothing. Jeremiah had been previously warned of God that his uncle would come and make him this offer, and was directed to accept it, and buy the estate: and from the account of the transaction of the sale and purchase which is there recorded, we know that the title-deeds consisted of two books; the one sealed, and the other open (ver 11). Whoever, having paid a price for an estate, is in possession of the title-deeds, in all countries is the possessor of the estate.

The Lord Jesus Christ, to fulfil the office of Redeemer, must redeem both his spouse and her inheritance. The inheritance given to Adam and his posterity was the rule, and sovereignty, and dominion over the earth. This inheritance was lost; but the restoration of it was promised to Eve, to Abraham, to David, &c. To redeem his bride he has appeared in the humiliation of her condition; and to redeem her estate he will appear again as the God of war, mighty in battle. For the first, he has become the Lamb slain; for the second, he will be the Lion of the tribe of Judah. The record of his life and death and resurrection, in the Evangelists, shews us what he did to redeem the spouse; the Book of the Revelation shews us the method by which he is redeeming the estate. These methods are described as seven different acts of his providence; one opened to the church after the other, under the figure of loosing a seal of the book which contains the history; and the seventh shews the earth redeemed, and He acknowledged its Possessor and Lord. These methods are further described as seven different acts of judgment upon His and his church's enemies, under the figures of seven blasts of trumpets; an instrument often connected with God's manifestations to, and dealings with, His church (see Exod.

xix. xx.; Numb. x.; Judges vii.; Lev. xxiii.; Josh. vi. vii.; and hence repeatedly referred to throughout the Prophets); the seventh of which, like the seventh seal, shews the last of her enemies destroyed, and herself entered on her eternal rest. The various parts of the last acts of providence and judgment, described by the seventh seal and seventh trumpet, are given with more minuteness than the former acts under the figures of seven vials; because it is during the effusion of these, that is, after the sixth and before the seventh, that the Lord "comes as a thief" to take his saints to himself, previous to the final judgment on the apostate nations alive in Christendom, commonly called "the judgment of the quick;" which judgment closes the seventh seal, seventh trumpet, and seventh vial.

The question next arises, What are the seven acts of providence, and the seven acts of judgment, typified by the seven seals and seven trumpets? This question can only be answered by a reference to history, which it is not intended to make. There is one point, however, which is worthy of observation; namely, the date and place which occur in all these visions. It was required by the law, Deut. xviii. 22, that unless a prophecy came to pass, the prophet was not to be believed: hence, whenever the ancient prophets foretold a future distant event, it was always in such language that it should not only include that ultimate event, but also some other nearer event, that the veracity of the prophet might be proved; the attention of the people called thereby to the greater subject not yet unfolded; and God's righteousness, in punishing them for rejecting the warning, cleared. This made the essential difference between a prophet sent by Jehovah, and one of the false prophets; who were always deceiving the people by promising them peace, and not judgment. In like manner it is necessary that these

visions, shewn to the Apostle John, should have a *time* and a *locality* affixed to them, in order that they may be distinguished from any idle dreams of a distempered fancy.

Accordingly, the first vision, that of the Bishop, contains the *locality* of the seven churches of Asia: and the *time* is marked by the *ten days* of tribulation; which, all are agreed, took place, and were over, before the conversion of the Emperor Constantine to Christianity, in the year 312. In like manner, the second vision of the opening of the seals contains the words in chap. vi. ver. 8, "the fourth part of the earth;" which furnishes the key by which to interpret both the time and the place of it. The *earth*, or *world*, is the word constantly made use of in Scripture for the Roman empire: it is sometimes, also, used for the three great universal empires which preceded it, represented by the parts of the colossal image, and by the beasts of the visions of Daniel. Thus, where it is said, that "a decree went forth that all the world should be taxed" (Luke ii. 1), it is obvious that "all the world" means no more than the Roman empire; to which alone the decree was addressed, or could extend. The question, then, is, "What is meant by the fourth part of it?" Now it is matter of fact, that the Roman empire was divided into four parts, called Prefectures, in the time of Constantine. This, then, being the time and the place of this vision, and the former vision occupying the period between the calling of the Gentile churches and the conversion of Constantine, it follows, that this vision takes up the history at the reign of that emperor, and continues down till the sovereignty of the world is brought under Christ.

It is comparatively of less importance what particular events of history we ascribe to each of the first six seals. Some, from the symbol of Christ on the white throne, in chap. xix. ver. 11, representing the final triumph of Christianity,

think that the first seal signifies Christianity taken into favour under Constantine; the second, the persecutions and wars induced by the Arian heresies; the third, the obscurity of the dark ages; the fourth, the cruelties of the Inquisition and the Papacy; the fifth, the complaint of the true believers; the sixth, the Reformation.

Others think that abstract things, such as the system of Christianity, are not matters of prophecy, which always deals with tangible and visible men and things: that the seals represent the acts by which God cast down the enemies of his church: that the first seal represents Constantine the Great establishing Christianity on the ruins of Paganism; the second, Theodosius the Great putting down the Paganism which had been revived by Julian; the third, Honorius the Great, and the famine that raged when Alaric besieged Rome, sparing the Christians and burning the heathen temples; the fourth, Justinian the Great, who finally extirpated the Arians; the fifth, the cry of the saints, who had been martyred by Paganism and Arianism,—hoping now that, their enemies being all destroyed, they should be raised to enter into rest, but are told that there was another crop of martyrs to be taken under the Papacy, which had now risen in power by the edicts of Justinian; the sixth, the punishment of the Papacy, beginning at the French Revolution; and going on to the seventh, when a similar event destroys all Christendom.

Others, again, think that the first four seals are the same as the four metals of the image, and the four beasts of the visions in Daniel, introduced here in order to connect this book with that of Daniel; that the fifth seal relates to the two crops of martyrs gathered under pagan and papal Rome.

The viith chapter shews a body of people sealed and preserved from all, or from some of, these judg-

ments of the seals. They cannot be the literal twelve tribes of Israel, because they are described in chap. xiv. as following the Lamb. They cannot be the elect, because there is a countless multitude mentioned besides them as being saved. It necessarily follows, therefore, that the national Israel is put for some nation answering in the Gentile times that purpose in the dispensations of God which the literal Israel did in the former times: and as the sealing is mentioned after the sixth seal is opened, it seems to follow that the preservation should have special reference to that judgment. History tells us, that the armies of infidel France did scourge the Papacy, and march triumphant into the capital city of every Popish state; and that from this visitation the Protestant nation of England was alone preserved. An additional objection to the twelve tribes meaning literally the Jewish nation, arises from the fact, that no name in this book is used in its literal sense; such as Euphrates, Sodom, Egypt, Zion, &c. The principal objection to this opinion is from the language applied to that nation in chap. xiv., seeming to indicate a degree of holiness which those who are taught by the Spirit of God to discern things, not according to outward appearance, but according to the standard of Divine purity, in vain look for in this our highly-favoured land. This is, indeed, most true; but if we turn to the Prophets, and read the language in which God writes of the Jews in some places, whilst in others He declares every species of wickedness to abound in them, we shall perceive the great love which He bears to, and the complacency with which He regards, the church of His dear Son, and the land in which she is established and nourished for her sake.

An accurate knowledge of the Jewish feasts shews us, that the conclusion of the viith chapter, that is, from ver. 9, speaks of a period long

after the sealing of the tribes; for this one hundred and forty-four thousand are called in chap. xiv., "the first fruits;" whereas the great multitude here are seen with "palms" in their hands, which were used at the feast of tabernacles,—a feast that took place long after the feast of "first fruits."

The next vision is that of the trumpets (ch. viii); upon the blowing of each of which, a visitation of wrath is seen to be inflicted upon "the third part of the earth," "third part of trees, third part of living creatures in the sea, third part of ships, third part of rivers, third part of sun, third part of moon, third part of stars, &c." This reiteration of the words "third part," shews that it is an expression of importance; and it indicates the time and place of this vision, as the words "fourth part" indicated the time and place of the vision of the seals. Nearly at the same period that the Roman Empire was divided into *four* parts, it was divided into *three*. History informs us, that at the death of Constantine, the empire was divided between his *three* sons; but one of these was killed in Britain, wherefore half the Empire fell to each of the survivors. These several halves were, as has been observed before, divided into *two other* halves, called Prefectures, so that the empire again became virtually in *four* parts. It is further remarkable, that the division in three parts lasted but a very few months, and seems to have been appointed by God specially in order to be a mark or beacon to guide his church through this history of his dealings with the world for her sake.

Since the trumpet is an instrument appointed by God for the service of his church, it seems that this emblem directs our attention to ecclesiastical, rather than to secular affairs. The fifth and sixth angel are almost unanimously believed to represent the armies of the faith of the Mohammedan im-

posture, the Saracens and Turks, who destroyed "the third part" of the Roman Empire, extirpated the name of Christianity, and still hold the "land of Immanuel." To trample down the land of Immanuel is a very serious offence in God's sight, since it was on this account that he punished the Assyrian of old (compare Isa. vii. viii. ix. and xxxvii). The river Euphrates rises in the country from whence the Saracens arose, after the apostate Mohammed had entered upon his pretended mission, the success of which has spread to a far greater extent than that of Christianity. Their power is represented as waning again under the sixth vial of chapter xvi.

The seventh trumpet completes the mysterious proceedings of God; that is, those invisible works which he is now transacting within the vail; for, from that period onwards, there is *no more time*, consequently no more change; but every thing takes its stand, as it is to remain throughout the countless ages of eternity. The last seven plagues are recorded in chap. xv. xvi., and as "in them is filled up the wrath of God," and as the seventh trumpet concludes the mystery of God, the last seven plagues must be the component parts of the seventh trumpet; just as when Jericho fell, the last sounding of the trumpet had seven blasts. Before reciting the effects of these last seven plagues, or vials of wrath, the Apostle is taken to another place. We have already observed, that he saw the first vision when in Patmos (ch. i); and the second in heaven (ch. iv). He now sees a mighty Angel, which by the description can be none less than the Angel of the Covenant, the Angel of Jehovah's Presence, even the Lord Jesus Christ himself: the Apostle sees him set his right foot on the sea, and his left on the earth, planting himself as Lord of the whole globe, and crying with a loud voice, as when a lion roareth. This Angel had a little book in his hand, not sealed, but open, so as every one

might read it; and the Apostle was called to take it out of his hand; and he *went to the Angel* standing on the sea: he was commanded to eat the book, and told that he must prophecy *again* before many peoples, and nations, and tongues, and kings.

In order to do this, he is sent to measure the temple of God; wherefore, he moves from his place near the Angel on the sea, making the fourth situation in which he has been. This prophecy of the little open book commences at the period when the holy city began to be trampled under foot of the Gentiles, and goes down like that of the seals, and the trumpets, to the time when the kingdoms of this world were reduced to subjection under Christ (ver. 15—19). This vision evidently relates to the affairs of the church, because all its imagery is taken from the temple service.

Another vision opens at ch. xii., likewise relating to the church, because a woman is used repeatedly for its emblem in various parts of Scripture. In this, the literal history of the virgin mother and her holy child Jesus is made to furnish appropriate language with which to write the history of the church and Christ mystical.

Another vision opens at ch. xiii., which the Apostle is shewn when standing upon the *sand of the sea*, out of which rises a beast. He afterwards sees a second beast rise out of the earth; and the whole concludes with the information that the subject to which they all relate is contained in some words expressed by the letters which compose the number six hundred and sixty-six.

From the earliest times, down to the present hour, the universal opinion has been, that the solution of this number was to be found in Rome. The word signifying "a Latin man," has been adopted by many; but the spelling is not correct; nor does the interpretation go far enough. This book was written

in Greek, and therefore it is in that language that the true meaning ought to be sought; and the words signifying "the Latin sovereignty," do contain exactly the letters which compose the number six hundred and sixty-six. The Latinity of the Romish Papal Church is its peculiar characteristic. If the Papists have a church in Ireland, in Russia, in China, in Germany, in France, in America, in Africa, the services are all performed in the Latin language; an unknown tongue to the respective inhabitants of all those countries. This is done by no other sect in the world: therefore "the Latin sovereignty," *ἡ λατινῆ βασιλεία*, does exactly express its true character. Hence we gather that the church history, which is contained in these visions of the temple, the woman, and the beasts, relates to the corruption of Christianity by the Papacy.

In opposition to these beasts, however, we have, in ch. xiv., a vision of the Lamb standing on Mount Zion, with the sealed nation of ch. vii. with the emblems of a true church; undefiled with the Papal harlot, but following the Lamb, and having come out of the false church; and they continue with him till the judgment on Babylon is completed. As the sealed nation has been shewn to represent England better than any other nation, so is that interpretation confirmed by the works enumerated in this chapter, and which have been going on for the last thirty years; in the Bible and Missionary Societies sending out the everlasting Gospel; the remonstrance which has been made against the admission of Papists into places of rule in our Protestant land; the testifying that Babylon is to fall, and not to be converted; and calling upon God's people to come out of her. This chapter ends with the coming of the Son of Man in the clouds at the time of harvest, and before the vintage. It is important to remark this, as shewing, that, after

the Son of Man has come to the earth, there is a work for him to do, expressed by the figure of a vintage, not one particle of which is performed until after he has come. The essential difference between a harvest and a vintage is, that in the former there is a separation of the good from the bad; whereas in the latter there is no separation, but one continuous and total destruction.

Ch. xv. xvi. open a new vision, in which are seen them that had got the victory over the beast in xiii. 15—17. These seem to describe the same people as the sealed nation, under a different set of emblems. In ch. vii., they appeared in the midst of a series of temporal emblems; that is, of emblems relating to the *nations* of the earth. In ch. xiv., they appeared in a series of emblems relating to the church; and here they are in a vision which represents the downfall of both nations and apostate churches, and of all the present framework of human society. These seven vials, therefore, are the detailed parts of the seventh seal; of the seventh trumpet, and of the harvest and vintage of ch. xiv.

The supremacy of the Papal imposture terminated the French Revolution. It was at that time that Popery, and indeed, under its name, visible Christianity also, was begun to be destroyed; and then also, for the first time in the history of the world, did a power, professing to make war against all regular governments, and all religion, appear on the stage of human affairs. This power shook every state, and removed it out of its place, as is described under the sixth seal; but under the last vial here, every state flies away, and no more place is found for it.

"The first six seals, and the first six trumpets," says Whiston, "are all over before the end of the 1260 years of Antichrist's reign; and the seventh trumpet, or seven vials, contained in it, follow immediately

after that time, and are contemporary with the first ages of our Saviour's kingdom, succeeding to it." In this the best modern commentators agree; and as the city of Jericho fell after seven times sounding a trumpet, which seventh time of sounding was made up of seven blasts, so does it appear that the great oppressing city of these days is to fall at the sound of the seventh trumpet, which is made up of the seven blasts of the thunders or vials. Hence too, some reckon the seventh trumpet as sounding at the first vials, and some at the last; and equally correctly, for it includes both.

"The first angel poured out his vial upon the earth:" the earth represents nations under fixed and orderly government of the heavens: "and there fell a noisome and grievous sore upon the men which had the mark of the beast, even them which worshipped his image." The principal symbol to consider in this verse is the "sore." A "sore" is used by Isaiah (i. 6), as expressive of the total moral corruption of the whole mass of the Jewish nation; and every one knows that a sore upon the human body is a proof that the whole blood is in an unhealthy state. This was truly the state of the French nation, nobles and clergy, for a long time previous to the breaking out of the Revolution. Here the "men which had the mark of the beast" are in contradistinction to them which had been sealed of God, and follow the Lamb, not being defiled with the Papal harlot. Into one or other of these two classes, whether considered nationally or ecclesiastically, every person is divided in the time state to which this book relates; that is, until the New Jerusalem comes down from heaven, and time is no more.

"The second angel poured out his vial upon the sea, and it became as the blood of a corpse; and every living soul died in the sea." Sea is used in many parts of Scrip-

ture to represent people (Isa. lx. 5; xvii. 12, 13; viii. 7). When put in contrast with "the earth," it signifies people in a state of commotion, and no longer under a settled government. The remarkable expression here, is "the blood of a corpse;" the blood of a corpse is cold blood; and the peculiar feature of the French Revolution, and which distinguishes it from all other revolutions, is, that the larger number of those who lost their lives were not killed by civil war, but by the hand of the executioner: not when their blood was hot in battle, but cold in a dungeon.

"The third angel poured out his vial upon the rivers and fountains of waters, and they became blood: and I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus; for they have shed the blood of saints, and prophets, and thou hast given them blood to drink, for they are worthy: and I heard another out of the altar say, Even so, Lord God of hosts, true and righteous are thy judgments." Here it is certain that rivers and fountains of waters mean persons, because it is declared of them that "they have shed blood." From Isa. lv. 1, and Ezek. xlvii., we learn that "waters" signify the doctrines and ordinances of religion; consequently the rivers and fountains of these must be the clergy who dispense them. They are said to "become blood;" and in fact the whole order of priesthood was exterminated. This awful visitation came upon it because "they had shed the blood of the saints and prophets:" the Popish clergy were the inventors and executors of all the atrocities of the inquisition; and of the bloody tortures on Jews, Waldenses, and Protestants.

"And the fourth angel poured out his vial upon the sun, and power was given him to scorch man with fire. And men were scorched with

great heat, and blasphemed the name of God which had power over these plagues, yet they repented not, to give him glory." The heavens are the whole system of government: the sun, consequently, is the temporal sovereign. The power conferred here was not to bless and fructify, but to "scorch with fire." This aptly resembles the power of the French armies under Napoleon, the greatest military genius that has ever appeared, who marched triumphant into the capital of every Popish state: but though they smarted, they repented not; but acted like Israel of old, Isa. ix. 9, 10.

"And the fifth angel poured out his vial upon the throne of the beast; and his kingdom was full of darkness: and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains, and their sores, yet repented not of their deeds." The beast is the symbol used by Daniel for each of the powers which have in succession oppressed the church of Christ, of which the Roman is the last. The head of it, as king of Rome, was Napoleon's son, an infant, and therefore, in fact, Napoleon himself: his throne was subverted, like that of the original "staff and rod of God's indignation," the Assyrian, as soon as his commission was fulfilled (Is. x. 12).

"The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared." The Euphrates having been already used for the Turkish power under the sixth trumpet, we are bound to adopt the same meaning for the symbol here. This exhaustion of the Turkish power we have just seen a proof of, in the incapacity of the able and gallant sultan to resist the arms of Russia. The green flag of Mohammed, which obliges every true believer to flock to it the moment it is unfurled, was displayed in vain; and a peace has

been concluded, which renders Turkey a tributary to the Russian empire.

This, then, is the date, in the duration of the world's life, at which we are arrived in this year 1830. But there are some particulars in it too remarkable to be passed over. No sooner had the holy alliance, as it is called, been formed, in order to prevent the rising of any people against their rulers, than England, and France, and Russia encouraged the Greeks to rise against their lawful government. Still they were exceedingly averse to go to war; and the king of England called the grand sultan his ancient ally, and looked upon the preservation of Turkey from Russia as essential to the balance of power in Europe. Nevertheless, God sent the fleet of England, the head of the Protestant nations, under the flag of St. George's cross; and the fleet of France, the elder son of the Roman church, under the flag of the Latin cross; and the fleet of Russia, the head of the Greek church, under the flag of the Greek cross: and the first time in the history of the world that these three crosses were seen floating together, was, when God made them sweep the crescent off the face of the deep.

"And I saw three unclean spirits, like frogs, out of the mouths of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty."

It is difficult to say, in what the similarity of these spirits to frogs consists: their coming out of the mouths, indicates that they are principles which are every where disseminated; and it is a common remark, that "the schoolmaster is abroad," and that there is upon all subjects a great "march of mind." The dragon, we know by Isa. xxvii.

1, Rev. xx. 2, is the devil; the great instigator of unsanctified knowledge and benevolence, and indifference to creeds, which is the prevailing delusion among all classes of men, religious and irreligious: contempt of the ordinance of God in temporal government, despising the idea that kings are the viceregents of Christ; of ecclesiastical establishments; and looking for the introduction of millennial blessedness without the presence of Christ, by the extension of science, money, books, and infidelity in every possible ramification and form. The beast is the persecuting Roman empire disseminating its doctrines of ruling, not for the happiness of the people, but for the advantage of the few; and either by the summary process of brute force, or the more complicated machinery of what are called Constitutions, oppressing the poor by taking from them the fruits of their labour to put into the pockets of the rich. The false prophet will make an attempt to persuade men that Popery is Christianity, and endeavour to counteract the evils which are seen to arise from the other quarters. They all try to work the miracle, or *do the wonder*, as the original more clearly expresses it, of saying to the troubled sea of the nations, "Be still." Instead of which, their mutual struggles produce "the war of the great day of God Almighty," in which every earthly sovereign is destroyed.

Hence we see the propriety of mentioning, under the preceding vial, the kings coming up from the rising of the sun, even the Jews, to take the sovereignty of the earth, when all other sovereigns are cut off.

It is at this period, during the dissemination of these opposing principles, and before that great war begins which is the subject of the seventh vial, that we find the notice of the coming of the Lord, "Behold, I come as a thief: blessed

is he that watcheth," &c. Since it is at this time that the notice is given, it is more reasonable to expect it to take place after the sixth, and before the seventh vial, than at any other period. There is not a single expression or figure employed to describe the second coming of the Lord which does not indicate the same period. The war which immediately follows is called the war of THE GREAT DAY of God Almighty. This day, known every where throughout Scripture, as THE DAY OF THE LORD; the DAY OF THE SON OF MAN, is THE DAY when Christ receives his people to himself (1 Cor. xv. 51, 52; 1 Thess. iv. 17). The only point which admits of a question is, Whether Christ takes them at the commencement, or at the close of this day? The proofs that it is at the morning, and not at the evening of that day, are very numerous. The day comes suddenly when no one expects it (Luke xvii. 24); and when every one laughs at the expectation (2 Pet. iii. 4, 10; Luke xii. 39, 40; 1 Thess. v. 3). The figure of coming *as a thief* is, when the whole house is at rest and quiet, not in a state of war. The world shall be saying, "Peace, peace, when sudden destruction comes upon them, as upon a woman in travail." The slumbering of the virgins denotes rest, not discord. As to the *time* of the day, it shall be as in the days of Lot; but Lot entered Zoar *early in the morning*. The promise of Christ is, to give his people the *morning star*; but the morning star rises very early, and at the commencement of the day. They escape the things that come to pass, and stand before the Son of Man (Luke xxi. 36). When He comes to the judgment on Babylon, in the next chapter (Rev. xvii. 14), "the called, chosen, and faithful," are already with him. It was "in the morning watch that the Lord looked unto the host" of his enemies to destroy them, and to save his people. The

morning is that part of THE DAY which is fixed for the resurrection, as Bishop Horsley has shewn, on Psa. xxx. 3, 5. Enoch prophesied the same thing to the antediluvians; for when he said, that the Lord should come *with his saints* to judgment, it follows, in necessary consequence, that he should have first raised them before he can bring them. Yet there is an uncertainty about the hour, which, although the Lord himself did not know when on earth (Mark xiii. 32), He now not only knows, but is himself bringing to pass, and has revealed to us, if we have but faith to believe what he says, and on which account he desires to watch. The world says, It is so uncertain, it is useless to watch: the Lord says, "Watch THEREFORE," because it is uncertain to you.

In the next two chapters, xvii. xviii., is shewn to the prophet the judgment of Babylon, the Papacy; to see which, he is taken "into the wilderness;" v. 3, being the sixth place to which he has changed his position. This wilderness is the wilderness of Shinar, in which Babylon was situated; and is the same into which the church fled, in chap. xii. She is represented in the same wilderness, in Zech. v. 5—11, under the figure of wickedness sitting in a bushel, and carried into Shinar to be "established on her own base," not on the "base of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone."

The remaining chapters describe the triumph of Christ; his reign; his union with his church; and the heaven prepared for her: which is not in another planet, but in this; for there is no mention of the Lord ever going away again after he returns, nor of any termination to his reign that he then enters upon. No! that globe, the matter of which he honoured by taking it into personal subsistence with the adorable, and otherwise incomprehensible

Godhead, shall ever be his residence, and the scene of his eternal glory, and of his people's never-ending felicity. "Even so, come, Lord Jesus."

H. D.

FAMILY SERMONS.—No. CCLXV.*

Psalm xvii. 15.—*As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.*

THAT God governs the world which he has formed, is a truth which few will be found to deny. If we "believe that he is," we must believe also that he is the "rewarder of them that diligently seek him." Yet the outward exhibition of his ruling authority will not serve, in every case, to strengthen this conviction. For see we not often the godly man deeply distressed, whilst the wicked are in prosperity? See we not health and fortune, honour and applause, the portion of the one—poverty and disgrace, affliction and disquietude, the allotment of the other? Whence is this, it may be asked, if there be, indeed, a watchful Providence, and a just Governor over the children of men?

This reflection, whilst it has encouraged the infidel in his scepticism, has sometimes proved a stone of stumbling and a rock of offence even to the servants of God. The Psalmist Asaph was, at one time, perplexed and confounded at the thought. "My feet," says he, "were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them

* See Sermons by the Rev. J. Jones, reviewed in our present Number.

as a garment.....Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency: for all the day have I been plagued, and chastened every morning." Such was the temptation of the perplexed Psalmist: but scarcely had the words escaped his lips, when he recalled them, with this striking observation; "If I say, I will speak thus, I should offend against the generation of thy children...When I thought to know this, it was too painful for me; until I went into the sanctuary of God. Then understood I their end." In like manner David had been taught in God's sanctuary, and by God's Spirit, the superior blessedness of the righteous, notwithstanding all their earthly calamities; and was led to set his affections on "things above, and not on things which be on the earth." Therefore he adds, in the words of the text, contrasting his own case with that of the prosperous wicked, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." This was the consideration which gave him comfort, even the "glory which shall be revealed." He envied not the power which the stroke of death must terminate; nor the wealth which can accompany us only to the grave. His ambition and his desire were to dwell for ever with God, in the temple not made with hands, eternal in the heavens; "to behold the fair beauty of the Lord," and to rejoice everlastingly in his presence. And as it was his desire, so was it also his confident hope. He speaks as one who knew in whom he had believed; and as one persuaded that he was able to keep that which he had committed unto him against the great day.

His words suggest to us four principal topics for our consideration:—

I. The believer's resurrection from the sleep of death;

II. His enjoyment of the beatific vision;

III. His participation of the Divine likeness; and,

IV. His complete and everlasting satisfaction.

In directing our attention to these highly interesting subjects, let us implore the aid of "the Father of mercies, and the God of all comfort," that our meditations may prove at once consolatory and instructive!

I. We are to consider, first, the believer's resurrection from the sleep of death: "When I awake." It is not uncommon with the sacred writers to speak of death as the "sleep" of the body. Of David himself it is said, that "he slept with his fathers." "Our friend Lazarus sleepeth," said our Lord. There appears to be a peculiar propriety in this figure, as conveying, by implication, the blessed doctrine of "the resurrection." Sleep implies the continuance of existence, and the possibility of being again roused into action. Thus is it with the sleep of death. The soul continues to exist, though the body ceases to act or feel, though it even moulder into dust. And how striking an image of the resurrection is the awaking of an individual from his nightly repose! From a state of darkness, he emerges into light; from a state of insensibility, to animation, exertion, and activity. He rises possessed not only of the same faculties as those with which he lay down to sleep, but of those faculties renovated and strengthened. He lay down exhausted, wearied, faint—he rises invigorated and refreshed.

Nor is this image more correct in itself, than comforting in the considerations which it suggests to the real Christian. Why should he so much dread the dissolution of his earthly frame? Is it not exhausted with labour, and enfeebled by sorrow? It is unfit, in its present state, to endure the effulgence of the light of heaven, or participate in the unending joys which are at

God's right hand. It must, therefore, undergo a considerable change. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Grieve not at its temporary repose in the cold chamber of the tomb: it shall not always lie thus dormant; but ere long shall arise to newness of life. The hour cometh when all that are in the graves shall hear the voice of the Son of Man, and shall come forth. Then shall mortality be swallowed up of life.

It affords, also, many cheering considerations to the afflicted mourner, bereaved of his pious relatives, or of "the friend that sticketh closer than a brother." "The maid is not dead, but sleepeth." "Thy brother Lazarus shall rise again." "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him."

In one respect the image holds not good. In our present existence, the alternations of sleep and reanimation are frequent. If we awake, it is but to sleep again. Many hours cannot elapse ere the wearied body needs again to be prostrated in the emblem of death. But not so shall be the awakening of the resurrection morn. A day will then begin, such as shall never end: a day of endless activity, and yet of ceaseless repose; for there shall be no fatigue nor disquietude in the world of glory. It is emphatically said, "There shall be no night there." There will be no necessity for slumber; and, therefore, the circumstances favourable to it shall exist no longer. Oh, what a glorious awakening, to sleep no more for ever! "There shall be no more death." The prospect of a second dissolution, even at the expiration of millions of centuries, would mar the bliss of heaven. "But they shall die no more," says our Lord;

"they shall be," in that respect, "as the angels of God."

II. But what is the glory to which the believer shall awake? The answer to this inquiry will form the second subject which we proposed to consider. He shall awake to behold the beatific vision of God. "As for me, I shall behold thy face in righteousness."

To explain a subject so sublime as this, with any measure of fulness and correctness, is beyond the power of man. For "no man hath seen God at any time." "He dwelleth in light which no man can approach unto; whom no man hath seen, or can see."

There is a sense, then, in which we shall behold God hereafter, in which we cannot behold him now. He will manifest himself to his assembled saints in some very peculiar and extraordinary manner. "They shall see him," as it were, "face to face." They shall dwell in his immediate presence, and behold his glory. "Blessed," says our Lord, "are the pure in heart, for they shall see God." "I know," says the patriarch Job, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes behold, and not another."

What a glorious consequence this, of awaking from the sleep of death, clothed in the garments of righteousness! He shall see God! he shall behold his smiling countenance. Here he can catch but an obscure, imperfect, and momentary glimpse; there the vision will be clear, perfect, and unchanging. Then will the believer know even as he is known. He will not speculate, but stand assured. The treasures of heavenly wisdom shall be opened to his purged eye. The perfections of Jehovah shall be more fully comprehended—the plan of redemption, the everlasting love of the Father, and the unsearchable

riches of Christ, shall be revealed to him as things seen, felt, and understood.

But "to behold the face of God," implies a residence in his celestial abode—"the city of the great King." The description which St. John gives us, in the book of the Revelation, of "the New Jerusalem," may serve, in some degree, to assist our efforts in picturing to our imagination the sacred splendour, and ineffable magnificence, of God's more immediate dwelling-place. "He carried me away," says the Evangelist, "in the Spirit, to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of the Lord did lighten it, and the Lamb was the light thereof." A city implies numerous inhabitants. But there never yet existed a city whose population can be compared with the ten thousand times ten thousand, and thousands of thousands, who shall dwell for ever with the Lord. It has been peopling from the death of righteous Abel until this day, and shall go on increasing in its numbers till the final consummation of all things.

This is a subject of unfeigned satisfaction to the Christian. His pleasure in beholding the face of God in righteousness, will not be diminished, but, on the contrary, increased, by the circumstance of millions of holy and happy beings sharing with him in the one glorious and beatific vision. It will delight him to find himself surrounded by myriads of holy brethren, of kindred experience, and kindred joys; to unite in their praises and hallelujahs, to sing the same song, and to testify of the same deliverance. Most cordially will he add himself to the number of those who shall

cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory, and honour, and power. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." "The communion of saints," imperfectly as it exists in this world, is replete with comfort; but what will be the satisfaction which it shall yield, when we shall indeed "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven; and to God, the Judge of all; and to the spirits of just men made perfect; and to Jesus, the Mediator of the new covenant." Oh who can describe the ecstatic bliss which such an intercourse shall ensure! Who can form even an adequate conception of the joy which such sympathies shall yield, when the unity of the Spirit, and the bond of peace, shall be perfect and indissoluble! Then shall "the ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness; and sorrow and sighing shall flee away." "God shall dwell with them, and they shall be his people; and God himself shall be with them."

III. I observe, in the third place, that at the resurrection from the sleep of death, the believer shall partake of the Divine likeness: "When I awake," says the Psalmist, "after thy likeness."

The Christian is, even in this life, a "follower of God," or, as the original signifies, "an imitator of God." He bears something of his moral image,—some marks and lineaments of a heavenly origin. He is said, indeed, by the Apostle, to be a "partaker of the Divine nature." But, alas! how imperfect is this resemblance! How indistinct, distorted, and obscure are the features

which characterize his affinity to his heavenly Parent! It is not until he puts off the garments of mortality that his likeness becomes strong and perfect. Then will his disembodied spirit ascend to the mansions of the blessed, without any stain of impurity, without the remotest tendency to sin any more.

It is of the resurrection, however, that the Psalmist here speaks. The believer will partake more especially of this resemblance, when mortality shall be swallowed up of life; when his body, having mouldered into dust, shall be raised again from the grave. Besides a spiritual likeness, he shall awake after the bodily likeness of his Saviour. What says St. Paul? "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself." The body shall be raised in incorruption, in glory, and in power; it shall be no longer "a natural," but "a spiritual body;" and as we have born the image of the first man, namely, the earthy, we shall also bear the image of the second man, "the Lord from heaven." "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that when Christ shall appear, we shall be like him; for we shall see him as he is." "We shall see him as he is," that is, as he now exists in his glorified form; and "we shall be like him." Oh what a transforming view will it be, when Christ "shall come to be glorified in his saints, and to be admired in all them that believe!" His people shall with rapture hail his approach, and, gazing with admiring wonder on the glory of his person, shall be transformed into the same image, from glory to glory. They shall thus be fitted to dwell with him for ever in his heavenly kingdom, to

sit at his table, and enjoy his society. So shall they be "ever with the Lord, following the Lamb whithersoever he goeth."

IV. Thus resembling his Divine Master, in body and mind, is it surprising if, in the fourth place, the Christian shall be satisfied? "I shall be satisfied, when I awake, with thy likeness." In nothing will the contrast be greater between the blessedness of earth and heaven, than in the complete satisfaction which the believer shall experience in the latter. In this world there cannot be any perfect or enduring satisfaction. Exposed to foes without, and fears within, how can the Christian repose in peace? He may, and indeed ought to be resigned to the dispensations of God's providence; "yet no chastening for the present seemeth to be joyous, but grievous." He cannot feel at home in a state which is liable to continual change, and in which trouble is his frequent companion. He cannot feel satisfied with this world as his "abode," though he can bless God with a grateful heart for the many mercies which he has scattered along his path. Still less can he feel perfect satisfaction in this world with reference to his soul. Continually tempted to transgress, and often actually transgressing, the Divine commands, how can he be satisfied? It is not enough to feel assured that "the blood of Jesus Christ cleanseth from all sin," that "there is no condemnation to them that are in Christ Jesus." He is anxious to go and sin no more: he mourns to think of his weakness and his folly; he blames and feels dissatisfied with himself.

But it shall be otherwise in heaven. When the believer shall awake up after his Redeemer's likeness, he shall lose all sense of dissatisfaction and disquietude. In that blessed world the righteous shall endure no evil, whether of mind, body, or estate. "They shall hunger no more, neither thirst any

more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

View the Christian in whatever light we may, he must needs "be satisfied when" he "awakes with the Divine likeness." Is he a "pilgrim and a stranger" here below? He shall then have terminated his wearisome journey, and have reached his home. And oh, what a glorious home! the palace of the great King! a house not made with hands, eternal in the heavens. "In my Father's house," says our Saviour, "are many mansions. If it were not so, I would have told you: I go to prepare a place for you."—Is he a "warrior?" He shall then have fought the fight, and kept the faith: he shall then have received his crown! The vigilance of the camp, and the perils of the field, shall all have passed away.—Is he a laborious "husbandman?" His toil shall have ended;—he shall have entered into his rest. "I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord: even so, saith the Spirit; for they rest from their labours, and their works do follow them."—Is he an "adopted child," waiting for his promised inheritance? He shall then have survived his non-age, and have received his portion—an inheritance incorruptible and undefiled, and that fadeth not away? Is he struggling against sin, full of apprehensions, and often cast down? He shall then have reached the region of peace and felicity, his home, the presence of his God. He needs no longer the exercise of a faith so weak and wavering, or the consolation of a hope so faint: faith shall have been lost in sight, and hope in fruition.—Is he, finally, a

"mourner?" The days of his mourning will have ended. He shall have entered into perfect bliss, and there have met his righteous kindred in the enjoyment of the same felicity. Every tear shall be wiped away, and no remembrance of his sorrows remain, except such as shall serve to enhance his present and eternal joys.

Surely, then, the Christian must be abundantly satisfied, when he shall awake from the sleep of death in the likeness of his God and Saviour! Nothing will then be wanting to complete either his anticipations or his wishes. He will find in the Divine presence, "fulness of joy;" and at his right hand, "pleasures for evermore."

I feel it, however, to be my duty to remind you, that these observations have an exclusive reference to the true and faithful disciples of Jesus Christ. To all others, the results of a resurrection from the dead will be more awfully distressing than language can describe. I will not even attempt to describe them, but content myself with reminding you that they will be the reverse of those which we have been contemplating. The contrast is frequently adverted to in the inspired volume, and ought to be familiar to our minds. "Many of them that sleep," says Daniel, "in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." "These," observes our Saviour, "shall go away into everlasting punishment; but the righteous into life eternal." Ah! what dissatisfaction will be the portion of the ungodly! How will they reproach themselves and each other! What weeping, and wailing, and gnashing of teeth! They will see Abraham, Isaac, and Jacob, in the kingdom of God, and find themselves excluded for ever! Oh that men were wise, and understood these things, that they would consider their latter end!

THE NEW SCHEME OF EVANGELICAL RELIGION.

To the Editor of the Christian Observer.

A LITTLE work has just issued from the press, labelled on the cover, "The New Scheme of Evangelical Religion," and purporting in its title-page to be "a serious Inquiry, addressed to W. Wilberforce Esq., whether the doctrinal, practical, experimental System of the Rev. Legh Richmond is the true, scriptural, evangelical Religion, as it professes to be, while all others are mere assumptions of the title." Mr. Richmond is termed (p. 46) "the author of this system," which is given as follows, in his own words: "Salvation is *wholly* of faith, from first to last." "The soul that by faith, through grace, is saved without works, obtains an inward principle of love, which *must work, cannot but work, and actually does work*. The order is thus: First, God loved us; secondly, thence we obtain faith to trust him; thirdly, we are *thus* saved; fourthly, we *therefore* love him who first loved us; fifthly, this love produces good thoughts, words, and works, as the *fruits*, not the *root* of our salvation." In this statement three serious errors are detected.

Now, sir, I do not desire to fill your pages with controversy; and did I deem it expedient to enter on a lengthened consideration of the writer's mistakes and misconceptions, I should address the public through a different channel: but perhaps it may not be amiss to shew, by two or three brief quotations, that the doctrines of which Mr. Richmond is called the author, even if they be condemned, ought certainly not to be denominated "new."

The first alleged error is in the assertion that "the soul is saved, *by* faith, through grace, *without* works," and the prepositions "by" and "without," are conceived to be particularly dangerous. I turn to the

second part of the Homily on Salvation, where I read,—“St. Ambrose, a Latin author, saith these words: ‘This is the ordinance of God, that they which believe in Christ should be saved *without* works, *by* faith only, freely receiving remission of their sins.’ Consider diligently these words, *without* works, *by* faith only, freely we receive remission of our sins. What can be spoken more plainly, than to say that freely *without* works, *by* faith only, we obtain remission of our sins? These, and other like sentences, that we be justified *by* faith only, freely, and *without* works, we do read oftentimes in the best and most ancient writers.” How dreadfully dangerous their works must be! But the Homily soon after adds; and Archbishop Cranmer, I believe, was the writer of it: “This faith the Holy Scripture teacheth us; this is the strong rock and foundation of Christian religion; this, whosoever denieth, is not to be accounted for a Christian man, not for a setter-forth of Christ’s glory, but for an adversary to Christ and his Gospel, and for a setter-forth of men’s vain-glory.”

The next alleged error is found in the statement, that we *therefore* love God because he, having loved us, has given us faith to trust him, by which we are saved. This implies, says the writer, that we must believe we are saved; a conclusion, he adds, confirmed by Miss Richmond’s statement, “The last time my dear father spoke to me on personal religion, he endeavoured to establish my mind in the doctrine of assurance.” Miss Richmond’s sentence, however, is left unfinished; for she proceeds, “and he enlarged on its importance, and its tendency to promote both comfort and obedience.” She also quotes Archbishop Leighton as “believing that his salvation was safe and settled.” Of the Archbishop, however, not a hint is dropped, or simple persons might be inclined to wonder how *he* could possibly

have known of Legh Richmond's "new system." I turn to the Homily on Faith, like the former the work of Archbishop Cranmer, where I read that faith "is not only the common belief of the Articles of our faith, but it is also a *true trust* and *confidence* of the mercy of God, through our Lord Jesus Christ."

In the same Archbishop's Catechism of 1548, I read as follows: "By faith we be justified before God (for faith maketh us partakers of the justice of Christ, and planteth us in Christ); and he that by true faith doth receive the promise of grace, to him God giveth the Holy Ghost, by whom charity is spread abroad in our hearts, which performeth all the Commandments. Therefore, he that believeth in Christ, and truly believeth the Gospel, he is just and holy before God, by the justice of Christ, which is imputed and given unto him as Paul saith: *We think that man is justified by faith without works.* He is also just before the world, because of the love and charity which the Holy Ghost maketh in his heart. Secondly, faith worketh peace and quietness in our hearts and consciences. For by faith we be *certain* that our sins be forgiven. Therefore, saith St. Paul to the Romans, *being justified, we have peace and quietness with God, by our Lord Jesus Christ.* Thirdly, this peace bringeth unto us a great and singular joy in our hearts and consciences, and maketh us, for this exceeding benefit of God's mercy and grace towards us, fervently to love him, gladly to laud and praise him, to honour his name, and to profess the same before all the world, evermore to give unto him most hearty thanks, and to be swift and ready to do all things that may please God, and to eschew those things that may displease him." Again, in the same Catechism, "The Holy Ghost doth *assure* and warrant us that our sins be forgiven, and that our pardon is signed with God's seal."—One quotation more. Bishop Jewell (Defence of

the Apology, p. 66, fol. edit.) says, "Two other great quarrels Master Harding moveth: the one, of only faith; the other, as he calleth it, of the presumptuous certainty of salvation....Concerning the assurance or certainty of salvation, the Scriptures are full....St. Cyprian saith, 'And dost thou stagger, and stand in doubt of thy salvation? That were as much as not to know God; that were as much as, with the sin of unbelief, to offend Christ, the Master of believers, that were as much as being in the church, in the house of faith, to have no faith.' It is most true that St. Paul saith (Phil. ii.), '*We must work our own salvation with fear and trembling;*' but this fear riseth in consideration of our own weakness and unworthiness; not of any distrust or doubt in God's mercy; but rather the less cause we find to trust in ourselves, the more cause we have to trust in God. Thus Mr. Harding, to be assured of our salvation, St. Augustine saith, 'It is no arrogant stoutness; it is our faith. It is no pride; it is devotion. It is no presumption; it is God's promise.'"

The third error of Mr. Richmond's invention, is, that "the soul....obtains an inward principle of love, *which must work, cannot but work, and actually does work.*" The Homily on Faith says, "Faith doth not lie dead in the heart, but is lively and fruitful in bringing forth good works....As the light cannot be hid, but will shew forth itself at one place or other; so a true faith cannot be kept secret; but when occasion is offered, it will break out and shew itself by good works. And as the living body of a man ever exerciseth such things as belong to a natural and living body, for nourishment and preservation of the same, as it hath need, opportunity, and occasion; even to the soul that hath a lively faith in it, *will be doing alway some good work, which shall declare that it is living, and will not be unoccupied.*"

A multitude of similar passages, Mr. Editor, might be readily ad-

150 *Critical Remark on Gal. ii. 14*—*M. Fellenberg's Schools*. [MARCH, duced, I have hastily transcribed only a few of those that first occurred to my recollection. Was, then, Mr. Richmond, the *inventor* of the doctrines he maintained?—doctrines, which it seems the Reformers, in opposition to the Church of Rome, maintained were the doctrines of the fathers and of the Apostles. If Mr. Richmond *invented* these, he has been as hardly treated as he, of unlucky memory, who, whenever he said a good thing, was sure to find that those atrocious ancients had been stealing his thoughts. ALPHA.

CRITICAL REMARK ON
GAL. ii. 14.

To the Editor of the Christian Observer.

St. Paul, when giving to the Galatian Church an account of the reproof, which on one occasion he administered to St. Peter, makes use of an expression, the full force of which appears to me to have escaped the notice of commentators. "When," he says (Gal. ii. 14), "I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter, before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as the Jews?" The offence of St. Peter, as stated in a preceding verse, consisted in withdrawing and separating himself from the Gentiles, and refusing to eat with

them. How can he be said to have, by this conduct, *compelled* the Gentile converts to Judaize? This question is answered by the commentators generally (such as Grotius, Erasmus, Calvin, &c.), by saying that the word "*compel*" is used here rather metaphorically than strictly; and means that as far as his example and authority went, he was the cause of their supposing that the ceremonial law of Moses was still in force, and consequently of their seeking to be conformed to it. But surely when reproving an erring brother, the Apostle would take especial care not to use exaggerated language, or appear to magnify the offence. And in truth, there is no reason for lowering the strict import of the word "*compel*." For by separating himself from the Gentiles, and inducing other Jews to follow his example (v. 13), St. Peter cut them off from Christian communion with the church. If the Gentiles were not allowed to "eat with" the Jews, how could they partake of the Lord's Supper? So that if St. Peter, and the others, had persisted in this line of conduct, they would have positively and really *compelled* every Gentile convert to Judaize.

I trust that this criticism, though a verbal one, is not unimportant; as it seems to defend St. Paul from the charge of exaggerating St. Peter's offence, and to throw additional light on the necessity which existed for his powerful and earnest remonstrance with his erring brother. Y. S.

MISCELLANEOUS.

M. FELLENBURG, HIS SCHOOLS
AND PLANS.

To the Editor of the Christian Observer.

M. FELLENBURG'S name has long been known amongst those who

have entered into the details of philanthropy. Education, which embraces some of the first considerations that should interest humanity, has been his chief study for many years. I have endeavoured to place his experiments in a clear

light, because it appears to me, that he has attended to important particulars that we, in England, have too generally in our practice overlooked. My aim has been to pourtray the excellencies of his system; particularly in its bearings on the moral of education, the development of the character, and the well-being of society. So much has been said in his favour, that had I been disposed to indulge in personal panegyric, my encomia would have been needless. Consistency, however, calls upon me to state what, with all my respect and affection for M. Fellenberg, I must deeply lament, that, according to my views, he has not given to the inculcation of Christian doctrine the vantage ground it should occupy. We must receive the doctrine of Christ as God, as well as order our conduct according to the example of Christ as man. It is true, that "if any man will do the will of God, he shall know of the doctrine:" but the will of God is, that we renounce our own wills. In this respect, our adorable Redeemer has set us an example; for, as our Mediator, he declares, that He did not come to do His own will, but the will of Him that sent him. "The wisdom of God," "in whose presence no flesh shall glory," is in a mystery: and the natural repugnance of the unrenewed heart cordially to accept of Jesus Christ as a Saviour from the guilt and power of sin prompts man, when he may not be disposed altogether to reject the authority of inspiration, to set up human works as a meritorious title to an interest in the mercies of the Gospel. Thus, putting what he conceives to be a most reasonable construction upon the text of Scripture, he creates confusion in the whole; for even morality cannot be perfect in its principle without a full submission of the affections and of the understanding to the will of God. Howsoever it may be disguised, our pride and corruption are opposed to the message of salvation, as much as

was the pride of the Jews of old. They were unwilling, as we by nature are, to surrender themselves to the obedience of faith. They were determined not to acknowledge themselves, what all still are, helpless in themselves, and guilty as sinners: "For they stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed."

If then, on most essential points, many sincere members of the Church of England, and of the Christian church generally, must, like myself, differ from our amiable and venerable philanthropist, it must be expected that we could not acquiesce in all his arrangements, however highly we might approve of some of his plans. We could not but wish that the Sunday were spent in another manner from what it is at Hofwyl. We should add many books to the libraries, and abstract some. We should have grace said aloud at meals, although; as is objected, "a solemn attention might not always be paid to a commonly repeated form." Our decided attachment to the doctrines of the Reformation would also prevent us from supporting a seminary that would be unobjectionable in its regulations to Roman Catholics. A variety of other particulars might be adduced in which we could not conscientiously follow M. Fellenberg: but, in order to avail ourselves of the fruits of his experience, it is by no means necessary that we should think with him on all subjects: and his sentiments will be fairly explained by himself, in a long extract from one of his letters, which I have inserted. It was formerly reported that he was a Deist; and, latterly, that he is a Socinian. These imputations he resists; and he put into my hands a work, in the preface of which it is stated, that he "is a zealous *Christian*, and conforms to the ceremonies of the Church of Geneva, in which he was

educated." The Judge of all knows precisely in what degree any man may have been blinded by the fatal errors that have crept into that church. But we are forbidden by the apostolic rule of charity to magnify the declensions of those who seem to have imbibed heterodox tenets, by styling them what they will not allow themselves to be. By thus representing them, whether truly or falsely, we widen breaches and prevent appeals to truth from being heard. Let us not "prophecy deceit," and say, "Peace, where there is no peace;" for smooth names will profit nothing in the day of wrath; but let us also be cautious how we apply, to even erring individuals, the stigma of designations with which only the most mistaken and corrupt can be pleased.

I have not, in the sequel, noticed any of the objections that might be raised against M. Fellenberg's plans; neither have his agricultural experiments been referred to, except as they have a connexion with his other efforts. Nor have I hazarded an opinion on the practicability or expediency of forming similar institutions to his in other places; but it must be borne in mind, that he greatly attributes his own success, particularly amongst his indigent scholars, to their being withdrawn from the contamination of vicious example, and to the comparative state of seclusion in which they live.

It is hoped, that these papers may be the medium of conveying some useful hints to those who are professionally engaged in tuition, and to those who are desirous of promoting, from the highest of motives, the welfare of the rising generation of the British empire, including, especially, that of IRELAND. The statistics of Hofwyl have, from time to time, been detailed in various publications in French and German: those which I have seen in English are few, and are out of print.

I shall offer my remarks to your readers under three heads;—the first

referring principally to Hofwyl and its founder; the second, embracing a sketch of his principles of education, illustrated by his practice; and the third, describing Maykirk and the colony of the Linth. Both Hofwyl and Maykirk are situated in the canton of Berne in Switzerland, and belong to M. Fellenberg. The colony of the Linth, where his principles of education have been acted upon, is in the canton of Glarus.

Z.

Hofwyl, &c.

The domain of Hofwyl has been compared, not unaptly, to a landscape in a frame-work of mountains. To its south-east, above a range presenting bold projections, some of the loftiest of the Alps are to be descried. Many leagues apart from, and opposite to, these a chain of the Juras upholds another grand boundary to the view. Between such towering barriers, and nearly encircled by eminences of comparatively humble altitude, wearing for the most part on their brows a belt of wood, stands, on a gently undulating tract, the institution of Hofwyl. Two small lakes, meadows, and a few rural habitations, just shewing themselves amongst their orchards, adorn and diversify its immediate vicinage. Adjoining Hofwyl, is the village of Buchsée, which offers the accommodation of one small inn. Berne, the capital of the canton, is six miles distant.

The climate of Hofwyl is bracing and healthy; and its temperature is not subject to such extremes as are experienced in some parts of Switzerland. The soil, being of different qualities, is favourable to the illustration of agricultural science. Near the lakes, the land has required much drainage.

In 1799, M. Emanuel de Fellenberg secured the estate for the prosecution of his plans of enlightened benevolence. It consisted, then, of rather less than two hundred acres, on which he found a convenient well-built chateau, or country-house, and the usual erections for a farm.

Upwards of four hundred acres have since been added to the property ; but the buildings upon it have increased in a far more than proportionate degree. There are now, to give an idea of these enlargements in a few words, above two hundred apartments, and nearly eight hundred windows in the various structures of Hofwyl ; and the history connected with them will afford a striking instance of what may be achieved by a considerate perseverance.

In August, 1828, very unexpectedly to myself, I became, through the kindness of M. Fellenberg, an inmate of one of these buildings, which had been recently erected for the accommodation of some of the professors, and of the relatives of the pupils who might occasionally visit the institution. M. Fellenberg, also, without loss of time, introduced me to an American gentleman, who had made a long stay at his little colony ; and as this gentleman's pursuits and sentiments corresponded in the main with my own, he could very cordially, as he did most readily, assist me in my researches, by pointing out what was worthy of primary attention.

Undertakings similar to those of M. Fellenberg, in which an enterprising adventurer or a sanguine theorist may embark, men will be apt to regard with an eye of suspicion, till they can discern that their projectors have earned some title to confidence. Before, therefore, endeavouring to describe the excellencies of M. Fellenberg's mode of education, it may be well to glance, both at the causes of his entering upon his present line of labours, and at the difficulties with which he has had to contend. Of the full extent of the latter, he alone may be aware ; but connected with the former, there is one circumstance in the history of his early days, which confirms the observation that during the maternal education

of infancy those impressions have been often received or strengthened, which, in their developments, have rendered remarkable characters superior to their contemporaries. Fellenberg's tender and feeling mother, who possibly might have been encouraged in her practice by having discovered in him peculiar indications of benevolence of disposition, accustomed him, when a child, to pray, that he might always be the friend of the ignorant and the wretched.

His father, whose loss the family had to deplore in 1801, was a senator of the republic of Berne, and was a man devoted to the interests of his country, and of humanity. After those vicissitudes in the affairs of Switzerland which followed the French Revolution, he retired from public life, and passed his last days at Hofwyl. The first years of his son's manhood witnessed the political storms of the tempestuous era that closed the last century. In France there was an utter dislocation of the ties which had preserved society in order ; surrounding nations were heaving with convulsive throes ; and novel opinions, some of which were pregnant with mischief, and some with good, were about to superinduce changes in the civilized states of continental Europe. Though then a young man, M. Fellenberg bore a prominent part in the ineffectual measures that were taken to secure the independence of his native soil. Just before its freedom expired, and as its spoliation commenced, he was at Lucerne, striving to awaken to a sense of the common ruin, the cantons which, through the intrigues of France, seemed on the eve of a defection, at a moment when her menaces loudly called for cordiality and concert, among the various members of a federative body. An address which he delivered to the sovereign council of Lucerne, whilst employed in this struggle of patriot-

ism, produced the sensation he desired to create. It was decreed that the military force of the canton should march for the protection of the frontier; that a levy *en masse* should forthwith take place; and further, that these decisions should be communicated to the other cantons, with an earnest solicitation that similar plans should be acted upon throughout Switzerland. Having thus satisfactorily fulfilled his object, on the receipt of intelligence which immediately came to hand, of the advance of the French against Berne, he prepared to hasten thither, to perform his duties as an officer in its army. In passing on his road, through the district of Entlibach, in the canton of Lucerne, he stopped to accelerate the organization of the levy *en masse*, and to point to its chiefs the dangers that menaced their liberties. This levy, quickly collected in a country where every male had been used to arms, was soon on its march with him towards Berne; and it had already arrived on the territories of that canton, when he and his associates were informed that its capital had been surprised and taken (5th March, 1798) by the generals Brune and Schauenburg. A number of fugitives who met his detachment at this crisis, spread amongst the soldiers the report that the Bernese had been betrayed by their leaders, who, fearing to lose their possessions, sought to insure their safety, by succumbing to the French. That this report was not without some foundation is not improbable, as in the councils of Berne, faction greatly prevailed; but be that as it may, he had nearly fallen a victim in consequence of the rumour; for, as he urged an advance, and checked the flight of the fugitives, they, in return, pretended he was of the number of the traitors who, to secure their own interests, conducted the people to butchery. The levy was seduced by these assertions, its march was impeded,

and the French commissary Mengo, who had an intimation of his zeal, put a price upon his head. He was speedily delivered up, put in irons, and it was with the greatest difficulty that his friends were able to extricate him from the perils that threatened his existence, and to obtain for him an escape into Germany.

The events of these unhappy days are replete with instruction. They may at least teach the Swiss that they have to fear the arts of *finesse*, and the want of united and well combined efforts, more than military prowess. Next to an insular situation, a citadel of rocks is the greatest security*. Mountaineers are robust, agile, and adventurous; and had the devotion of those of the small district of Nidwalden, where, on the theatre of a battle, fought the 9th of September, 1798†, the corpses of one hundred and two women and twenty-five children were left, been general; and had a firmly cemented bond of union subsisted amongst the inhabitants of the cities and the peasants of the Alps; if Switzerland could not eventually have been wholly free, the calamities and horrors attending a pillage of money and effects, amounting in worth to little less than one hundred millions of

* God overruling and directing all things, makes the tyrant or the conqueror an executioner of a just vengeance, and a minister of righteous purposes. Often has history verified the lines of Cowper:

"They trust in navies, and their navies fail—

God's word can cast away ten thousand sail!

They trust in armies, and their courage dies;

In wisdom, wealth, in fortune, and in lies;

But all they trust in withers, as it must,
When He commands, in whom they place no trust."

† "Nous avons perdu beaucoup de monde," wrote Schauenburg, who commanded the French army, "par la résistance incroyable de ces gens-là; c'est le jour le plus chaud que j'ai jamais vu."—M. Simond's Travels.

francs*, might not have been undergone. Nor would the feelings and good sense of the people have been galled by the publication of French official rodomontades, concocted in the chambers of tyranny and ambition, pompously announcing to the vanquished, that their subjugation was the generous work of their friends and liberators.

M. Fellenberg, after remaining awhile an exile in Germany, was able to return to Berne with safety, and was afterwards deputed, with some other persons, to proceed to Paris, in order to protest against the violences committed by the French agents. Success so far attended this mission, that the recol of Rapiat and his harpies was obtained. That notorious robber had shamelessly declared, that he styled himself emphatically what his name imported, and would be known by his rapine as long as he lived to own it. It now only remained for M. Fellenberg to return home; and to put into execution the plan which he had conceived at Paris, of employing his future days in a useful sequestration from the political world, except so far as he might be called upon, as a member of the sovereign council of Berne, to assist in its deliberations.

(To be continued.)

CAMBRIDGE PRIZE-QUESTIONS.

To the Editor of the Christian Observer.

IN your Number for May 1828 (p. 318), I took the liberty of animadverting upon one of the Cambridge prize-questions for that year, which was so worded as to throw a doubt upon the authorship of the Epistle to the Hebrews. I am unwilling again to find fault, but one of the subjects of the prizes for the

Latin essay by undergraduates for the present year, appears to me objectionable: "Quæ sit forma Πολιτειας ad Græciæ renascentis statum optime accommodata." This question, which is occupying the serious attention of the most profound statesmen of Europe; which is being discussed in parliament, and in our political journals, with an anxiety equal to its high importance; which involves many deep questions of diplomatic policy; and the very discussion of which presupposes an intimate knowledge of the relations of Greece and Turkey, of Russia and Austria, and in short of the whole history and prospects of modern Europe, is to be set at rest in a Latin theme by a Cambridge undergraduate. It is surely injudicious to propose such a question as an academical thesis; though it would be an admirable topic for the Union Club. If the Cambridge undergraduate has been duly attending to his mathematical studies, and not wholly neglecting classics and theology, it is impossible he can be acquainted with the mass of facts which relate to the question on which he is to decide. He may indeed retail what he has been fortunate enough to read of the comparative merits and demerits of various forms of government; and give out the regular scholastic aphorisms concerning monarchies, oligarchies, and republics: and all this I admit is right enough in its way; but it will not decide what is the best form for modern "regenerated Greece." His classics will be lost upon him; for the Morea is not—except in the map—the Peloponnesus; the seven years' war is not the twenty-seven years' war; Navarino is not Salamis or Ægospotamos; Constantinople is not Athens; nor is either Lycurgus or Solon likely to be listened to by the framers of the intended Greek constitution. The question is wholly political, and the youthful aspirant has to decide between Russia and Turkey; France

* One writer, M. Mallet-du-Pan reckons the total of the spoils of Switzerland to be one hundred and twenty millions of francs.

and Austria; the Duke of Wellington and Lord Holland; Prince Leopold and the Count d'Istria; and what young man *in statu pupillari* has the necessary information to enable him to do this, and to enlighten the statesmen of Europe by his labours? It is a topic of pending interest, and, to be discussed to any purpose, it cannot be discussed abstractedly; and what is worse, neither can the merits of the essay be decided abstractedly, as the most candid judge must inevitably be influenced by his own political opinions in estimating the arguments of the candidate. When I was an undergraduate, for I am one of the old school, such questions were carefully avoided by our judicious seniors; otherwise we might have had the merits of the French Revolution and the claims of Fox and Pitt introduced among us, and have turned our peaceful groves of science into debating clubs and bear gardens.

I may be wrong in the view which I have taken; and if so, I shall be glad to be corrected: my only object is to deprecate the entrance into our universities of any thing that is not academical; above all, of political questions; questions for the hissings or shoutings of rival partizans, questions most interesting and important, but not to be decided by juvenile cleverness, or even by the study of books, but requiring much knowledge of the living world and the actual bearings of political relationship. Many of the Cambridge prize-questions are very appropriate and interesting, and the essays highly valuable. I was gratified to see side by side with the thesis I have animadverted upon, another (the Hulsean) on a subject of great importance at the present moment, when Neology is making insidious strides among us: "The futility of attempts to represent the miracles recorded in Scripture as effects produced in the ordinary course of nature."

X. X. X.

THE WORLD'S AGE.

To the Editor of the Christian Observer.

COWPER says,—

"Some drill and bore
The solid earth, and from the strata there
Extract a register, by which we learn
That He who made it, and revealed its date
To Moses, was mistaken in its age."

This is admirable wit and satire; but wit and satire are not argument; and were they all that the Christian could offer to an infidel geologist, they would not greatly bestead his cause. Happily more solid argument is within reach.

Cowper evidently alludes to the story told in Brydone's tour in Sicily of the Abbé Recupero's draw-well. Brydone says that the Abbé discovered in a well several strata of lavas, with rich vegetable mould to a considerable thickness between them, which, allowing two thousand years for each layer of mould to accumulate, makes the world much older than Moses describes it. Another pit at Jaci was still more ominous; so that Brydone says, in a flippant sceptical manner, that the Abbé "could not in conscience make his mountain so young as the Prophet Moses makes the world." He adds, with disgraceful scurrility, "the bishop, who is strenuously orthodox, for it is an excellent see, has warned the Abbé to be on his guard." It would seem probable that the fact was furnished by the worthy Abbé, who never dreamed of the sceptical inference which Brydone foisted upon it. The statement, however, soon obtained currency; and the only answer made to it was either in substance that of Cowper, or an attempt to shew that lava becomes decomposed, and forms "vegetable mould" in a much shorter time than the Abbé's calculations on known volcanic eruptions seemed to indicate. Thus stood the facts and reasonings of the case till within the last few years; certainly not in a way satis-

factory to the mind of a Christian philosopher.

But happily the case has been recently cleared up, as may in time all alleged physical facts which contradict Divine revelation. Dr. Daubeny of Oxford, having visited the spot in his elaborate researches into volcanic phenomena, found that the aforesaid alleged "beds of vegetable mould," the product of long and slow decomposition, were in truth neither more nor less than beds of ferruginous tuff, formed probably at the very same time as the lava itself. There is not the slightest evidence that decomposition had taken place in any one layer between the dates of the successive eruptions; for which, therefore, the shortest interval would suffice. It was a remarkable circumstance, as Dr. Daubeny observes in his lectures, that the alleged fact should have been known and commented upon for thirty years, without any person thinking it worth while to inquire whether it was well founded. So easily are sceptical objections thrown out; so readily are they entertained; and so little care is taken to confute them.

OXONIENSES.

SCRIPTURE NOT INTENDED TO TEACH SCIENCE.

To the Editor of the Christian Observer.

THE remarks which have appeared in your volumes on both sides relative to Geology, have at least corroborated one truth; namely, that a scriptural allusion to a reputed popular fact is not of necessity to be viewed as intended to teach the truth of the fact; the moral being the same whether the popular belief be true or false. In the matter of geology, where the facts are not fully understood, an obstinate writer may not unplausibly cling to his prejudices, and refuse to receive such a fair interpretation

of the sacred text, as is necessary to shew the harmony between the word of God and his works. But in matters of more familiar occurrence, the necessity for the rule above laid down is apparent, as the point is more easily ascertainable. For example, I some time since heard a very excellent discourse preached in a large Episcopal chapel, from that beautiful and instructive passage,—“Go to the ant, thou sluggard, consider her ways and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.” The preacher, being a good divine but an indifferent naturalist, gave us several pretty fables about ants depositing heaps of corn for their winter’s sustenance; turning his illustrations indeed to the best possible moral, of working while it is called to-day, seeking the Lord while he may be found, and calling upon him while he is near. But every naturalist knows, that the idea of ants heaping up a winter grainery, is merely a popular opinion, not born out by facts. It might be currently believed when Solomon wrote; as it has continued to be believed much later; but its truth or falsehood was not necessary to the argument of the inspired writer. The illustration was apt, easily understood, and generally received, and that was sufficient; for Solomon was not lecturing upon science, but instructing men in lessons of spiritual and heavenly wisdom. Besides, it may be doubtful whether Solomon is speaking of ants, and not of some other insect that *does* store up corn for the winter; for Solomon was an eminent naturalist, as well as an inspired writer. In addition to all which, this matter of storing up corn does not of necessity follow from the text at all, but is rather the inference of the commentator; for all that Solomon says is, that the ant is careful to seek her food at the proper season. On any of these

three grounds, the passage may be defended: either that it does not assert what is supposed; or that, if it does, a different insect to what we construe an ant may be intended; or, what perhaps is the best and true solution, that Solomon referred to a popular opinion. In any case the moral is the same, and the Divine word remains unimpeached.

The modern students of geology, in reconciling their science to the sacred text, do not admit of so much latitude of interpretation as their opponents themselves assume in other instances. They do not say of the Mosaic account of the creation, what every one admits respecting the sun's standing still, that the sacred writer spoke popularly and not astronomically; but they say that the narrative admits of one or more explanations consistent with fact, whereas the popular interpretation is opposed to facts. The days of creation may be successive *periods of time*, or a lengthened interval may have elapsed between the creation of the heavens and the earth (Gen. i. 1), and the successive stages afterwards described; either of which solutions allows of the geological phenomena, without prejudice to the Mosaic narrative. In all cases truth is wisdom, honesty the best policy; and no persons are so well fortified against infidel objections as those who have early learned that the word and the works of God must invariably agree, and that no truth of Scripture is hazarded by the deepest researches of true science; whereas a prejudiced mind, that strives to bend clear facts to hypotheses, lives on the very verge of scepticism and infidelity.

A PARENT.

THE BISHOP OF FERNS.

To the Editor of the Christian Observer.

IN your Number for January, in allusion to the Bishop of Ferns's

injunction, you observe, and I think justly, that "whatever may be modern law or practice, the Canons of the Church never meant to make as many religions as dioceses." Now though it cannot be expected that our bishops and clergy should all be lawyers, yet it seems desirable that they should possess as much knowledge of the law as their particular situation may require. When a dignitary of the church permits his zeal to outrun discretion, some limit becomes necessary to prevent evil consequences; and for such an emergency, in the case in question, the wisdom of our law has provided. The case of *Gates versus Chambers, Clerk*, in the Arches Court of Canterbury, Trinity term, second session, June 21, 1824, before the Right Hon. Sir John Nicholl, Knt., shews what is the law in the opinion of that learned Judge; and it coincides with the professional opinion of Dr. Phillimore, in your last Number.

The case was this:—The Rev. James Chambers, a licensed curate in the diocese of Lichfield and Coventry, was requested by a neighbouring incumbent of the diocese of Peterborough, to do duty for him in his church, on a certain Sunday, during his temporary absence under peculiar circumstances. Mr. Chambers did the duty as requested, in consequence of which proceedings were instituted against him in the Court of Arches, for a violation of the forty-eighth canon he having read prayers and preached without licence from the bishop in whose diocese he was officiating. In the issue of this case, the promoter of the suit was condemned in the costs. Sir John Nicholl, among other observations, said: "The fifty-second canon seems to shew, that to give a minister in holy orders such an authority as that in question, the licence of the particular diocesan within whose diocese he might preach was *not requisite*. And this appears from the very terms in which the head of the canon is put,

'strange preachers' (that is the language), 'their names to be noted in a book,' 'that the bishop may understand, if occasion so require, what sermons are made in every church of his diocese, and who presume to preach without a licence; the churchwardens and sidesmen shall see that the names of all preachers which come to their church from any other place, be noted in a book which they shall have ready for that purpose; wherein every preacher shall subscribe his name, the day when he preached, and the name of the bishop of whom he had licence to preach.'"

"Now what is the object on account of which he is thus to state the name of the bishop of whom he may have received his licence, if it be not for the information of some other bishop within whose diocese he may happen to come? And therefore, if the canon had really required the licence of the minister to be from the bishop of the diocese to which he himself belonged, there would be no occasion for the name of the bishop from whom he had his licence to be thus set forth, as required by the fifty-second canon. As far therefore as this canon goes in its collateral bearing on that part of the question, *it does not seem that a person needs to have a licence from that bishop specially in whose diocese his particular cure may happen to be.* And certainly it would be attended with singular inconvenience, both to incumbents themselves, and to their friends, who might happen to be ministers resident in their neighbourhood, if the case were otherwise. And, what is still more important, it would be of obvious inconvenience to the inhabitants of parishes: for they, supposing it were necessary for Clergymen of this description to be licensed each of them by the bishop of his own diocese, (which bishop might be absent attending his duties in London, or in some remote part of his diocese,) might very probably go without having the public service of their churches

on some occasions performed at all, owing to the inability of curates to obtain such licenses."

Such then is the law of the case, which I must presume the Bishop of Ferns was unacquainted with, or he would not have attempted to terrify his clergy with an injunction, which, notwithstanding its high, authoritative tone, is a mere *brutum fulmen*, and would be laughed out of court, if the bishop should attempt to prosecute any of his clergy for disobeying it. A bishop has certain powers conferred by law, and others belonging to his episcopal character; and the two ought never to be confounded. He may often effect by his "godly monitions," what he cannot by the arm of the civil power: and least of all are these the days in which any friend of the Church of England would wish to see the salutary exercise of episcopal authority weakened: but when a prelate sees fit to appeal from his spiritual influence to the temporal magistrate, he wholly changes his position, and must not be surprized to find it replied, "Thou hast appealed unto Cæsar; to Cæsar shalt thou go." If the Bishop of Ferns appeal to Cæsar, the result is not doubtful: his wisdom therefore is to withdraw his authoritative mandate, and to appeal to his brethren by the weapons of Scripture and argument; and if he can convince them by these of the utility of his regulation, and induce these from conscience to obey it, he will have gained the point which he cannot accomplish by threats of prosecution.

DELTA.

REPLY TO A COMMITTEE-MAN ON MISSIONARY INSTRUCTION.

To the Editor of the Christian Observer.

I WISH to make a few candid remarks on the letter of "A Committee Man," which appeared in your last Number, and contained

some animadversions on the preaching of that zealous and indefatigable missionary, Mr. Wolfe. Few, or none, I suppose, will be found ready to vindicate the prudence of that gentleman, in adopting such a mode of proclaiming his sentiments on the time and manner of the accomplishment of prophecies yet unfulfilled. Still, however, I am disposed to think your correspondent has visited his offence too severely. Mr. Wolfe's peculiarity of expression has excited more than usual attention; but in substance he has done nothing more than what has been done before by many writers, respectable both for learning and piety, from the time of Lactantius to the present day. That any of them have shewn their wisdom in fixing on particular years for the fulfilment of prophecies, I am far from asserting; but they have not usually been arraigned by their more cautious brethren of any thing beyond an error in judgment. Of this, let Mr. Wolfe stand convicted with the rest; but let it not be thought that he is thereby rendered unworthy the countenance of a Christian missionary society. With the highest veneration for a Swartz and a Martyn, I do not concur in the implied assertion that every man must necessarily be wrong who promulgates opinions which they had not received, and perhaps never attentively considered. I doubt not the directors of the society with which Mr. Wolfe is connected, will admonish him in future to abstain from publishing any thing on subjects connected with his mission without their previous knowledge and sanction; and this I think is all the correction which is called for. If societies were to dismiss every missionary who holds and preaches sentiments on certain *controverted* subjects, at variance with the opinions of some portion of their subscribers, they would soon have no missionaries remaining in their service.

After all, it is easy for us committee-men (for I also belong to

that honourable company), while sitting in our comfortable rooms at home, to detect and condemn the errors of those who are jeopardizing their lives in the high places of the field; but let us take care that our zeal does not carry us beyond the limits of charity, and thus injure the cause which we are desirous to promote.

CANDIDUS.

THE APOCRYPHAL LESSONS.

To the Editor of the Christian Observer.

I HAVE read, with much satisfaction, what has appeared in your pages respecting the Apocryphal Lessons; but all that yourself and your correspondents have said, falls short of the enormity of the case. I earnestly trust that the present session of parliament will not close without strong petitions against this relic of Popery and blasphemy — blasphemy, because, being the word of man, they profess to be inspired by the most high God. But it is said, and justly, that our church “doth not apply them to establish any doctrine,” but only for “example of life and instruction of manners.” I grant that some of them may conduce to this effect, though not in the same way as lessons from the inspired page which they thrust out; but what shall we say of others? Who, for instance, would take his sons and daughters to church on the 22d of November, to have their minds purified by the story of Susanna and the Elders? I specify this legend in particular, because it seems to be a sort of parody upon Solomon's judgment. But how different from the original! Solomon appealed to the natural instincts implanted by the Creator in the maternal breast, and the test was unerring; but Daniel is made, by the fabulist, to put to death two “elders and judges of the people,” men of high estimation for character and veracity, on the sole and single evidence of their

misnaming a tree. Such a trivial discrepancy might easily happen, without impeaching the integrity of a witness's statement: they might not have noticed the trees at all; or holm trees and mastics might have grown mingled and close together. Besides, what would the Apocryphalist have done, if by chance they had named the same tree; but this was not intended to be the story, and we must not blame fiction writers for predisposing their plots to their projected conclusion; only let not men receive their fables as facts. Shakespeare's Daniel is worth a hundred of the Apocryphal novelist's, at least in this story; though in the next, that of Bel and the Dragon, which follows next day at church, a very good stratagem is devised, namely, the sprinkling of the ashes in Bel's temple, to detect the footsteps of his priests, and their wives and children, who consumed his provisions. I own there was cleverness in this; but the holm and mastic tree is a sad failure. If the nature of the story did not prevent my dilating upon it, I could easily undertake to prove from internal evidence that every line of it is a fiction; yet this and the other absurd fictions of the Apocrypha are believed, not only by Papists, but by the poor and illiterate in our own church, as firmly as the inspired text. My silence, however, enforces my argument; for can those passages be fit for public reading at church, which cannot even be alluded to in print?

I did not mean to write in mirthful guise, for it is no mirthful subject. I lay it solemnly to the consciences of our bishops, and clergy, and laity, that sin is upon them if they seek not promptly and zealously to deliver the house of God from the contamination of these legendary fables.

AN ANTI-APOCRYPHALIST.

REASONS FOR NOT GOING TO CHURCH.

To the Editor of the Christian Observer.

BARBARA Gadabout lately gave us her reasons for going to church *late*; but these were not so cogent as the following, which I lately saw in a foreign publication, for not going to church at all. Excuses, it seems, are much the same under all latitudes.

"Overslept myself—Could not dress in time—Too cold—Too hot—Too windy—Too dusty—Too wet—Too damp—Too sunny—Too cloudy—Don't feel disposed—No other time to myself—Look over my drawers—Put my papers to rights—Letters to write to my friends—Mean to take a walk—Going to take a ride—Tied to business six days in the week—No fresh air but on Sundays—Can't breathe in church, always so full—Feel a little feverish—Feel a little chilly—Feel very lazy—Expect company to dinner—Got a head-ache—Intend nursing myself to day—New bonnet not come home—Tore my muslin dress coming down stairs—Got a new novel, must be returned on Monday morning—Wasn't shaved in time—Don't like a liturgy, always praying for the same thing—Don't like extempore prayer, don't know what is coming—Don't like an organ, 'tis too noisy—Don't like singing without music, makes me nervous—Can't sit in a draft of air, windows or doors open in summer—Stove so hot in winter, always get a head-ache—Can't hear an extempore sermon, too frothy—Dislike a written sermon, too prosing—Nobody to-day but our minister, can't always listen to the same preacher—Don't like strangers—Can't keep awake when at church—Fell asleep last time I was there, shan't risk it again—Mean to inquire of some sensible person about the propriety of going to so public a place as church. Will publish the result."

Y

If all my readers conscientiously say they never breathed to themselves *anyone* of these excuses, I will acknowledge that the enumeration of them might have been spared; but if they learn from this silly catalogue of pleas to avoid every species of tampering with conscience, I shall not have transcribed them in vain.

LETITIA STEADY.

ANSWERS TO QUERIES ON BRIEFS,
BLACK-LETTER BIBLES, &c.

To the Editor of the Christian Observer.

IN reply to "A Christian Antiquary," in your last Number, I beg to inform him, that in my researches for Forms of Prayer, not only have I collected the "Old Briefs and Exhortations" to which he refers, but many other curious documents of great rarity, which will all be given in the appendix of my collection, whenever the completion of my series shall embolden me to bring them before the public.

Your correspondent, "A Friend to Old Times," who inquires "when the printing of Bibles and Prayer-books for church use in *black* letter was left off, and the *Roman* type adopted," is informed, that it was in the year 1760 that this change took place in the occasional state prayers; and, as these forms were then, as they are now, printed by the King's printer, who also then printed most of the Bibles, it is very likely, that the change in the type he speaks of took place in that year.

J. W. NIBLOCK.

THE CHRISTIAN OBSERVER ON
UNITARIANISM.

To the Editor of the Christian Observer.

You will, it is hoped, from a sense of justice, admit into *your* maga-

zine, the following remarks, intended to correct some statements given in your Number for November, page 709, relating to the condition of Unitarianism in this kingdom, and professedly taken from an article in the *Monthly Repository*. What requires correction is contained in the ensuing statements made by you on the alleged authority of "the official organ of the Unitarian body in this kingdom." I. "The Unitarian Missionary Association, during the last year, is almost a total failure:" for which you ought to have written as you found it in the *Repository*—"The missionary labours of the Unitarian Association during the last year must be pronounced an almost entire failure." II. You pretend again to quote, "The spirit of Unitarianism is not a missionary spirit:" instead of which you read, and ought to have written, "The spirit of *Unitarians* in this kingdom is not the missionary spirit." And it deserves notice, that in direct opposition to your pretended quotation, it is asserted in the running title, "*Unitarianism* fit for making proselytes." III. "That of their chapels the tale is brief and mournful:" you ought to have written, "of *many* (of their chapels) of both classes, the tale is brief and mournful." IV. "That their assemblies for public worship are ill attended:" you have here, again, asserted that as a general fact what, in the *Repository*, is asserted only of some (I grant many) instances. V. "That they can with difficulty support a single periodical publication." It is lamented, in the article alluded to, that the *Monthly Repository* is not adequately supported; but not a word is said of this being the only periodical publication among Unitarians in this kingdom. In fact, there are three others possessing each an extensive circulation. VI. You have committed an error similar to the last, when you asserted, that "in India they are without a missionary, and unable to keep up a single chapel." Had you written Calcutta, instead

of India, you would then have kept to your avowed authority. And what makes your error in this case the more inexcusable is, that direct mention is made of a Unitarian preacher in India; namely, William Roberts. It is somewhat strange, sir, that you should have fallen into the errors which have now been corrected.

A LOVER OF TRUTH AND
FAIR PLAY.

Here are six grievous charges urged against us; and we will take them in the order in which they are labelled,—only requesting our readers first to refer to the paragraph animadverted upon, and to decide for themselves whether it was drawn up in an unkind or uncandid spirit. We can only say, that upon re-perusing both our own statement and the paper in the Unitarian Repository, the general complexion of the facts is even stronger than appears from our epitome.

I. First, we said that the Unitarian Missionary Association, during the last year, was an almost entire failure, instead of the missionary labours of that association. We see no misrepresentation in this. The missionary institution is allowed to have failed in its missionary labours, which was the very idea we meant, in few words, to convey. But we might go further, and justify the words literally as they stand; for the paper in the Repository expressly states, in contrasting this institution with a flourishing one in America, that "When we turn from this gratifying picture to the report of *our own institution*, and the state of primitive Christianity [Unitarianism!] in England, we feel painfully the contrast that presents itself The missionary labours of the Unitarian Association, during the last year, must be pronounced an almost entire failure."—Again: "The societies that have been, and are, [including, of course, this association,] have struggled into being, and struggle to exist."—Again:

"The institutions that exist among us for the promotion of the great purposes of religion are few in number, and languishing, for the most part, in operation." We are not sorry to hear it; but have we then misrepresented the fact?

II. The second charge is, that we said that the spirit of Unitarianism is not a missionary spirit, instead of the spirit of British Unitarians. We spoke of that spirit, not abstractedly, but as exhibited in operation, and embodied in the actions of its converts. We constantly speak of the spirit of Jacobinism, or Radicalism, or Popery, or Whiggism, or Toryism, from its manifestations, without any misrepresentation being dreamt of. But it so happens, that we *did* make the very distinction which our rebuker charges us with corruptly confounding; for we added, what he has forgotten to quote, that the writers in the Repository urge that the doctrine of Unitarianism are "fit for missionary purposes," but that Unitarians "are not diligent stewards in dispensing them;" and after specifying the distinction, we added, what we still think, that it avails little, since it admits "the spiritual inefficiency of the system, even as regards its converts." We however maintain, that not only are Unitarians, as the Repository itself admits, "rich, yet inefficient," but that the spirit of Unitarianism itself, is "not a missionary spirit." We forbear dwelling upon this point at present, and will only requote more in full what we are charged with misquoting in abridgment. "The spirit of Unitarianism in this kingdom," says the Repository, "is not the missionary spirit. Very many are hostile to missionary exertions, and especially the more rich and influential. The societies that have been and are have struggled into being, and struggle to exist. They have in some cases been formed by a few, in opposition to the will of the many; they have been supported by a few, while the many looked

on, either in apathy or scorn." Much more occurs to the same purpose; and it is added, that this "anti-missionary spirit" (it is so called in the running-title), "descends even to the poor of the community." Have we, then, misrepresented either Unitarians or Unitarianism?

III. We stated, that of their chapels the tale is brief and mournful; whereas it appears that there may be here and there one of which the tale is otherwise. Our expression conveys no misrepresentation. When we say, that the country gentlemen give us a mournful account of their rents, and the clergy of their tithes; do we mean that *no* gentleman has received his rents, or clergyman his tythes? We mean only that, taken in the aggregate, the fact is as is asserted. But let the Repository tell this "brief and mournful tale," in its own words. It states, that the Unitarian chapels in England are of two classes; the old chapels and the new. The old are those which were founded and endowed by pious and orthodox benefactors; but the funds of which have been most dishonourably usurped to maintain preachers who teach doctrines the very reverse of those which those holy men cherished as the essentials of Christianity. In reference to both these classes of chapels the Repository tells us, that of "many of them the tale is mournful;" and this many, when it comes to be explained, is so large that it amounts almost to the aggregate collection. The very exception proves the rule: for example, "There are *a few*," says the Repository, "of the old chapels situated in large and flourishing towns, in which congregations worship, respectable both as to numbers and character." The great mass, therefore, would seem to be, by inference, respectable in neither. It is well that the Unitarian Repository, and not the Christian Observer, published this statement. But let us come to figures which

cannot falsify. If ninety-eight country gentlemen out of a hundred could not get their rents, would not this be universality sufficient to allow "a lover of truth and fair play" to say, that the landed interest was distressed? If nearly nine hundred and ninety parishes out of a thousand had neither church nor clergyman, would it not be a sufficient proportion to cause us to say, without falsehood, that the state of our churches was mournful? Now what is the Repository's own statement respecting the Unitarian chapels? How many are there of those above described, which, being situated in large towns, are respectable, both as to numbers and character? Only *six out of three hundred*; just two per cent. on the total of the old Unitarian chapels, endowed with orthodox money, and kept up, in numerous instances, by that and that alone. The Unitarians, it is expressly stated by the Repository, "though for their numbers the richest body of religionists in England, contribute least to religious objects." "One half of the insignificant stipends paid to their ministers proceeds from the charity of preceding ages, and, in many instances, the whole salary proceeds from endowment." The pious founders might writhe in their graves to hear this statement. Again, it is added, "Many of the old chapels amongst us are in a pitiable state. Of our own knowledge, we can speak of some scores that scarcely shew signs of life. The number of hearers in them will not average more than *thirty*." The ministers thus supported only, or chiefly, by abused orthodox endowments, after preaching away the crowded audiences which once assembled in these chapels (another proof that the spirit of Unitarianism, any more than of Unitarians, is not a missionary spirit), are deserted and left, it is added, only "to conduct a few sexagenarians to the grave, and then to close the doors."

These are the old chapels; now

for the new. "Equally grieved are we," says the Repository, "when we contemplate the condition of the congregations which have been raised within the last fifteen years. Many chapels have been built; how few are adequately attended! Doubtless there are *some* of our young societies that promise to survive: a *few* that flourish; but in *nearly all* of them the minister is in a condition little better than those who are attached to the former class." "From what has been said," continues the Repository, "it is evident that the cause of Unitarianism in these kingdoms, as far as its condition may be estimated by the numbers who constitute its congregations, is by no means in a satisfactory state."

Reading, then, all these, and various similar facts, in the Repository; and then sitting down to give the substance of the paper in few words; was there any thing contrary to "truth and fair play" in our saying, that of their chapels the tale is (using their own words) "brief and mournful?" The running-title in the Repository is precisely equivalent to our statement, "Condition of Unitarian Congregations;" there is no reservation about some and many, nor was it very necessary, as the some and many was only two per cent. Truly may the writer in the Repository say, what our rebuker seems to have overlooked; "Let half a dozen flourishing congregations be deemed of as highly as we will, still six prosperous societies out of three hundred is a small proportion." Small indeed! It is truly "a mournful tale," though to us a joyful one, believing conscientiously that what is called Unitarianism (for we do not allow the justice of this exclusive title,) is not the doctrine of Scripture, and is neither conducive to the glory of God nor the benefit of mankind.

IV. The fourth charge is, that we have stated that "their assemblies for public worship are ill attended." And is it not so? Does not the

Repository's whole statement prove this? Could we have said that they are well attended? And would it not have been more invidious if we had announced the fact less generally, and said that only one in fifty of the old chapels is described by Unitarians themselves as respectable either for numbers or character; and that they are "*equally grieved*" in reporting the state of the new, of which only "*some* promise to survive, and a *few* flourish; but in *nearly all*," matters are as above quoted? Has our rebuker benefited the cause of Unitarianism, by obliging us to go more at large into the subject; and in place of a brief general statement, to quote the Repository's own "average thirty," "few sexagenarians," and two per cent. of prosperity? We purposely avoided specifying these details, that we might not seem to express with taunt what was meant to be given only as an impartial statement, in a Christian spirit, and for the sake of an important end.

V. The next charge against us, though apparently "fair" on the surface, is, in spirit, the most unfair of all. Our Unitarian correspondent must know that the Monthly Repository is the organ of the Unitarian body in England; and in its appeal for support, and its lamentations that better support is not afforded, it reproaches the whole body of Unitarians on this very ground; it charges them with indifference and negligence in the cause of Unitarianism; all which would be absurd if they could turn round and say, "We do not support the Repository, because we are supporting other Unitarian magazines." If the friends of the cause are as well employed in other Unitarian magazines, there is no reason for reproach. But the Repository does not even allude to any other; our correspondent does not name any other; and we have inquired in vain in Paternoster-row, the great mart of the literature of Europe, for any other.

We fear, indeed, that Unitarianism is surreptitiously introduced into publications where it does not avow its name, as into a penny magazine called the *Child's Faithful Friend*, the unfaithfulness of which we detected in our volume for 1828, p. 579. But this bears not upon the point. If our correspondent thinks the statement about want of support to avowedly Unitarian publications unjust, he should send his animadversions not to us, but to the Repository, whose whole article, though it does not happen to use the word "single," implies throughout what we stated.

VI. The last charge is, "You asserted that, in India, they are without a missionary, and unable to keep up a chapel. Had you written Calcutta instead of India, you would have kept to your avowed authority." No, we should not; for that avowed authority speaks as follows: "But the most painful cause of failure yet remains to be noticed. India, the first field of our missionary exertions in foreign lands; India, whose spiritual welfare awakened an interest in the breast of many of the most enlightened and pious men of America, as well as England, an interest which exhibited the Unitarian body in the most pleasing attitude that it ever assumed; India which, with the name of its wise, learned, and benevolent Brahmin (Ram Mohun

Roy), gave the fairest promise of an eventual, though perhaps a tardy, harvest; this country, which had excited our hope more perhaps than any other, America excepted, is now without a Unitarian missionary, and the means of Unitarian worship." Here is not a word about Calcutta; but India. The writer, indeed, afterwards adds, lamenting the secession of Mr. Adam of Calcutta, that he "overlooked the humble labourer Mr. Roberts." Is it any wonder that we overlooked him too? Who is he? Who sent him out? In what part of India is he stationed? Whoever he is, he was not thought worth naming in the above paragraph which we quoted of the Unitarian destitution of India.

We beg pardon of our readers for wearying them with these explanations; but as the Repository, the organ of the Unitarians of Great Britain, has several times brought against us charges as ill-founded as the above, to none of which we have ever thought it worth while to reply, we considered it might be as well for once, being specially addressed by a correspondent, to break through our general rule, lest our silence should be mistaken for acquiescence in the truth of his or similar allegations, and the mistatement should be copied, unaccompanied by explanation, as a proof that "your orthodox people" are not "lovers of truth and fair play."

REVIEW OF NEW PUBLICATIONS.

A Treatise on the Doctrine of the Atonement. By the Rev. C. JERRAM, Vicar of Chobham, Surrey. 1 vol. 8vo. 9s. London. 1828.

THE doctrine of the atonement is one of those subjects on which we scarcely dare to think, or read, or speak, otherwise than as Scripture clearly "takes us by the hand."

When from the simple revealed fact, and the plainly disclosed causes and consequences, we turn to human speculations upon it, we soon become bewildered in a labyrinth of controversial difficulties, from which our only clue of escape is to recur again in its native freshness to the hallowed word. There, like the dove wandering from the ark, amidst the stormy deluge, we

find a resting-place of repose and verdure; we soar above the subtleties of the schools, and feel ourselves contented with the information, and supported by the consolation, contained in one such emphatic disclosure and promise as that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish but have everlasting life."

An unpromising heading, the above, our author may think to a review of his highly valuable and elaborate treatise; a treatise which has evidently cost no little thought and care, for as long ago as the year 1805, we reviewed a former work of the author's on the same subject, the germ of the present,—the nucleus, which by the accretions of the writer's reading and reflection during a quarter of a century has chrysalized into the present form and dimensions. But not so unfavourable is our proemium as it may seem; for in truth, it is chiefly to send us back from human systems to the word of God, that Mr. Jerram has composed his treatise. He wishes to exhibit the doctrine in its simplest elements; to set aside refinements and disturbing perplexities; and to shew us what God has revealed, and what he has not, that we may not mix up the comments either of bad men or good men with the doctrine of the sacred text.

"How shall man be just with God," that is, stand justified before him? Volumes might be written on the replies which have been given to this infinitely important question. All the rites of heathenism, all the superstitions of corrupted religion, all the devices of moral philosophy, all the disclosures of Divine revelation, bear upon this topic. One point seems to be very generally admitted among all nations and at all times, that no man stands justified before his Creator, on the footing of perfect undeviating goodness. Ordinary goodness is supposed to do much, but to need some little

appendix of extraordinary merit; it matters not whether penance or pilgrimage; whether the shrine of Loretto, or the mosque of Mecca, or the temple of Juggernaut; whether standing on a pillar, or whirling on a hook; whether the waters of the Ganges, or extreme unction and absolution; whether the Protestant viaticum (for such it is still popularly accounted) of the Lord's Supper, or the Popish viaticum of the Mass; whether a cock to Æsculapius, or a meritorious bank note to an almshouse; whether wiping off the cobwebs from the Bible on Sunday, or allowing them to accumulate on the card-table in Lent; something is plainly felt to be wanting to eke out the requisite quantum of merit, and to atone for past defects. But the great substitute in more enlightened days, and in professedly Christian countries, is the triple amalgam of good deeds, repentance for bad ones, and the merits of Christ to consecrate the whole. We speak not of books and sermons, in which the matter may be better worded; but of the popular every-day belief of the multitude; the faith in which thousands and millions of baptized persons live and die, and meet their Judge. Their idea of atonement is being sorry for the past, promising to do better in future, and trusting to Christ to make up the rest. If any of our readers doubt this, let them visit our cottages or work-houses, not to mention more splendid and intellectual mansions, and we shall be most happy if they do not find our statement fearfully confirmed.

The main object of Mr. Jerram's treatise, of which we purpose to give a brief outline, is to set the doctrine of the atonement in a clear and scriptural light, to divest it of adscititious matters with which it has been often encumbered, to answer the objections brought against it, and to bring such evidence from Scripture and the moral government of God, as may satisfy any

reasonable mind that it is a doctrine of truth. In prosecuting this design, he begins with stating its intimate and inseparable connexion with the Christian system, and then endeavours to disencumber it of extraneous matter, confining it to the three following propositions: first, *that the death of Christ was an expiatory sacrifice*; secondly, *that God, out of regard to it, may in perfect consistency with his moral government, pardon sin*; and, thirdly, *that it is in consideration of this expiatory sacrifice that he actually does pardon sin*. Mr. Jerram thus avoids all dispute about the term "satisfaction" as implying a full equivalent to Divine Justice for the demerit of sin, and maintains that whether the notion of satisfaction be or be not true, it does not affect the scriptural doctrine of the atonement. The subject is of so much importance, that before we proceed, we must allow Mr. Jerram to state his own views, and the grounds on which he places the doctrine.

"I lay the more stress upon this point, because the enemies of this doctrine direct their principal efforts against the particular notions which some Christians attach to the specific quantum of merit in the atoning sacrifice: and when they have, as they think, invalidated these, they imagine they have demolished the doctrine of the Atonement, as held in common by orthodox Christians. They contrive, in this way, to shift the doctrine from its scriptural foundation, and place it on the peculiar notions of some classes of Christians. The true state of the controversy is this. The adversaries of the doctrine assert, that nothing is wanted to make way for the pardon of sin, on the repentance of the offender, but the mere mercy of God: that the death of Jesus Christ is not an atoning and expiatory sacrifice, and has nothing to do with that pardon: and that God confers this blessing through Christ, as he does other ordinary favours. It is on this point that we are at issue; for we maintain, on the contrary, that God has thought fit to require, as a condition or consideration, in order to his pardoning sin, something distinct from the repentance of the offender; and that this is, the death of our Lord Jesus Christ, which is an atoning and expiatory sacrifice. I may believe more than this respecting the merit of Christ's death. I may maintain,

as I do, with our church, that it is 'a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.' I may go further, which I do not, and express my belief that this death is an exact equivalent, in point of suffering, for the penalty of man's transgression: I may refine even upon this, and contend that there was, to the most minute numerical calculation, an equality between the sufferings of Christ and the punishment due to every sin, of every individual who shall be ultimately saved by Jesus Christ: and that if more or fewer than this number had been intended to be saved, a proportionably greater or less degree of suffering must have been endured: but no part of this is common ground, on which the orthodox Christian contends with the opponents of the doctrine of the atonement: it is peculiar to Christians among themselves, and the whole may be affirmed or denied, without in the least affecting the grand question, as resting on scriptural authority.

"I cannot dismiss this subject, without lamenting the evil which has resulted from carrying points of doctrine beyond the clear and plain statements of the Holy Scriptures. There is a constant tendency in our nature to be 'wise above what is written;' and to push arguments, and to draw inferences, which are altogether unauthorized by any fair construction of the word of God. The result has been pernicious, not only in the strife and debate which have so often afflicted the church of Christ, but in giving the greatest advantage to its common enemies. They have associated these extravagant notions with Christianity itself; and gloried in their victory over their feeble opponents, as though they had gained a triumph over truth itself. This has in no case, perhaps, been more remarkable, and more to be regretted, than in the attacks which have been made on the doctrine of the atonement. Many of its advocates have exceeded all the limits which the Scriptures and sober criticism prescribe; and have spoken so incautiously of the Supreme Being in his character of Judge and Moral Governor, with the view of establishing the necessity of an exact equivalent, even to the minutest calculation, being given to his violated laws, as apparently to divest him of love and mercy; and to transform him into a being not only of inflexible justice, but of inexorable wrath, without feeling the least relents of compassion towards the returning prodigal. These representations have been insidiously identified with the doctrine of the atonement, and exhibited as belonging to its very essence: and when its adversaries have established the doctrine of the Divine goodness and compassion, (a doctrine which no one calls in question,) they seem to think that they have given a fatal blow to the doctrine of the atonement, and

that little else remains than to enjoy the honours of a triumph. But when this doctrine is placed on its plain scriptural ground, and stripped of the ill-judged appendages with which some of its injudicious friends had incumbered it, it remains untouched by such arguments, and will retain its place till truth itself meets with a victorious adversary." pp. 5—11.

After perusing this clear and well-arranged passage, we feel called upon to consider how far we agree with our respected author in his general view of the subject. We can have no question as to his first general position, that God has thought fit to require (using the word require as an inference from the fact that it was appointed, and therefore was required,) as a condition or consideration in order to his pardoning sin, the death of Christ, and not merely the repentance of the offender, as an atoning and propitiatory sacrifice. Yet even in this preliminary proposition—so difficult is it to speak rightly of Scripture mysteries, otherwise than in direct Scripture words—we might urge that *require* may be too strong a word, as *appoint* may be too weak a one; "it *behoved* Christ to suffer;"—and that both *condition* and *consideration* remind us too much of the character of human contracts to be fully applicable to the eternal purposes of the incomprehensible Creator. These, however, are the defects of man's understanding and man's language; and if we *must* define the matter, and lay it down as a proposition, we know not that we could greatly improve upon our author. But whatever of definition may be required in a didactic treatise, it is some consolation that in practical divinity it may be very safely avoided, confining ourselves chiefly to the Scripture fact, that thus and thus it was; rather than arguing on human grounds, that thus of necessity it must be.

Agreeing, then, with Mr. Jerram in the general doctrine, we also agree with him in his disclaimer of the speculative subtleties built upon

it; such as the precise adjustment of penal suffering for sin in the manner of a human equivalent. We must not thus far press our imperfect analogies; and indeed there is something, to say the least, painful and incongruous in supposing the Almighty Father thus calculating, as it were, the exact demerit of each sin, and laying the aggregate of punishment with specific minuteness on the adorable Sacrifice. The transaction takes quite another complexion in the Divine word.

The only point left then is as to the term "satisfaction." As Mr. Jerram has no scruple in using this term himself, he is not chargeable with being defective in his view of the doctrine implied by it. He is willing, however, to decline the use of this particular term in his argument, and to fall back upon the less defined position. We doubt whether he practically gains any thing by this concession. Those who object to the term "satisfaction," will scarcely less object to Mr. Jerram's more general definition. The precise word, we admit, is not to be found in the Scriptures; but the doctrine is: and as the term is naturalized in theology, and, we may add as churchmen, adopted by our own church, we should be unwilling to relinquish it, even in arguing with an opponent. We would not, indeed, contend for a term, not essential because not scriptural; we would not unchristianize a believer in the doctrine of the Trinity, because he did not use the particular word Trinity: but, in popular estimation, words are things; and when we acknowledge in our services, and believe it to be a scriptural truth, that Christ made upon the cross, by the oblation of himself, "a full, perfect, and sufficient sacrifice, oblation, and *satisfaction* for the sins of the whole world," we think it a doubtful courtesy to yield the term even where the idea is retained, but still more should we refuse to relinquish the term, if either in truth or appear-

ance, the doctrine itself should seem disparaged. Mr. Jerram is willing to accept less, for the sake of gaining more: but happily in our view his book proves more than he verbally asks; for if he can persuade the Socinian by his arguments to admit that the Scripture sanctions the doctrine of "an atoning and expiatory sacrifice," whether as "a condition or consideration," he will not be far from admitting, he cannot but admit, that the Divine justice was thus "satisfied." Satisfaction does not imply an equivalent; it rather implies "magnifying the law and making it honourable." In human affairs, where no equivalent is offered for the most disparaging conduct except a mere apology, the offended person often says, and with sincerity, "I am satisfied." With how much higher propriety may the term be used in reference to the subjects under discussion.

Having thus stated the doctrine, our author next considers the *objections against it*. It might be thought that the more natural way would have been to proceed to the proof of the doctrine, and then to answer objections. Mr. Jerram's reasons for the method he has adopted seem to be, that, the doctrine having been clearly stated, the objections to it are the next in order; and these having been weighed and answered, the proof comes with additional force, and it certainly is most for the benefit of the reader that the last thing on his mind, should not be the controversy, but the cumulative evidence for a truth which he had already seen, was impugned without just reason.

The objections are arranged under four classes; namely, *the alleged silence of the New Testament on the doctrine, in certain parts where it ought to be found; its alleged inconsistency with the Divine attributes; its alleged contrariety to express passages of Scripture; and the alleged untenable assumption of the piacular and vicarious nature of sacrifice.*

In reference to the first of these objections, it is replied, that it would prove nothing if true, as every thing was not meant to be found every where, and one part of inspiration is as authoritative as another; but that it is *not* true, since both in the Gospels and the Acts of the Apostles, the alleged negative portions, the doctrine is both implied and expressed; a fact clearly substantiated by evidence. The second objection, that an atonement is unnecessary and contrary to the Divine attributes, involves our author in a long and elaborate chapter; a chapter on which we did not venture, as we never do on *à priori* arguments in matters of revelation, without trembling. The plain fact of the atonement we understand, we receive, we rejoice in; it is so, for so it is written; but when, even in an honest desire to defend truth and refute objections, we begin to define what may, or may not, comport with the attributes of the Most High, we are ever in danger of darkening counsel with words without knowledge. One man, by his *à priori* views of the Divine attributes, confirms himself in his Arminianism, and another in his Calvinism; one argues that love leads to such and such conclusions, and another that justice leads to the opposite. The Universalist and the Socinian especially affect this *à priori* ground; and when we see the orthodox meeting them upon it, it is not without some fears that they may be foiled in using man's weapons, while they are invulnerable in the panoply of revealed truth. Are we then to grant the Socinian his *à priori* conclusions? Far, very far from it: we think them quite unfounded; and more thanks, therefore, to those defenders of truth who, like our respected author, prove them to be so. If any reader, not content with the simple Scripture fact that thus and thus is the doctrine, has speculated upon the questions, How can it be? how bears it upon the character and

attributes of God? we think we can confidently promise him much satisfaction in reading the chapter before us. The theme abstractedly is always perilous; but Mr. Jerram's discussion of it is safe, and to our minds quite convincing: though if any person should still say he is unconvinced, the doctrine itself suffers nothing, for we have a full right to retire back from man's argument to God's authority; for be the doctrine to our feeble intellect likely or not, it is not the less scriptural. Still it is not unimportant for the refutation of an opposer, and for the satisfaction of an inquiring mind, to shew that Scripture mysteries, though not discoverable by reason are not opposed to reason; and that what God has taught us in his word as actual fact, is consistent with what we may infer from it by legitimate inference.

The following is Mr. Jerram's mode of argument in this chapter. You object, that "satisfaction, or atonement for sin," implies that the Infinite Being can receive injury or compensation; neither of which is possible. But, replies the author, though God is impassive, yet, as a moral Governor, he may in his office, if we may so speak, receive injury and demand atonement: besides which the objection confounds good and evil, and makes virtue and vice matters of indifference; nay, would lead to the conclusion that God must not interfere, should all his creation rise in hostility to his laws, because his own happiness would still be uninjured, and his glory unimpaired. To a second objection, that the doctrine is opposed to the goodness of God, who needed no extraneous *inducement* to be merciful, Mr. Jerram shews that the doctrine does not imply that God wanted an inducement, but just the contrary. His love was the fountain of the atonement. (See for example, Rom. v. 7—9; 1 John iv. 9, 10; 2 Cor. i. 3; 2 Thess. ii. 16; Heb. xiii. 20.) Mr. Jerram also shews that the sentiment of love may exist, where there

is no suitable vehicle for its exhibition; and such was the case in the instance of fallen, guilty, impenitent man, till an atonement was made. Besides, who can dare to define what is or is not compatible with the love of God to man? And here, let the Socinian, if he can, burst through the irrefragable argument from analogy, in the sorrows of infancy, the innocent suffering with the guilty in public calamities, the tower of Siloam, slavery, tyranny, the partial diffusion of religion and liberty, and a thousand similar mysteries. Let the objector reconcile these with the abstract idea of the Divine benevolence; and we shall be at no loss to reconcile also the atonement with it. Neither the one nor the other proves that God is not infinitely merciful; but only that man cannot with his finite powers affirm in what way the Divine goodness will in any given case be exercised. And, besides all this, we live under a moral government; so that, as Mr. Jerram observes,

"Though it may not be necessary that an atonement should be made for the purpose of inducing the Supreme Governor to exercise mercy towards offenders, it may, notwithstanding, be indispensably requisite in order for his displaying that mercy, consistently with the moral government which he has established among men. Mercy must be exercised, therefore, in such a way as to leave all the motives for obedience unimpaired and untouched. The individual must never have it to say, 'I have been pardoned at the expense of the whole system of government which God had previously ordained in the world, and so as entirely to supersede the sanctions of, and therefore to annihilate, future happiness and misery, as offering motives either to hope or fear.'" p. 38.

The argument from analogy, alluded to above, may be applied to the objection, that Jesus Christ could not have been a vicarious sacrifice, because the justice of God would not allow punishment to fall upon the innocent. Yet does not the son often suffer for the conduct of the father? do not the Jews to this hour suffer for those who said, nearly two thousand years ago,

"His blood be upon us, and our children?" This difficulty rests as heavily upon the Socinian scheme, as the alleged difficulty of vicarious sacrifices upon the orthodox. But the analogies, it is replied, are not analogous; we admit, not altogether so, though sufficient for the conclusion; but even the difference strengthens that conclusion, as Mr. Jerram has shewn in the following striking, and, we think, original argument.

"We will, however, admit that the analogy between the innocent bearing the guilt of others, in the course of Divine providence, does not hold in every point with Jesus Christ 'suffering the Just for the unjust.' Christ was innocent to an extent that can be asserted of no merely human being; nor was he connected with us by the customary ties which unite man with man. But these differences strengthen our case, and make it still more evident that the sins of others were imputed to him; and that it is consonant with justice that they should be so. Taking the fact that the most innocent and holy of beings was also the greatest of sufferers—that the immaculate Saviour was emphatically 'the man of sorrows and acquainted with grief,'—and that these sufferings were inflicted by the hand of God, and that it 'pleased the Father to bruise him,' we ask, in what way are these facts to be accounted for? Here we have innocence suffering, and that by God's appointment: shall we say that this was unjust? Those who assert this, charge injustice upon God: those who deny it, acknowledge that innocence may justly suffer. But all suffering is penal—it is the wages of sin—and the conclusion is unavoidable, that, in the case of Christ's sufferings, the sins of others must have been imputed." pp. 51, 52.

In the course of this valuable chapter, our author justly reproveth the morbid fastidiousness of the Socinian, who objects to the employment even of scriptural expressions in describing the anger of God, and his displeasure against sin; such as his being "a consuming fire;" but at the same time, we cannot but think caution necessary to those who hold the orthodox doctrine, to beware of harsh and exaggerated expressions; expressions not warranted by holy writ, nor consistent with those affectionate, yet reverential feelings, which we ought ever

to cherish towards our merciful Creator. Nothing can be more contrary to truth and Scripture, than to convey an impression—we write with solemnity—as if God were a tyrant, who could not be appeased but by blood; for though the Scriptures teach, that "without the shedding of blood there is no remission;" yet they expressly impute this very blood-shedding, this vicarious atonement, as we have already seen, to the love of God, and not to any less gracious attribute.

But we must pass on to the third class of objections; namely, those derived from the alleged contrariety of the doctrine to express passages of Scripture itself. This objection, if well founded, would be fatal; but we know of no such passage. The whole Jewish economy was of a vicarious complexion; its sacrifices were typical; and, taking the Epistle to the Hebrews (an Epistle much impugned by the Socinians) as our clue to the Mosaic ritual, we can readily reconcile to the doctrine of an atonement those passages which, as to the letter, speak of the mercies of God to man without distinct reference to it. The following discriminating remarks of our author would, of themselves, take in all these passages.

"It may be safely admitted, that promises of pardon are made, where no direct allusion is found to the doctrine in question. When there is a well-understood principle of action, which has been clearly established, which lies at the foundation of an entire system, and which has again and again been referred to, there is no need to make mention of that principle on every occasion when it is acted upon: it would be taken for granted, as a previously established proposition in mathematics, in future reasonings and deductions: and this is precisely the case in the subject before us. Christ is represented as 'the Lamb slain from the foundation of the world.' The sacrifices of the patriarchal dispensation—of Abel, of Noah, of Abraham, and of Job, all had regard to the expiatory sacrifice of Christ. The doctrine of the atonement is the basis of the Mosaic dispensation; all the ceremonial defilements of the Jews which were typical of moral transgressions, were cleansed by sacrifices of atonement; and the blood of bulls and of goats, as will

hereafter be shewn, was typical of the blood of Christ: and the penalty of moral transgressions was remitted out of regard to this sacrifice, in the same way as the legal penalties were commuted by the offering of victims: and it was perfectly unnecessary always to allude to the system, when the benefit of it was conferred by pardoning offences." pp. 65, 66.

We proceed to the fourth objection; namely, that the doctrine of the atonement is founded on the unauthorised assumption of the piacular and vicarious nature of sacrifices. This is a wide and much controverted subject; and the revival of the discussion within these last few years, has led to several valuable treatises, or portions of treatises, upon it, in addition to those of former writers; but Mr. Jerram has given us as good an epitome of the argument as we could well point out in any author. Our readers are acquainted with our opinions on the subject from former reviews: and, among others, of Mr. Davison's treatise on Primitive Sacrifice; in which he maintains, with much ability, but we think not conclusively, the negative side of the argument—endeavouring to shew, that sacrifices were not of Divine origin; or rather, cannot be proved to be so by scriptural evidence. Those who are of this opinion of course lose one most efficacious arrow from their quiver, in contending with the Socinian; and this shaft ought not to be lightly relinquished; though, whether relinquished or not, the armoury is sufficiently full of scriptural weapons to equip the champion for the combat.

Mr. Jerram's argument on this subject comprises three particulars: namely, that animal sacrifices were of Divine institution; that they were piacular; and that they referred to Christ the great Sacrifice.

In proof of the first point, that sacrifice was of Divine origin, he urges the following arguments:—

"It was the first, and only thing mentioned in the religion of the primitive family, and which received the Divine approbation.

"It is highly improbable that no in-

struction should, at first, be given or asked on the nature of Divine worship.

"The supposition of its being of Divine origin alone answers the circumstances which accompanied the first instances of it.

"This account of it alone accords with the direction given to Cain on the rejection of his offering.

"The account given of these offerings in the Epistle to the Hebrews necessarily leads to this conclusion.

"The universal practice of animal sacrifice in all ages, and throughout the world, proves it." p. xiii.

If this ground be firmly laid, as it is by numerous writers down to Mr. Faber and our author, we cannot think that much doubt can remain on the other two points; namely, that sacrifice, thus primeval and divinely appointed, was an expiatory rite, and that it had reference to the atonement of Christ. It being the appointment of God, and not the free-will offering of man, seems to us to involve the first, and incidentally the second, of these conclusions. Those who deny that animal sacrifices are piacular and typical, will probably, in every instance, deny their Divine origin; though even this hypothesis seems to us more reasonable than the middle opinion, espoused by some divines, and so powerfully defended by Mr. Davison, that, in their origin and patriarchal use they were human, but in their eventual application Divine; that, after being invented by man, and used by man, without any piacular or vicarious reference, up to the time of Moses, Jehovah, under the Jewish law, engrafted on the rite a new meaning, and made what was before only an expression of guilt or gratitude, a vehicle, symbolically at least, for the expiation of sin.

The arguments by which our author substantiates his second position are, that sacrifices were viewed as expiatory, both by the Gentile world and by the patriarchs; that both before and after the giving of the Mosaic law, their expiatory character had reference not to ceremonial, but only to moral transgressions; and that, finally, they were

strictly vicarious, as well as propitiatory. There are some parts of this argument which are by no means trite, and are conducted by our author with great ability. We might specify, in particular, his course of reasoning, to prove that animal sacrifice, both under the patriarchal and the levitical dispensation, was expiatory of *moral* transgressions; and, as he contends, of moral only, and not in any case directly of ceremonial or political. Under the patriarchal dispensation, we admit that it is clear that if expiatory sacrifices were offered at all, as certainly they were, it must be for moral offences, as no other than these existed; for there being no ceremonial law, there could be no ceremonial transgression. But the exclusionary portion of the argument seems to us difficult as respects the Mosaic dispensation; and, in truth, did it really include all that it seems at first sight to imply, we must utterly reject it. But if we understand our author's reasoning aright, he does not affirm that sacrifices were not offered for ceremonial offences, but only that the absolution resulting from the sacrifice was not for the political, but the moral guilt. Thus a person might be forgiven spiritually, who still suffered civilly: Jehovah, as the moral Governor of the world, might remit eternal punishment in virtue of the obedience unto death of his Son depicted by the animal sacrifice; while, as the Governor of the Jewish Theocracy, he might allow the political punishment to be inflicted: just as, under the patriarchal dispensation, Abel was spiritually accepted while he suffered temporal death, which was expressly pronounced as a penal infliction. We think that our author has admirably established his principle, that animal sacrifices had relation from the first, and always, to moral guilt; but we are not so well satisfied as to his exclusion, unless in a reserved and limited sense. His principle includes the position, that, under

the Mosaic Law, moral offences were pardoned, and this through sacrifices; the offender reposing by faith in the promise of God, and with more or less clear knowledge of the Great Sacrifice of Calvary. In this we fully concur; the bearing of animal sacrifices was throughout upon the forgiveness of sin; not the breach of ceremonies or political delinquencies, but sin, that is, moral offences against God. The great day of the atonement, the morning and evening sacrifices, and all the rites of the Mosaic code, tended to this point; and the penitent offender, acting with faith in the way of God's appointment, stood justified in his sight. But was he not also ceremonially justified? Was he capable of being punished under the Theocracy for an offence to which a ceremonial expiation was attached, when he had offered that expiation? Was he not absolved both before God as his Creator, and God as his civil Ruler? If he was, what is the purport of our author's exclusion of ceremonial absolution? We agree with him, that the Mosaic dispensation did not take away from, but superadded to, the Adamic and Patriarchal system in the matter of sacrifices: it did not say, Whereas you had formerly absolution in the sight of God for moral offences, henceforth sacrifices shall be only vehicles of ecclesiastical absolution for ceremonial; thus retrograding, as it were, in the development of mercy. No; but while moral absolution was continued, what prevented ceremonial being added to it? The one was not incompatible with the other: nor do we see that our author's course of argument would be weakened by the admission. Indeed, on looking closely to his expressions, we infer, that though in some places he seems verbally to deny it, he in fact means to admit it; for he says, that under the Jewish dispensation, there was "an accession of privilege, an increase of expiatory sacrifices, applicable not only to the

pardon of all *moral offences against God*, but also to many that were of an aggravated nature against their Theocracy." His distinction, therefore, seems in truth not to be between moral offences and ceremonial offences, as some of his expressions would seem to indicate; but between the *direct* application of the efficacy of sacrifices to the former, and its only indirect, subordinate, and incidental application to the latter. We think that the same practical result, as respects the force of his argument in refuting the Socinian, would equally follow, if, instead of making moral guilt the direct object, and ceremonial guilt only a secondary and accommodated object, he had viewed all offences for which sacrifices might be offered as moral; the breach of the ceremonial law by a Jew, as much involving the contraction of spiritual guilt as the breach of the moral; the Law-giver being the same, the sanction the same, and the temerity of the offender the same. Thus one object of sacrifices, instead of two, will meet every case, and, we think, will obviate all difficulties.

Objections to the doctrine of the atonement being thus removed, our author proceeds to the proof of the doctrine from Scripture. And here would we gladly lead our readers with him, if the space we have given to the preceding topics admitted. The path is, however, now clearly open before the honest inquirer. He has but to ask, What saith the Lord? To the word, and to the testimony; and we know of no work written in proof of the Divinity of our Saviour and his sacrifice for the sins of mankind, which would not furnish ample scriptural evidence on the subject. Our eye ranges over a whole shelf of comparatively recent works elicited by the modern renewal of the Socinian controversy; at the head of which stands Archbishop Magee's invaluable and not-to-be-superseded dissertations; about the middle, stand conspicuous and irrefragable

Dr. Wardlaw and the Bishop of Salisbury; and, bringing up the close, Dr. Pye Smith's powerful work on the priesthood of Christ, which would occupy as it deserves a larger mention, especially while treating of nearly the same subject in the review of Mr. Jerram's publication, if the second edition, recently published, of his own "Scripture Testimony to the Messiah" did not almost eclipse both his own other labours, and many of those of his respected contemporaries. If it was our misfortune, as we esteem it, not to have regularly reviewed the former impression of this work, though often and honourably alluded to by us, it is some consolation that our omission allows us the better opportunity of strongly recommending not only to every biblical student, but to every intelligent Christian, this greatly improved edition, enriched throughout with new and important matter. Some incidental and collateral topics occur in these volumes, which are not to be found in other treatises on the subject, but which add greatly to the interest of the work; such as the notices respecting Neologianism in Germany, the defections from scriptural doctrine in Switzerland, remarks on authors, subsidiary discussions and critical disquisitions. But this is not our theme—at least at present.

In treating of the scriptural evidence in support of the doctrine of the atonement, Mr. Jerram first supplies a copious collection of passages of Scripture, which contain or illustrate it: he then states the body of evidence which they afford to the doctrine, and the various ways in which they give their testimony;—some representing pardon and reconciliation as flowing from Jesus Christ; in others, salvation being ascribed to him; others representing his death as the price of our ransom and redemption; others speaking of him as suffering for our sins; and others relating to the patriarchal and levitical sacrifices, in which he

is expressly called a sacrifice, an offering for sin, the Lamb of God; is said to bear our sins, and take them away; is represented as shedding his blood for sin, and is called a propitiation. Next follows an argument from the Epistle to the Hebrews, in which Mr. Jerram shews that the Apostle runs a parallel between the Levitical priesthood and that of Christ; contrasting the Levitical sacrifices, and that of Christ, as between shadow and substance; forming a comparison between the priests of the two dispensations, the sacrifices offered under each, and the respective efficacy of each; and adding a correspondence between the places where each was offered, and also between the events which followed the sacrifice of each; finally representing the sacrifice of Christ as the last which should be ever offered; and contrasting the danger which would follow the neglect of each. The next argument is from our Lord's explanation of his sufferings after his resurrection, in which he asserts the necessity of his sufferings; and shews that those sufferings were set forth in the Law of Moses. The last scriptural argument is, that the death of Christ was the constant subject of the Apostles' preaching, and the great instrument of their extraordinary success.

We wish we had space to follow our author through this large and important field of scriptural argument. The steps of the process are lucidly arranged, and bring out the conclusion with irresistible and cumulative force. The sum of the whole is epitomized as follows.

"I have now brought to a conclusion my argument from Scripture, that the death of Jesus Christ was an Atonement and Vicarious Sacrifice for the sins of mankind; and that remission of sins is never granted but in relation to it. And if any truth may be considered as standing on an immovable basis, it is this. We have seen, not only that the usual objections alleged against it are without foundation, but also that it is supported by the authority of every dispensation of

mercy from God to man, from the first expulsion of our primeval parents from paradise, to the last discourses of our blessed Lord, after he had made the great sacrifice, and was risen again from the dead. The doctrine is asserted or implied in a train of Scripture texts which perhaps it would be in vain to look for on any other: it is expressed in every variety of language, plain and metaphorical, narrative and doctrinal. Not only has it a pre-eminent place in almost every book in the Bible, but it was set forth in the symbols of every religion of the world for four thousand years, was embodied in every rite and ceremony of the law, introduced in every possible form into the Gospel, and was the chief subject of a whole treatise in the New Testament. Animal sacrifice, which had continued nearly from the creation to the coming of the Messiah, ceased when this Atonement had been made; and from that time, this became the grand theme of the Gospel, and occupied as prominent a place in the new dispensation as sacrifice had done in the old; and the effect of preaching this doctrine had been the conversion of millions of the human race, and the complete transformation of their principles and conduct. Nor has it yet lost its power: it is still the great instrument used for evangelizing the world; and still the powers of darkness yield to its force; nor will it lose its virtue till 'the kingdoms of this world become the kingdom of our Lord and his Christ.' " pp. 287, 288.

After this scriptural and conclusive argument, we feel some reluctance in sinking to that which constitutes the last section of the work, that the doctrine is not inconsistent with "the fitness of things." This is another of those *à-priori* arguments on which we would never poize the weight of a Scripture doctrine. We cannot judge *à-priori* to any great extent, or with much confidence, what is or is not befitting for God to do. There are many things in the Bible,—for example, the command to destroy the Canaanites,—which we would not rest on our *à-priori* conceptions of what is befitting. Indeed we can attach no other adequate idea to the very phrase "the fitness of things," than that it is that which comports with the will of God. That is befitting which he has appointed and sanctioned; all true virtue is grounded on this law: that is not befitting which is contrary to the immutable

regulations which he has made for the government of his creation. Murder is contrary to the fitness of things: yet the intended sacrifice of Isaac by his own father was not, because God had commanded it; and the express will of God was a better criterion of what was befitting than even the natural instincts which he had implanted in a parent's heart. If the Bible be allowed to be divinely inspired, and this the Socinian professes to admit, it is the best code of moral congruence, and we know not why we should be forced from authority to metaphysics.

But here, as before, we remark, that if the opposers of a divinely revealed doctrine advance from scriptural to metaphysical tests, it is at least consolatory to a mind of disquisitional propensities, and is important for the confutation of the objector, that we should be able to shew that his objection is groundless. We are thankful, therefore, to Mr. Jerram, for his argument on this subject; though, in accordance with his own wish to keep the scriptural evidence distinct as the conclusion of his whole argument, we should have preferred seeing the section on the fitness of things arranged among the other *à-priori* considerations, making it a reply to an objection, which in fact it is, and adding this objection in its proper place to those before disposed of.

Mr. Jerram's chief argument on this subject is, as before, analogy. He contends that the doctrine of the atonement is not inconsistent with the constituted order and fitness of things, because the argument from analogy is against the notion that sin will be forgiven on mere repentance; and rather proves that it will be punished, unless averted by some foreign interposition. Again, it is not against the doctrine of a substitute bearing the penalty of sin.

This argument from analogy is ably maintained; and some parts of

it are perfectly satisfactory, and all of them as satisfactory as the nature of the subject will allow; but it must not be forgotten, and no one can acknowledge this more strongly than our author, that no analogies can reach the peculiar circumstances of the case. The only way in which the argument from analogy in matters of theology can be satisfactorily applied, is to shew that something may be, because something analogous is; the difficulties in the one case not being greater than in the other. Thus,

If storms and earthquakes break not
Heaven's design,
Why then a Borgia or a Cataline?

But analogy cannot directly build up any truth; and this is not its province; but only to silence an objector, or to solve the doubts of a sincere inquirer. Its range of application is contracted; and on the great subject of our present consideration, the scripturally revealed doctrine of the atonement, we may easily overstep its domain. To take one point among several,—analogy shews that there is nothing contrary to the Divine government, as the Socinians urge, in the simple circumstance of the innocent suffering; for persons, innocent as to some particular offence, often suffer in consequence of it. This clears one portion of the ground; but we doubt whether the analogy is so decisive when we attempt to shew that the suffering of the innocent can be an atonement in the eye of God for the sins of the guilty. Our analogies are all derived from human affairs; or from the permissions of Divine Providence; or, as our respected author expresses it, “the grand principles which are in operation in the present course of things, and the government of the world.” But if we analyse the matter closely, we shall find that any given instance of analogy which is to prove the *justice* of the atonement conveys to our minds rather the idea of *injustice*; and it is not till we rise above analogy, and take

inspiration for our guide, exclaiming with the confidence of faith, "Shall not the Judge of all the earth do right?" that we are reconciled to the transaction. Divine Providence, we will suppose, suffers a virtuous and unoffending man to become the victim, a willing victim, for the deliverance of his country. This is, perhaps, as favourable an analogy as we can imagine. The greatness of the object, and the willingness of the victim, invest the sacrifice with peculiar dignity. We cannot take an example more nearly approaching to our author's theorem, that "it appears from the analogy pointed out in the holy Scriptures between the Divine and human governments, that though a just and righteous penalty cannot be gratuitously remitted, yet it may be commuted by the substitution of another, under certain circumstances, in the place of the offender." Now we will not say that the analogy in the case just supposed has *no* weight; but we must think it not wholly satisfactory till our author assures us that there is no latent feeling passing through the mind that injustice was committed; injustice on the part of those who required or accepted this innocent victim as a substitute for his guilty countrymen. It might be a *fact* that he suffered (and this shews by analogy that God may permit the innocent to suffer); but was it *right* so far as respected those at whose instance he suffered? Ought they to have demanded or received such a commutation? Natural justice says not; and so far from the *permission* of Providence being construed into a direct *sanction*, a divine, in alluding to the event, would probably feel it necessary to vindicate the ways of God by shewing that on earth virtue and vice are not suitably punished or rewarded, but that the day of final judgment will solve all difficulties and reveal to every man an award according to his deeds. We think that our author has in the course of his argument not

sufficiently distinguished between sanction and permission: if he confine himself to the former, he will find it difficult to discover an adequate analogy; if he include the latter, there is nothing, however monstrous, that might not be paralleled. We think it best, therefore, though not absolutely rejecting even this portion of the argument, to rise above it; to say frankly that the atonement of Christ is a transaction of its own kind,—not to be accounted for, or even rendered plausible to the eye of the objector, by any analogy whatever; an event unexampled, and the only evidence for which is the word of God. If that word is denied, we fall back upon our proofs of its inspiration; and in this field there is no danger of defeat. We admit all subsidiary analogies, as we have already shewn; but the great majestic truth must still for ever rest, where our respected author has most substantially placed it, on the plain, palpable declarations of Holy Writ. If the Socinian rejects these, we cannot undertake to convince him, or even materially to soften his prejudices.

Sermons. By the Rev. J. JONES, M.A., Minister of St. Andrew's Church, Liverpool. 1 vol. 8vo. London. 1829.

OUR readers will have been enabled to form their own judgment of this volume of scriptural and very practical and useful discourses, from the specimen (slightly abbreviated in a few places), in our present Number, under the head of a Family Sermon. We have not, perhaps, selected the best; but some of them being interwoven with such topics as "the minister's joy," or discussions on unfulfilled prophecy relative to the Millennium, seemed less adapted for a discourse for domestic instruction. Mr. Jones inclines to think that Christ will reign *personally* on earth a thousand years, and that

the resurrection of the just will occur previous to this great consummation. We ourselves are not convinced of the correctness of either of these inferences; but we cannot but admire the humble, ingenuous, and edifying manner in which Mr. Jones has introduced his remarks upon them. His chiliasm is connected with no extravagance of sentiment; but is set forth in conjunction with those fundamental doctrines and duties which, whether peculiar systems of prophetic interpretation be true or false, must ever constitute the great staple of evangelical instruction.

We rejoice to see such truly pastoral volumes multiplying around us; whether, as Mr. Jones modestly expresses of his own publication, for the welfare of a minister's own affectionate and beloved flock, or in the wide circulation which, in this age of large and rapid publication, can await comparatively few volumes of sermons. St. Andrew's church was erected some fourteen years ago, by Mr. Gladstone, of Liverpool, at a time when that large and populous town was lamentably deficient in church accommodation, and when the difficulties in the way of opening new churches were almost insuperable. The discourses before us do honour to his appointment of Mr. Jones as the minister; and we shall rejoice to hear that from the pulpits of the churches now erecting in that and other populous places, are heard equally sound and faithful instructions.

The Veracity of the Five Books of Moses, argued from the undesignated Coincidences to be found in them when compared in their several Parts. By the Rev. J. J. BLUNT, Fellow of St. John's College, Cambridge. 1 vol. 6s. 6d. London. 1830.

WE envy the man, if such a one there be, who, remembering his glow of exultation when first in his boy-

hood he arrived at the Q. E. D. of the 47th of the first book of Euclid, has never chanced to read Paley's *Horæ Paulinæ*; for that man has a pleasure in reserve, which all who have enjoyed it would be glad to renew. The infidel may deny that St. Paul and the writer of the Acts of the Apostles were inspired; but he would sadly discredit his own reasoning powers, if after weighing Paley's coincidences he professed to doubt whether they narrated actual facts; and the facts being proved, one very important advance is secured in the argument for the inspiration of the sacred text.

Mr. Blunt has followed with no unworthy step in the path of his illustrious predecessor. His success in the little volume before us must, however, be measured not by what Paley achieved in a more fruitful field, but by what was possible in the present instance; for the brief and rapid narrative of Moses could not be expected to offer so prolific a harvest of coincidences as the Acts of the Apostles and the Pauline Epistles, which dovetail into each other with the most remarkable accuracy. We must not measure the skill or diligence of our Pentateuchal traveller, by the mere number or brilliancy of the gems which he has discovered in this new region; especially as he has succeeded in collecting sufficient to shew that there are rich mines of truth below the surface; and even if a critical mineralogist should think that some of his specimens are doubtful, the general result of his researches will not be affected.

We have cut open the book too late in the month to allow of our giving an adequate sample of the curious coincidences discovered by the author; we shall therefore treasure these for another department of our work in a future Number; and shall content ourselves for the present with a portion of his argument to prove that there was a primitive patriarchal church; with its temple, its priest, its sacerdotal

dress, its holy seasons, its preachers, its prophets, its laws, its sacrifices, and its types; with the Messiah in prospect as a leading feature of the whole dispensation, as in retrospect he is of the dispensation that succeeded. This opinion the author grounds on a variety of incidental notices in the Book of Genesis, which he considers as "coincidences without design," thus proving the consistency and the truth of the Mosaic narrative. These we for the present pass over, and quote only the glowing and eloquent passage relative to the *types* and *promise* of the patriarchal church. Our readers will readily supply the Scripture references.

"Then as the patriarchal church had her sacrifices, so had she her types—types which in number scarcely yield to those of the Levitical law, in precision and interest perhaps exceed them. For we meet with them in the names and fortunes of individuals whom the Almighty Disposer of events, without doing violence to the natural order of things, exhibits as pages of a living book in which the promise is to be read—as characters expressing His counsels and covenants writ by His own finger—as actors, whereby He holds up to a world, not yet prepared for less gross and sensible impressions, scenes to come. It would lead me far beyond the limits of my argument were I to touch upon the multitude of instances, which will crowd, however, I doubt not, upon the minds of my readers. I might tell of Adam, whom St. Paul himself calls 'the figure' or type 'of Him that was to come.' I might tell of the sacrifice of Isaac (though not altogether after him whose vision upon this subject, always bright though often baseless, would alone have immortalized his name)—of that Isaac whose birth was preceded by an annunciation to his mother—whose conception was miraculous—who was named of the angel before he was conceived in the womb, and Joy, or Laughter, or Rejoicing was that name—who was, in its primary sense, the seed in which all the nations of the earth were to be blessed—whose projected death was a rehearsal (as it were), almost two thousand years beforehand, of the great offering of all—the very mountain, Moriah, not chosen by chance, not chosen for convenience, for it was three days' journey from Abraham's dwelling-place, but no doubt appointed of God as the future scene of a Saviour's passion too—a son, an only son the victim—the very instruments of the oblation, the wood, not carried by the young men, not carried by

the ass which they had brought with them, but laid on the shoulders of him who was to die, as the cross was borne up that same ascent of Him, who, in the fullness of time, was destined to expire upon it. But indeed I see the promise all Genesis through, so that our Lord might well begin with Moses in expounding the things concerning himself; and well might Philip say, 'We have found him of whom Moses in the Law did write.' I see the promise all Genesis through, and if I have constructed a rude and imperfect temple of patriarchal worship out of the fragments which offer themselves to our hands in that history, the Messiah to come is the Spirit that must fill that temple with His all-pervading presence, none other than He must be the Shekinah of the Tabernacle we have reared. For I confess myself wholly at a loss to explain the nature of that book on any other principle, or to unlock its mysteries by any other key. Couple it with this consideration, and I see the scheme of Revelation, like the physical scheme, proceeding with beautiful uniformity—an unity of plan connecting (as it has been well said by Paley) the chicken roosting upon its perch with the spheres revolving in the firmament; and an unity of plan connecting in like manner the meanest accidents of a household with the most illustrious visions of a prophet. Abstracted from this consideration, I see in its details of actions, some trifling, some even offensive, pursued at a length (when compared with the whole) singularly disproportionate; while things which the angels would desire to look into are passed over and forgotten. But this principle once admitted, and all is consecrated—all assumes a new aspect—trifles that seem at first not bigger than a man's hand, occupy the heavens; and wherefore Sarah laughed, for instance, at the prospect of a son, and wherefore that laugh was rendered immortal in his name, and wherefore the sacred historian dwells on a matter so trivial, whilst the world and its vast concerns were lying at his feet, I can fully understand. For then I see the hand of God shaping every thing to his own ends, and in an event thus casual, thus easy, thus unimportant, telling forth his mighty design of salvation to the world, and working it up into the web of his noble prospective counsels. I see that nothing is great or little before Him who can bend to his purposes whatever He willeth, and convert the light-hearted and thoughtless mockery of an aged woman into an instrument of his glory, effectual as the tongue of the seer which He touched with living coals from the altar. Bearing this master-key in my hand, I can interpret the scenes of domestic mirth, of domestic stratagem, or of domestic wickedness, with which the history of Moses abounds. The Seed of the woman, that was to bruise the serpent's head, however

indistinctly understood, (and probably it was understood very indistinctly,) was the one thing longed for in the families of old, was 'the desire of all nations,' as the Prophet Haggai expressly calls it, and provided they could accomplish this desire, they (like others when urged by an overpowering motive) were often reckless of the means, and rushed upon deeds which they could not defend. Then did the wife forget her jealousy, and provoke, instead of resenting, the faithlessness of her husband; then did the mother forget a mother's part, and teach her own child treachery and deceit; then did daughters turn the instincts of nature backward; then did the daughter-in-law veil her face; and to be childless was to be a by-word; and to refuse to raise up seed to a brother was to be spit upon; and the prospect of the Promise, like the fulfilment of it, did not send peace into families, but a sword, and three were set against two, and two against three; and the elder, who would be promoted unto honour, was set against the younger, whom God would promote, and national differences were engendered by it, as individuals grew into nations; and even the foulest of idolatries may be traced, perhaps, to this hallowed source: for the corruption of the best is the worst corruption of all. It is upon this principle of interpretation, and I know not upon what other so well, that we may put to silence the ignorance of foolish men, who have made those parts of the Mosaic history a stumbling-block to many, which, if rightly understood, are the very testimony of the covenant; and a principle, which is thus extensive in its application and successful in its results, which explains so much that is difficult, and answers so much that is objected against, has, from this circumstance alone strong presumption in its favour, strong claims upon our sober regard." pp. 35—44.

This is a splendid tablet of "Mosaic;" the pieces are skilfully fitted, and take a high polish; and

if a portion of the cement may have been furnished by an ardent imagination; there is still sufficient left to bind many of the materials without any very abrupt interstices. Our specimens in a future Number will enable our readers to decide on the proportions for themselves. There is danger of merging truth by fastidiousness; and of overstepping it by laxity of imagination. The general notion of a patriarchal church may be possible, and our author's coincidences powerfully corroborate it; but the minuter details, such as the sacerdotal robes, are not demonstrated, nor does he offer them in this severe light, or profess that there is plenary evidence on the subject. He gives us his glimpses as he thinks he perceives them in Scripture; and all that we can say on laying down the telescope is, it may be so; some parts assuredly are so; if such an edifice existed, these scattered blocks and fragments were doubtless portions of it; but they are not sufficiently numerous or perfect to allow of our re-constructing the fabric, and adjusting its proportions. M. Cuvier can build up an extinct antediluvial animal from a fragment of a single digital bone; and Mr. Blunt has reared some parts of his temple from equally scanty vestiges; but passing by these, there remain coincidences amply sufficient to sustain his general argument.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

WORKS preparing for publication, and in the press:—Lectures on Liberty and Expedience; by the Rev. J. Grant;—Twelve Sermons, by the Rev. E. Appleyard;—Discourses on the Sacrifice of Christ, Faith, Assurance, and the Sealing of the Holy Spirit; by the Rev. W. Hull;—Theological Meditations by a Sea-offi-

cer;—The Last Days of Bishop Heber; by the Rev. T. Robinson (from the Madras Edition).

We have received numerous communications expressive of approbation of the plan of publishing a portion of the Christian Observer Family Sermons; among others, from Mrs. Hannah More and Mr. Wilber-

force, which they are pleased to allow us to quote.—

To the Editor of the Christian Observer.

"My dear sir,—I have heard, with very great pleasure, of your intention to collect into a volume a selection of the Sermons dispersed throughout that very valuable periodical, the *Christian Observer*, thus rescuing from the mass those sound and excellent portions of Divinity, and presenting them to the public in a compendium, which will be a real acquisition to it. The volume will be most acceptable to many of your readers, not only for their own use, but to present to families in which the *Christian Observer* is hitherto unknown. I have taken this work from the very beginning, and I continue to prize it as highly as I have ever done, and count its now long range of volumes not among the least valuable part of my library.

"I am, dear sir, with much esteem,

"Yours faithfully,

"HANNAH MORE."

Mr. Wilberforce writes as follows:—

To the Editor of the Christian Observer.

"My dear sir,—I have heard with great pleasure that you are about to publish a volume of the Sermons that for a long period have constituted each one article in every Number of the *Christian Observer*; for with such of the sermons as have been read to me (the weakness of my eyes preventing my reading them myself) I have been much pleased. Would you not also extract some other articles from the *Christian Observer*? I know of no publication of the kind which contains so many of superior merit. The cause I have just specified has, to my regret, rendered me less acquainted with the *Christian Observer* than I formerly was; but I think so highly of it, and of the many excellent Contributors to it (many of them, alas! friends, that are now no more), that I must rejoice in any circumstance which will be likely to draw it into augmented notice.

"I am, my dear sir,

"Yours very sincerely,

"W. WILBERFORCE."

The Family Sermons will be published in April, so that those of our readers who may wish for copies may direct their booksellers to send them with their magazines next month.

The Cambridge Norrisian prize was adjudged to Mr. Selwyn, of St. John's, for his Essay on "the Doctrine of Types, and its Influence on the Interpretation of the New Testament."

A well digested series of "heads of

local information," in every department of parochial and local interest has been published to enable clergymen and other intelligent persons, without much labour, to collect gradually such a mass of topographical facts as will furnish interesting and ample materials for the antiquary, the naturalist, and the man of science.

Place-hunting, it seems, is no innovation of modern times; for Evelyn, who was born among woods, and knew more of the culture of timber-trees than any person of his day, tells us, that when he wished to be appointed to "a little office then vacant," the salary of which to him was of no consequence, but which would have enabled him greatly to improve his Majesty's forests, which had been sadly mismanaged, it was conferred, he says, upon a person "who had seldom been out of the smoke of London, where, though there is a great deal of timber, there are not many trees!"

FRANCE.

A posthumous paper of the late Baron de Stael to a French periodical work has just been published, in which he recommends to his Protestant countrymen the pious custom of praying for the blessing of God and returning him thanks at meals; a custom, he remarks, so prevalent in Great Britain and the United States, as not to be dispensed with even at public and political dinners. We fear he could not have said much for the reverence with which it is usually performed—a mere parenthesis, stands pede in uno, chair in hand. He remarks that Britain and the United States, while they stand the highest of the nations for industry, liberal institutions, and the astonishing progress of modern civilization, are most distinguished also for "real, vital, energetic piety, in which the thought of a God and Saviour most blends itself with the actions of public and private life."

It is stated that thirteen priests, with the express concurrence of the Bishop of Montpellier, recently celebrated with great pomp, the obsequies of M. de Saint H—, an avowed Protestant—a heretic. Madame de H. is a devoted Papist, and, being very wealthy, wished to spare no expense for the repose of her husband's soul; but the priest declined the sacred rites till the bishop cut the knot by declaring that "though M. H— died to all appearance a Protestant, yet in his heart he was doubtless a Catholic."

SWITZERLAND.

The company of pastors of Geneva have rejected, by a large majority, a proposition for an evening service; on the ground both

that it is unnecessary, there being service at nine, ten, twelve, and two o'clock in the day, and that it would lead to disorder, and be at variance with the early hours and simple manners of the people. One of the pastors has proposed the institution of theological prizes, to excite the zeal of the students.

The inhabitants of the Canton of Fribourg have given permission for the erection of a Protestant chapel in their capital. This is but reciprocal as the Catholics have chapels at Basle, Zurich, and Lausanne; but it is a novel instance of Catholic tolerance, and it is to be hoped will be imitated throughout Switzerland—and not least among Protestants themselves.

GERMANY.

Professor Scholz, in his biblical travels in Europe and the East, has collated more than six hundred manuscripts unknown to Griesbach; and is preparing the result of his collations for publication.

RUSSIA.

M. de Gouroff, rector of the university of St. Petersburg, is publishing a work on the evil effects of founding hospitals. He states that in Catholic countries in which such institutions abound (France has no fewer than three hundred and sixty-two), the number of abandoned children is frightful, and far exceeding that of Protestant countries. In London, he says, in a population of a million and a quarter in five years (from 1819 to 1823), one hundred and fifty-one children were exposed, and the number of illegitimate children received into the forty-four workhouses was four thousand six hundred and sixty-eight, one fifth of whom were supported by their fathers; whereas France, with only two thirds of the population, had twenty-five thousand two hundred and seventy-seven foundlings, all supported by the state. Again, Mayence formerly had no establishment of this kind; and from 1799 to 1811, there were exposed there thirty children. Napoleon opened one in Nov. 1811, which remained till March 1815, when it was suppressed by the Grand Duke of Hesse-Darmstadt. During this period of three years and four months, the house received five hundred and sixteen foundlings. In the nine succeeding years, but seven children were exposed.

GREECE.

An interesting address has been published on the education of the Greeks. Their claims upon our regard and sympathies, and the benefits or evils which may flow from them to other nations, according as their emancipation from civil

bondage is accompanied with Christian education, are ably pointed out. Much has been already done by missionary and school societies; and with the cordial concurrence of the national authorities; but far more remains to be achieved to lay the basis for national education. A committee has been formed in London to carry the plan into effect; aided by the valuable services of Mr. Leeves, who is now at Corfu superintending the version of the Old Testament into modern Greek.

Stephanini, the young Greek, who lately published a narrative of his life in New York, has realized 1400 dollars, with which he has sailed for his native land, to redeem his mother and sister from Turkish captivity.

CANADA.

The new Roman-Catholic church in Montreal is calculated to contain ten thousand persons; it is adorned with six lofty towers; nearly as high as those of Westminster Abbey. The eastern window is sixty-four feet in height.

UNITED STATES.

Mr. Robert Owen has been as grievously repulsed in his plans for making Americans happy, as for making Englishmen; as our readers may infer from the following extracts from a reply of the New-York Typographical society, to his overtures. After stating the object of Mr. Owen's proposals, his specification of the enormous grievances under which the "working classes labour," "their industry unprotected, oppressed, and despised," their education impeded by "clerical, sectarian, and aristocratical influence;" and his recommendation to "circulate [deistical and revolutionary] tracts," and to form his well-known New-Lanark associations, these sturdy mechanics proceed:

"Your committee would recommend that this insolence be treated with silent contempt, were it not that circumstances induce us to believe that a band of 'choice spirits,' of foreign origin, have united among us, and, availing themselves of the mild forbearance of our laws, are determined, by the most insidious arts, to sow the seeds of discord and rebellion. These reformers have addressed themselves almost exclusively to that class of citizens among whom they suppose there is the least intelligence, that they may the more readily succeed in their designs. We trust, however, that there is too much intelligence among mechanics and working men in this republic, to become the ready dupes of such pretenders.

"It is true that there is some distress among the labouring classes throughout the civilized world; but it has grown out of circumstances about which the wisest men differ in opinion. It is a fact that labour is not as productive as it has been in times past; that is to say, a man, by the labour of his hands, is unable to provide as well for his necessities as he could have done in times past. But in this country, the pressure arising from this state of things is nothing, compared to the overwhelming poverty, want, and misery which is exhibited in every nation in Europe among the labouring classes. Your committee would beg leave, while on this subject, to hazard one opinion; which is, that the cause of this distress, in a great measure, if not altogether, may be found in the rapid introduction of labour-saving machines, within the last thirty years: we are not prepared to say that they ought or can be suppressed; but we do say, that the subject merits the attention of wise legislators. But what do our reformers say? They call upon the labouring classes to rally under them, in defence of their rights, when no right has been molested, nor the shadow of an attempt made from which such an inference can be drawn: on the contrary, it has of late been the principal object of all our legislative assemblies to enlarge the rights, and extend the privileges of every class of our fellow-citizens. They would destroy the Christian religion, the pillar that sustains moral obligation, the light of the blind, the solace of the afflicted, the only hope planted in the human heart which carries it triumphant beyond the pale of this, at best, miserable existence; and in its stead would substitute misrule and confusion, to terminate in nothing but the hope of annihilation. Your committee view this interference with indignation. What right has been invaded, suppressed, or molested? We know of none, except the natural right which a quiet, satisfied, intelligent, and free community ought to exercise in silencing such mischief-makers."

We shall think honourably of New-York mechanics as long as we live, for this sensible and spirited manifesto.

The Governor of New York states as follows in his message to the legislature:—"The charity and Sunday schools throughout the state are exerting a great power in the prevention of pauperism and crime. In this country, the greater part of pauperism and crime results from idleness and intemperance, and want of

instruction and bad example are the primary causes of these vices."

There is a school devoted to scientific agricultural education, in Oneida county, under the care of the regents of the university. Students are instructed in scientific and practical agriculture, are compelled to go through all its manual operations, and pay for their instruction by their labour.

The village of Fredonia, in the state of New York, is lighted by natural gas which issues from under a soft fetid limestone rock, which has been bored through for a vent, and a gasometer placed over it.

SOUTH-SEA ISLANDS.

So rapidly does civilization advance in the newly Christianized islands, that the inhabitants of Huahine, one of the Society Islands, and Rorotagna, one of the Harvey group, have constructed under the superintendence of the missionaries, two vessels, chiefly of native materials, and capable of navigating the open seas. These vessels will enable the missionaries to visit the various islands, and hold intercourse with the native teachers.

JAPAN.

The Japanese are quite intolerant to Christianity. The Catholic priests, who formerly lived in Japan, enjoyed every possible freedom, and converted a great number of the natives; but, at last, the progress of the new religion gave rise to a dreadful civil war. For this reason, after the extirpation of the Christians, the following inscription was placed at the head of the stone tablets of laws, which are fixed up in all public places. "Whoever knows any individual who has taught Christianity, and can convict him thereof, shall receive a reward of five hundred silver pieces." There is likewise a law which prohibits masters from hiring servants, until they receive from them a written assurance of their not being Christians. In Nangasaky, where Christianity had made the greatest progress, there is a staircase, on the steps of which are laid various ornaments and utensils of the Catholic church, and on the first step a crucifix. On new-year's day, all the inhabitants of Nangasaky are obliged to ascend these steps; and, as a proof that they are not Christians, to trample on the articles. It is said, that many Christians who live at Nangasaky comply with this regulation from interested motives.—These facts, we presume, are true; but it is mournful that the intrigues or bad conduct of these Papal missionaries should be identified with Christianity.

LIST OF NEW PUBLICATIONS.

Sermons on the Epistles to the Seven Churches, the Millennium, &c. By the late Rev. Joseph Milner, with Preface, by the Rev. E. Bickersteth. 1 vol. 10s.

Memoir of the Rev. A. Waugh, D.D. 1 vol. 8vo. 14s.

The Argument from Miracles in Support of Christianity. By the Rev. G. Payne, LL.D. 1s.

A Vindication of the Christian Faith. By the Rev. J. Inglis, D.D. 1 vol. 8vo. 10s. 6d.

Practical and Familiar Sermons. By the Rev. W. Thompson.

The Work of the Holy Spirit in Conversion. By the Rev. J. Hinton. 6s

Sermons by the Rev. J. Stedman, D.D. Hooker's Polity, with his Life, by Walton; to which are now first added, the "Christian Letter to Hooker," Dr. Covel's Defence of it; Cartwright's Life; Introduction, Notes, &c. By B. Hanbury. 3 vols. 8vo. 17. 11s. 6d.

Sermons, by the Rev. T. Griffith. 11s.

The Forgiveness of Sin the Privilege of the Redeemed; by the Rev. J. Smyth; in Opposition to the Doctrine of Universal Pardon. 3s.

The Civil Duties of Mankind. By the Rev. J. Smyth.

The Worship of the Serpent traced throughout the World. By the Rev. B. Deane.

The Gairloch Heresy tried, in a Letter to the Rev. J. Campbell, and a Sermon. By the Rev. R. Burns, D.D.

Infidelity confuted on its own Grounds.

A Treatise on the Sabbath (being Dr. Dwight's Five Sermons on that Subject). 6d.

A Discourse on Occasion of the Death of Mrs. Maitland. By the Rev. G. Clayton. 1s.

Metrical Sketches, Descriptive and Moral. By a Pedestrian. 1s. 6d.

Conversations for the Young. By the Rev. R. Watson.

Lessons on Objects, as given in a Pestalozzian School. 3s. 6d.

The History of Scotland. By Sir Walter Scott. 2 vols. 12s.

The Fall of Nineveh, a Poem. By E. Atherstone. Vol. II. 10s. 6d.

Criminal Executions, the Penal Code, Prison Discipline, &c. By A. Newman. 4s. 6d.

The Scottish Communion Services; with the Public Services before and after. By the Rev. A. G. Carstairs, Minister of Wester-Anstruther. 5s. 6d.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

FROM the last Report of this venerable and useful Church-of-England institution we collect the following outline of its proceedings:—

Diocese of Nova Scotia.—The communications received from the several missionaries exhibit the beneficial effects arising from the personal inspection of the bishop, as having been the cause of greater exertion on the part of the clergy, and of a closer bond of union among the members of the church. More than 7000 persons availed themselves of the rite of Confirmation administered by the bishop during his last visitation. This is only one of the many advantages arising from these periodical visitations: but when it is considered that the several parts of this diocese embrace a circuit of many thousand miles, to be reached only with much toil and exposure to danger, a division of the diocese is scarcely less required in this case, and in the other North-American portion of the empire, than in India; and the society hope that his Majesty's Mi-

nisters will so far be persuaded of the utility of the measure, that no long time will be suffered to elapse before sufficient provision be made for this essential increase of the ecclesiastical establishment.

Neufundland.—In St. John's the principal town in the island and the seat of government, the means adopted last year for the introduction of the national system of education have been found abundantly effective; and the several missionaries in the province, it is stated, have all been active and zealous in the performance of their duties.

Nova Scotia.—The schools at Halifax continue to afford the benefits of education to nearly 400 children. There are parts of this province, as well as of the other colonies in North America, where the settlers stand as much in need of religious instruction, and of the administration of Christian ordinances, as if they were entirely separated from the civilized world; and their children, adds the Report, "would have grown up in utter ignorance of the saving truths of Divine revelation, had not an affectionate concern for their

welfare, prompted pious and zealous persons to encounter difficulties and dangers, in order to impart to them the knowledge of Christianity, and the comforts of its sacraments." "There cannot be an object of greater compassion," continues the Report, "or one more deserving of our best exertions, than the parent driven from his native country by the difficulties of maintaining his family, struggling in a remote district to support a bare existence, himself feeling alive to the duties of a Christian, and the privileges of the Gospel covenant, and seeing his family grow up to maturity unconscious of their obligations, and in utter ignorance either of the necessity, or of the existence of a Redeemer;"—and yet in this state numbers are found dispersed over the wild and desolate country, little superior in their information or their habits to the native tribes of the forest.

New Brunswick.—The church in this province keeps pace with the increase of the population; and in some of the more distant places additional provision has been made for the administration of its ordinances. Through the munificence of his Majesty and the bounty of the legislature, a collegiate institution has been founded in the vicinity of Fredericton, to which a charter had been granted, placing it under the government of a president, vice-president, and council, in connexion with the Church of England. The society have signified their readiness to endow the institution with a certain number of divinity scholarships. An increase has been made to the missionary establishment of six ministers.

Canada.—In the diocese of Quebec many new missions have been opened, and additional strength has been given to the ministry, by the ordination and employment of several young men. The Bishop of Quebec has devoted a considerable portion of the year to a visitation of part of his diocese; and the good effects have already become visible in renewed application for the establishment of missions.

Calcutta.—The missionary cause in this part of the world has again to lament the injurious effects of the suspension of the Episcopal authority by the death of the late bishop. The loss thus sustained has proved a serious impediment to the progress of the recent establishments of the society. The lamented death of the Rev. Thomas Christian, the judicious and indefatigable missionary near Bhagulpoor, has occasioned the disappointment of the hopes in that quarter, cherished by Bishop Heber. No successor could be found to

replace Mr. Christian in his perilous task; and the children who had been intrusted to his care by the chiefs, for the purpose of instruction, whose confidence also he had gained by his simple manners and benevolent character, have become again the victims of ignorance and superstition. The Rev. W. Tweedle, and the Rev. M. Mello, continue the superintendence of the large circle of native schools. The Rev. W. Morton has brought to a termination a Bengalli dictionary, and he is now translating the Liturgy into that language. It is an object of earnest desire with the society, to give every possible aid to the missionary cause in the Madras presidency. "The same fruits," adds the Report, "that attended the exemplary career of Swartz, and others his predecessors and contemporaries may, with the blessing of God, be expected, if the same energy of character and pious dispositions are exhibited in the present generation. Indeed, the impediments to success in the scene of their labours may be said to be in a degree removed, as an impression has already been made upon the native mind, and the convert sees a numerous body of his fellow-citizens prepared to receive him as a brother."—To Bishop's College, Calcutta, the society look forward as the best means of ensuring, with the blessing of God, ultimate success to their endeavours.

Codrington College.—After many delays, the society have been enabled to adopt preliminary measures to place the establishment upon that footing, which was principally in the contemplation of the munificent founder. To render the college more available for the purposes of a sound theological education, the constitution is so far amended, as to admit of the appointment of a principal and tutor, with a view to the preparation of a certain number of students for holy orders, twelve of whom will be maintained and educated free of any charge. These may be chosen from any part of his Majesty's West-Indian possessions. A medical professor is appointed to give lectures to the students in physic and chirurgery. In connexion with the college, a seminary is to be opened at the residence of the chaplain, where a limited number of boys may be admitted for gratuitous education, and prepared as candidates for future admission into the higher departments. Mr. Pinder is appointed principal, with a salary of 1000*l.* per annum.

The statements in the Report next refer to the society's slaves. The reporter adroitly avoids this odious word, calling

them by every other better sounding designation he can devise; though, if it be no shame for the society to retain slaves, we see no shame in calling them by that name. They *are* slaves; and the society are slave-holders—why disguise it? The statement contains, in effect, two declarations, that the society have been very anxious for their slaves, but that their wishes have been miserably disappointed. The reporter states,—

“It will not be surprising to find, that some of the criminal indulgences and habits of the Black population still continue to resist the power and force of every admonition of the minister, whether given in public, or renewed in his private conversations, and remains as a proof that they are not yet fully sensible of their Christian obligations. The society have repeated their exhortations to all in their service, on whom the Negro is in any measure dependent, whether lay or clerical, to use every possible means of inducing them to comply with every Christian ordinance. That with this view they have called the attention of their excellent attorney, to the encouragement of marriages among the Black population of the estates; suggesting that much good effect might arise, from offering to such persons as continue to live strictly in the connexion thus formed, some superior advantages, either in their habitations or their clothing, as a mark of distinction, and a proof of their sense of Christian obligation.

“The society are sensible that it has ever formed a subject of urgent remonstrance with the chaplain, to point out the sin of continuing to form connexions without the sanction of matrimony; but they have observed with sorrow, how little effect these remonstrances have produced, either public or private. They have again entered upon their journals a strong expression of their regret, that the efforts of the chaplain to promote marriages among the Negroes have been attended with so little success; and, considering it to be of the utmost importance, that no practicable method of effecting this desirable object should be spared, the society have requested the Bishop of Barbados to consult with the attorney of the estates, as to the most efficient means of encouraging marriages among the Negroes, assuring his lordship of their readiness to co-operate with him to the very utmost of their means, even if it should be found necessary at considerable pecuniary sacrifice, in the prosecution of so pious and charitable a design.

“While the odious traffic in slaves was permitted, and continual importations

from Africa tainted the native population with the vicious practices and habits of that barbarous and uncivilized land, the difficulties of encountering with success the prejudices of the Negroes might be found insuperable; but as the baneful influence arising from the introduction of this class no longer exists, it is reasonable to believe, that their minds may be opened to the full influence of Christian principles, and a conviction that while they are admitted to the hopes and privileges of the Christian covenant, it will become them to submit to the restraints of that ordinance, without the observance of which they cannot be deemed a Christian community, and the breach of which has ever been considered as one of the most serious offences against God and man.”

So much for the reporter's hopeful anticipations: our own, we confess, are by no means sanguine. Our chief comfort in this melancholy affair is, that the best friends of the society begin to understand the circumstances of the case, and are anxious to apply some remedy. No remedy at all effectual, we are convinced, is yet in operation. The reporter may feel ashamed of the name of slave, and avoid it on paper; but while slavery exists in fact, the inherent vices of slavery cannot be extirpated. Surely the blessing of God is not on this department of the society's labours. We feel strongly, and might say much—but we forbear.

We had almost forgotten to notice the Bishop of Winchester's Sermon prefixed to the Report. We regret that we have not space left to quote from this truly pious, affectionate, and appropriate discourse.

ANNIVERSARIES OF CHURCH SOCIETIES.

National Society, at Central School-room, May 12, at two o'clock;—Sons of the Clergy, at St. Paul's, May 13, and dinner in Merchant-Tailors' Hall on the same day;—the Anniversary Dinner of the Society for promoting Christian Knowledge, May 25, at Free-Masons' Tavern;—the Examination of the Children of the Clergy Orphan Society in St John's Wood Road, May 27;—the Meeting of the Children in St. Paul's, June 3.—The Society for the Propagation of the Gospel in Foreign Parts will not have a public meeting this year.

HOME MISSIONS IN IRELAND.

We have several times alluded with much pleasure to the Home Missions conducted under Episcopal authority in

Ireland. The following pastoral letter, written in a vein of primitive simplicity and piety, has been lately addressed by the Archbishop of Tuam to the clergy of his dioceses.

"My dear sir,—It is my intention, with the Lord's blessing, to establish a Home Mission throughout my dioceses of Tuam and Ardagh. Under this plan, my purpose is to send some one or more of my clergy, whom I may think proper to select out of either of these two dioceses, into such parish or union, or district within the same, where it may appear to me spiritual benefit may be administered by the means of preaching the word of life to the poor Roman-Catholic multitude surrounding, either in the parish church, or some more convenient place, on such days and at such hours as the officiating minister, and others of the neighbouring clergy, may advise; at whose hands it will be expected, that both the times of preaching, and the places shall be arranged, and due notice thereof given to the people, so that the preacher shall have nothing whatever to do but to preach at such times and places as may have been so arranged by the aforesaid appointed persons. I feel no doubt of your approval of this arrangement, and of your active co-operation with me in rendering it effective, by taking such part as I may assign to you from time to time in its progress. The Lord's grace be with you. Amen."

We congratulate every friend to religion in Ireland on these auspicious measures. The Church of Rome has ever had her missionary priests; and the Church of England, after the Reformation, adopted a similar plan. We are glad to find it revived in Ireland; and we heartily wish it were followed up in some parts of England where it is scarcely less needed. How many thousands of poor miserable beings, sunk in vice and ignorance, are perishing in the courts and alleys of our vast metropolis itself, for want of such a home mission among us!

INFANT SCHOOLS IN THE UNITED STATES.

The controllers of the public schools of Philadelphia have resolved that it is expedient to establish schools for the instruction of children under five years of age, in connexion with the existing public schools. This is the most important measure, in favour of Infant Schools, which has taken place in the United States. Detached institutions of the kind are to be found in nearly all the principal towns; but this is a project to make the system general, and to incorporate it as a part of common school education.

TINNEVELLY MISSION.

The Church Missionary Society's missionaries at Tinnevely, who in consequence of the defalcation in the society's

funds, have been obliged to dissolve the female seminary, have sent over an earnest address to their fellow-Christians for special assistance on the occasion. "Dear Christian friends," say they, "you have heard of the grace of God manifested in this district, by which thousands of our fellow-men have turned from dumb idols to serve the living God, and to inherit eternal life by our Lord Jesus Christ. There are in one hundred and forty villages, 1250 families, consisting of 4306 souls, who bow no longer to stones and wood, but learn to worship Jehovah in spirit and in truth. There is every prospect that many more will do likewise. Christian places of worship are rising in every direction, and the desert begins to blossom. Now, in the midst of all these pleasing labours and joyful prospects, we receive the unexpected intelligence, that the funds of the society have greatly diminished; and we are called upon to make large reductions of the expenditure of this mission. Trusting in the gracious care of our Heavenly Master, we were indeed not materially perplexed by this intelligence. We feel assured that his work will go on. We think it, however, our duty to appeal to you. According to present appearances, not only will the work already in progress suffer, but also the increase of the work will be checked. We must give up a number of schools; we must dissolve our female seminary—we must be sparing in visiting our numerous congregations. When new applications for Christian teachers are made, by persons who desire to be delivered from the iron chain of idolatry, we must tell them that we cannot send them—and when they crave for assistance to build places of Christian worship and schools, we must refuse them.

"Now, will you really have us to do so? We can scarcely believe it. Had you been this day with us in the town of Tinnevely, and seen in the midst of that idolatrous city a small temple of Jehovah's facing a temple of Satan; had you seen the house of God filled with the worshippers of Jehovah, and twelve men of them baptized into the death of Jesus; had you seen crowds of heathens at the doors and windows listen attentively to the word of salvation, encouraging every hope that they also sooner or later will submit to the doctrine of the Cross for salvation; your heart would have rejoiced, and you would have determined, The mission shall not suffer by our want of exertion.

"The reduction made in this mission amounts to 216*l.* per year. Every hope of supplying new demands is taken away. The new church in Tinnevely is already too small for the new congregation; another church will soon be required. In other villages new people ask for teachers, and for assistance in building places of worship."

We trust that such an appeal as this will not remain unanswered, whether by special contributions to this object, or by increased subscriptions to the funds of the Church Missionary Society, to enable its conductors to avail themselves of the multiplied opportunities of usefulness which are opening before them.

BOHEMIAN PROTESTANTS.

The following is an extract from a letter from the Countess Von Reden, of Buchwald, Silesia, acknowledging the receipt of a small sum of money, collected in consequence of the interesting appeal in behalf of a congregation of Bohemian Protestants. (See our last vol. p. 185.)

"You have given to me, and our poor pious people at Hermansseiffen, inexpressible pleasure, and excited their loud thanksgivings to God, by your last letter, enclosing a second donation of 30*l.* sterling, for their assistance. I determined to cross the mountains myself, and to convey it to their own hands. This little pilgrimage into Bohemia belongs to one of the most pleasant recollections of my life. I sent my carriage before me into Bohemia empty, and made use of chairs, to convey me and my friend across the steep mountains. I then passed through a country unknown to me, but of a beautiful character, and reached *Johannisbad* at night. Early next morning, a deputation from the small Protestant congregation of *Hermansseiffen* came to meet us, and served as guides and as helpers in need; for in my life I never drove through such steep and rugged roads. Having reached the highest point of the *Blue Mountain*, we feasted our eyes on the beautiful prospect before us, illuminated by the rays of the morning sun; being a valley of immense extent, covered with villages, which lie between the towns of *Trautenau*, *Arnau*, *Hohenelbe*, &c. Night fogs were skimming along the plain, but the chapel and the modest dwelling of the minister at *Hermansseiffen* appeared like a bright spot in the wilderness, lying at our feet. We now left the carriage, and walked about two miles to the end of our journey, like missionaries. The walk was rendered extremely pleasant by the conversation of our guides, who gave us an account of the origin, persecutions, and the present formation of their congregation.

"Our first visit was to the eminence on which the romantic dwelling of the minister is situated, and we entered the simple rustic chapel, called the *Prayer-Hall*, with peculiar emotion. Besides on Sundays, three times in the week meetings are held as in the Brethren's congregations. Our entrance into the village was truly joyful; all the Protestant inhabitants stood before their houses, bid us welcome, and, coming towards us, gave us their hands, and accompanied us to

their churchwarden, at whose house we rested. The present I brought with me was received with heartfelt gratitude. Being Sunday, all the people in this part of the village looked clean and comfortable, and we felt quite at home among them.

"At half-past eight we went to the pastor, who, with his wife, received us with respect and sincere affection, and conducted us into his simple dwelling. From far and near communicants came in and begged him to write down their names, and to be permitted to be guests at the table of the Lord. We now went to the church. The building is small, but kept quite clean, light, and seems valued as a jewel. I was deeply affected at beholding the congregation filling every part of it; the greatest silence and attention prevailed; their eyes were fixed upon their minister, and their hearts seemed to receive every word with eagerness. His preparatory address before the communion was most impressive, and the celebration of the sacrament remarkably solemn. We left the church at half-past eleven, filled with gratitude for this work of God, and could not resist the pressing invitation of the dear pastor to share with him his humble meal. He is satisfied with a very scanty provision, is wholly devoted to his calling, and enjoys the general esteem and confidence of his congregation.

"The liberal contribution you have sent for these poor Protestants was faithfully delivered to the minister and elders, who gave me a regular receipt. It was announced to the congregation from the pulpit, as the gift of British benefactors, who are never weary in well-doing; and is to be appropriated for the benefit of the schools. The former collections paid for the chapel, but nothing is left to increase the inadequate salary of the poor minister. I hope thus, my dear friend, to have fulfilled the commission with which I was entrusted, to your satisfaction, and once more present to you and your English friends the most cordial thanks of the congregation at *Hermansseiffen*."

CHRISTIANITY IN CEYLON.

The following is an extract from a letter from Sir Richard Otley, Chief Justice of Ceylon, to the Principal of the American seminary in that island:—

"As I may not be able to visit your station again previously to my departure from Ceylon, I take the present opportunity of addressing you on several points connected with the system on which you are proceeding, and which I witnessed in full operation on the day of your last annual examination. On that occasion I felt real satisfaction at the progress of the boys in mathematics and in natural philosophy. The value of these sciences may not be immediately apparent to those who

are not aware of the intimate connexion between the superstitions of the heathens of India, and their absurd notions and gratuitous hypotheses in natural philosophy. Still the first duty of all engaged in the education of the natives, is, to teach them the value, and to prove to them the truth of revelation which we profess to believe. All other objects ought to be rendered subservient to this, and be estimated chiefly in proportion to their tendency to promote it. In this respect, instruction in mathematical science and sound philosophy holds a high and important place in the minds of those who conduct the education of the people in Ceylon.

"The next point to which my attention has been directed is, the education of the females; and your plans and exertions for the purpose of enlightening their minds, and elevating the moral standard amongst them, have met my unqualified approbation, and shall receive my hearty co-operation."

CREEK INDIANS.

A missionary in the Arkansas country writes:

"There can be no doubt but that the Spirit of the Lord is operating on the hearts of many among the Creeks of the Arkansas. They have had none to teach them since their arrival in this country, till lately, but some very ignorant Blacks, who have no education; yet they have held meetings on the Sabbath, and the

Lord has blessed their endeavours. This is a marvellous display of Divine power, for the means. The cluster of inquirers, that are wont to surround me after preaching, this day applied for advice. They said, they thought persecution was about to be raised, their chiefs talked of proscribing those that pretended to preach. On examining into the matter, I found that these preachers, or exhorters, had lately begun, as they themselves expressed it, 'to take in dreams for experience.' And the chiefs, it seems, thought that this was foolish, and that they might be better employed. Being yet a stranger among them, and ignorant of the degree of influence I had gained, I waved the point of advising in this manner, but immediately commenced a short discourse from these words: 'He that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully, saith the Lord.' Their countenances settled into a smile of approbation, mingled with regret at their mistake; for no people have I found more ready to receive the word when made known, let it apply where it will. They saw their error, and engaged in future to leave dreams out of their system, and take in for experience love and good will, faith and good works. With all their ignorance, there are some of the excellent of the earth among these people. Some of them have attended our communion, and we received them as the beloved in Christ Jesus our Lord."

O B I T U A R Y.

THE REV. EDWARD MANSFIELD.

To the Editor of the Christian Observer.

THE retired life of the most exemplary country clergyman seldom furnishes many incidents of sufficient general interest for the pen of a biographer; but still private Christians are commanded to respect the memory, and to follow the examples of those who have been their spiritual guides. On this account, their examples and instructions should be preserved and remembered. When viewed in this light, they become precious relics not for superstitious veneration, but for pious imitation and instruction. From these considerations, I have collected the following particulars respecting the late Rev. Edward Mansfield, a truly faithful servant of his Divine Master. As the period of his death, as long back as 1826, may be beyond the usual range of your Obituaries, I send only a brief notice; but a fuller account will be drawn up for private circulation among his immediate friends.

The Rev. Edward Mansfield was the second son of the late Right Hon. Sir

James Mansfield, knt. Lord Chief Justice of the Court of Common Pleas. He was born in London, in 1779; was educated at Westminster School; and in 1799 became a resident member of St. Peter's College, Cambridge. He had been previously placed for some time under the tuition of the late Rev. John Owen, at Fulham, and was much impressed by Mr. Owen's sermons and instructions; and began about that time to think seriously upon the great subject of religion. He took the degrees of A.B. and M.A. at the regular times; and was elected a Fellow of his College. In 1806 he was presented to the living of Bisley, Gloucestershire, by the Lord Chancellor Eldon, between whom and his father a long and intimate friendship had existed. He had taken holy orders before, but it does not appear that he ever served any regular curacy. In 1806 he went to reside at Bisley; and in 1814 married Hester, the only child of Joseph Grazebrook, Esq. of Far Hill, near Stroud. This lady still survives, with eight children, to cherish the most affectionate remembrance of his many excellencies. Their union was eminently happy.

The writer regrets that he does not possess a knowledge of the particulars which would illustrate the progress of Mr. Mansfield's religious principles, and the gradual formation of his character during his residence at the University; but it is known that he read much divinity, and that Scott, Milner, and Robinson, were his favourite authors. His views seem to have acquired maturity when he came to reside at Bisleigh, since he entered upon the arduous duties of the spiritual cure of that parish well instructed in the duties of his office, and under a deep sense of its responsibility. This he always retained; and was often heard to declare, that, if he had viewed the office in the same light before his ordination which he did afterwards, he would never have chosen it for himself.

The parish of Bisleigh does not possess many recommendations as a place of residence, to one who had been accustomed to the society of London and the University of Cambridge. At that time, in particular, it was much secluded from intercourse with persons in the higher ranks of life. It is very extensive; the population six thousand: and it is perhaps one of the poorest parishes in the kingdom. In this situation every thing must have appeared strange to Mr. Mansfield; but he had well considered the sacred relation in which he stood to the parish. This consideration seems to have formed the prevailing feeling of his mind, and he steadily acted under its influence. He walked in the path of duty; and, through the Divine blessing, he prospered in the great ends which he proposed to himself. His piety, humility, and zeal, as well as his worldly circumstances, well qualified him for the situation. He soon established his pastoral government in the affections of his parishioners, which is the most desirable foundation of all spiritual authority. He also became very strongly attached to the people and the place; and he was often heard to declare, that he would not exchange it for any other preferment.

Mr. Mansfield had always two full services on the Sunday, besides very heavy occasional duties. He was most active in establishing Sunday schools for the Christian education of the poor; but he was not an advocate for gratuitous education beyond that which is religious and moral. He regularly visited the aged and the afflicted; and spared no pains in making himself acquainted with the religious state of the parish. He supplied the poor with Bibles, prayer-books, and other good books, either as gifts from himself, or at very reduced prices. He had a weekly service at the work-house, and also every Thursday and Sunday evenings; first in his own kitchen, and afterwards at the school-room. He laid his plans before his diocesan, the present Bishop of Hereford, who does not appear to have objected to them. Indeed this venerable prelate ever entertained a high

regard for Mr. Mansfield; and "esteemed him a most conscientious and exemplary minister."

For twenty years Mr. Mansfield persevered in these and all other means, which he believed were, under the Divine blessing, calculated to promote the spiritual good of his parishioners; nor were his labours in vain. The church was generally well attended, particularly on the Sunday afternoon. The number of communicants gradually increased. Many appeared to be deeply impressed with the Divine truths which they heard, and to act under their influence in their lives.

Mr. Mansfield's abilities were sound and solid, rather than brilliant. His judgment was accurate; he was an attentive observer of public affairs, and ever felt a lively interest in the honour of his king and the good of his country. His piety was fervent and elevated, yet chastised and sober. Those who intimately knew him, found in him a man in whom firmness and consistency were conspicuous: who was very remarkably raised above all selfish and worldly considerations; and who habitually studied to do that which he believed to be right in the sight of God. His sentiments as a divine were orthodox, spiritual, and practical. In his public discourses, he dwelt much upon the fall of man from original righteousness, through the disobedience of the first Adam: and of his recovery from this state, through the obedience unto death of the Second Adam. But he was far from treating these doctrines as abstract truths, without continual practical reference to the state of the heart and the conduct of the life. He treated them as forming the life and soul of all true religion, and all sound morality. When he insisted on the fallen state of man by nature, his design was, that his hearers might be convinced of the necessity of redemption, and the renovation of the soul in righteousness. When he unfolded the atonement of our blessed Saviour, his end was to bring his hearers to seek the favour of God through that atonement. When he explained the Divine promises concerning the influences of the Holy Spirit, his design was to lead his hearers to seek to be made holy through those influences. No one more fully disclaimed the merit of all human endeavours, and yet insisted more upon the absolute necessity of good works; and that not only as evidences and fruits of true Christian faith, but also in obedience to the authority of God, and as necessary to make man fit for the heavenly glory. He understood the Articles of our Church in their plain, literal, and grammatical sense; and his public discourses resembled the deep piety, and yet wise moderation, for which they are so remarkable. He considered the pious and moderate Calvinist and the orthodox and pious Arminian as equally entitled to his Christian regard; nor could the most discerning observe that his brotherly love

was influenced by difference of opinion upon these controverted points. His sentiments and conduct on this head, deserve the imitation of his clerical brethren.

Mr. Mansfield took particular delight in the duties of the Lord's day. He generally chose the subjects of his sermons, and wrote part of them, on the preceding Monday. He rose earlier, and retired later to rest on that sacred day, than on any other; and he was much pained with any conversation which had no reference to religion. He might be truly said to keep the Sabbath holy, and that it was a delight to him.

As a public instructor, his manner was commanding and impressive; and what he said produced the greater effect because he was known to feel and live under the influence of what he taught.

Mr. Mansfield truly possessed the grace of humility. This humility appeared in all his conduct, which never betrayed affectation, vanity, or ostentation. He was equally remarkable for charity. It would be difficult to find a person, in the same worldly circumstances, who spent so little upon himself, and so much upon the poor and the needy. He was also eminently distinguished for sincerity and integrity of heart; and was peculiarly free from every species of guile. When he was presented to the living of Bisley, he gave an instance of the liberality and disinterestedness which marked every action of his after life. His father had the living valued; but he consented to receive a very reduced sum; and his private charities could not be less than the whole emolument, after paying his curate. It is believed that Mr. Mansfield gave away as much as one hundred pounds yearly in small sums of three-pence and sixpence. Divine Providence had blessed him with an independent fortune; and he to the utmost improved it to the good of his fellow-men.

Mr. Mansfield's conduct in his own family was most exemplary. He generally rose early, and spent the morning in private devotion and reading the Scriptures. For several years he committed a portion of Scripture to memory every morning; by which means, his mind became well stored with the language and sentiments of the inspired writers. The family prayers morning and evening were conducted by him in a manner well calculated to promote edification. His whole behaviour marked the affectionate husband and the tender parent. The education of his young family dwelt much upon his mind. He preferred a private education to a public one, for boys; and left his executors under restrictions upon this point. He thought that a private education is more favourable to forming the religious and moral character. He did not appear fond of general society, and in mixed company was rather reserved; but his disposition was habitually lively and cheerful. In his own family and with his intimates, his

address was open and unaffected; his conversation pleasant, frequently animated, and almost always as the Apostle enjoins, "with grace, seasoned with salt."

In 1810 he was appointed by Bishop Huntingford to preach the visitation sermon at Stroud. In the same year he preached the two assize sermons at Gloucester. In 1811 he was one of the select preachers before the University of Cambridge; and the writer of these remarks well remembers the impressive manner with which he delivered four discourses before that learned body; and the crowded and attentive congregations which were present.

Mr. Mansfield ever took the deepest interest in the advancement of religion, both at home and in foreign countries; and he particularly rejoiced in the success of every institution which had for its object this divine cause. It was found after his death that he had been a subscriber to thirty religious and charitable institutions.

Mr. Mansfield continued to do the whole duty of Bisley until the summer of 1819, when he was prevailed upon by his father to keep a curate. He was happy in procuring the assistance of two gentlemen in succession, the Rev. J. Gathorne and the Rev. Arthur Roberts, whose sentiments and habits were quite in unison with his own. Both these gentlemen confirm the character which has been given of Mr. Mansfield.

In the state of mind, and the labours of love, which have been described, Mr. Mansfield continued for twenty years the faithful and beloved Vicar of Bisley. His constitution was naturally sound and vigorous, and during those years he was favoured with good health. On these accounts, humanly speaking, he was likely to have reached a good old age; but "in the midst of life we are in death." On the evening of July 11, 1826, accompanied by his eldest son, he was going on an errand of benevolence in behalf of his poor parishioners; when both were thrown with great force from an open carriage, in consequence of the unruliness of the horse. The son received but little injury; but Mr. Mansfield received a severe compound fracture in his leg, and his whole frame was severely injured by the concussion. He survived this affecting accident only nine days, and was able to say very little between the afflicting event and his death. But though he was able to say only little, that little was sufficient to shew the truly devout and spiritual state of his mind. Such brief sentences as the following fell from time to time from his lips:—"O God, thou hast been my help, so that I shall not greatly fall."—"I will extol thee, my God, O King; and I will bless thy name for ever and ever; for thou hast not let the enemy triumph over me."—"Whosoever believeth in the Lord Jesus Christ shall be saved."—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not

after the flesh, but after the spirit.”—
 “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”—“The Lord is merciful.”—
 “I am brought to a state that nothing can give me comfort but what St. Paul saith: ‘This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.’” To one of his attendants he said, “Pray for repentance; Pray for pardon; Pray for grace; Pray for the Spirit; and the more you pray, the more you will see the need of prayer.”—“We are poor, weak, sinful creatures; ministers as well as people.”—“O that sin had been more hateful to me.”—“Cast them all, O Lord, into the depth of the sea, let not one rise up in judgment against me.”—“I have no hope but in the blood of Jesus.”—“I do not despair.”—When apparently suffering intense pain in his head, he gently laid his hands upon it, and said, “Uncomfortable, but the soul is all.” To another: “Do you long after these joys? Glory! Glory! Heaven!” Again: “Pray for the Spirit; avoid two things in prayer and religious duties—hypocrisy and formality.

Aim at one thing—sincerity.” “I have endeavoured to live as I professed.” To one who said to him, “Sir, for you to live is Christ, and to die is gain,” he answered in a strong voice, “To die is gain: there will be a great change, a great change.” His joy was evident at the return of the Sabbath. Early in the morning he said, “The Sabbath is begun;” and at night, he made various inquiries respecting his flock and the services of the day. Even in delirium; his language was scriptural, though unconnected. When speaking of his pain, he said, “I can say with the Psalmist, All my bones are out of joint;” but never did a murmur escape his lips. The extremity of pain was only indicated by a sigh, or a suppressed moan. When his eldest daughter came into the room, he said, “Now, my dear, you see the necessity of having God for your father: he never changes.” He often prayed aloud fervently for his wife and children; and almost the last words he uttered were, “the salvation of her soul and that of her children.” He then gently sunk into the sleep of death.—“Mark the perfect man, and behold the upright, for the end of that man is peace.” J. S.

VIEW OF PUBLIC AFFAIRS.

THE proceedings in parliament have been highly interesting and important. We shall notice a few of the subjects of discussion.

The state of the country, with reference to the distress which exists in so many quarters, has caused long and earnest debates in both houses; and great efforts have been made to procure committees, to take the whole subject into consideration. Government have opposed this proposition, and parliament have supported them by large majorities; in the house of commons, after four nights' debate, by 255 to 87. We are inclined to think that, however unpopular this decision of the government and legislature, it is, on the whole, judicious; unless, which was not to be expected, those fetters which really repress the productive industry of the country had been proposed to be taken off. If it had been intended by the proposers of the inquiry, seriously to examine whether the manufacturer might not have new marts opened for his goods; whether starving workmen might not procure cheaper bread; whether numerous unproductive hands might not be easily employed; whether the industrious mechanic or labourer might not get better wages, or what is the same thing, cheaper produce; if his condition were not, unknown to himself, deteriorated, and his industry ground down by the operation of the poor laws; whether the enormous population

of Lancashire might not be rescued from much misery, if its looms were employed, and its glutted warehouses lightened, to procure cheap sugar and other colonial articles in return for its cottons, instead of procuring the same articles at an exorbitant price for gold, to enable the West-India interest to revel in luxury and perpetuate slavery; whether even the farmer and the agricultural labourer might not also be benefited by the same measures that benefited the great majority of their countrymen; some advantage might have resulted from the inquiry. But little of this kind was meant by the proposed investigation: the real object, divesting it of its technicalities about currency, and manufactures, and innumerable other points, which could not have been adequately grasped by any committee, or in one or more sessions of parliament;—the real object, besides a censure on the measures of government as being too “liberal,” the real, nay the avowed, object was to ascertain whether the farmer might not be made to pay higher rents, and the public to eat dearer bread, to wear dearer clothes, and be deprived of the innumerable benefits they enjoy under the safeguard of a solid currency, and a system of wise and enlarged international communication. To say nothing then of the impossibility of a committee coming to any practical result on the interminable ques-

tions involved in the proposed inquiry, can we wonder that government and parliament have declined agitating the country with the hopes and fears which the appointment of such committees would have occasioned? The duke of Richmond, who proposed the inquiry in the house of lords, has avowed that he wishes to get higher rents and to sell his wool dearer: whereas all other classes of persons wish just the contrary; the tradesman wishes for a cheap coat; the poor woman for a cheap blanket; the manufacturer for unrestricted wool, without which he cannot make and sell his goods either at home or abroad; and the farmer for a low rent, even accompanied with a correspondingly diminished profit. Parliament and government have declined interfering between the parties, leaving each to adjust its own arrangements to the actual state of things. For ourselves we should not have regretted the appointment of a fairly balanced intelligent committee; for whatever might be the object of the proposers, discussion ultimately elicits truth: besides which it would be soothing to those who are suffering under the pressure of the times, to know that their distresses have excited commiseration and inquiry, though no prompt effectual remedy should be discovered to relieve them. With regard to the currency question, it cannot be denied that partial inconvenience has blended with the immense benefits which have arisen from the return from visionary paper to solid money; for though variable prices have adjusted themselves to the new standard, yet fixed payments have become heavier, and fixed receipts more valuable, one party losing what the other gains; and it certainly so happens that the landed interest, what with taxes, mortgages, and settlements, are very generally on the losing side. But to return to a debased standard would be fraught with far greater evils than it is meant to avert. The arrangements under the old bank-note system are wearing out, many have already worn out; the arrangements under the new coin are numerous and prospective; and would the landlord who has let his estates, or the clergyman who has compounded for his tithes, within the last few years, be satisfied to be paid in a fraudulent coin, for the sake of virtually paying a trifle less in taxes to the public annuitant, who probably himself purchased his stock under the new currency, and is only on a par with his neighbour. We feel quite assured that nothing but pure selfishness, and not an enlightened view of the public welfare, can induce any intelligent man to wish again to tamper with the currency.

A committee has been appointed to inquire into several particulars respecting Ireland, with reference chiefly to the condition of the poor. This inquiry is specific, and will, we trust, be productive of benefit. It will be so, if only it proves, as we doubt not it will, that the measure

so often proposed for the benefit of Ireland, a modified system of poor laws would be highly detrimental to the interests of all classes, and most of the poor themselves. Ministers have also yielded to the motion for an account of the dispensations in Ireland for clergymen to hold more than one living. No real evil, that we can see, and some good, may arise from the publicity given to the actual state of the ecclesiastical establishment both in England and Ireland; but we perceive a spirit at work hostile to its very existence, and ready to make every inquiry, however reasonable, a pretext for attacking not its abuses but its best services. The only effectual counteraction both to this underplotting, and to open hostility, is internal improvement. Mere acts of parliament will not avail much or avail long; but what shall counteract the unbought suffrages of an affectionate and grateful people, attached to the church as its best friend, the teacher of infancy, the guide of youth, the support of the wretched, the consoler of the dying, the friend of all? We do most firmly and conscientiously believe that our church in both islands is every year becoming practically, as well as in name, entitled to a larger measure of this praise; that a revival of pure and undefiled religion has taken place among its clergy, unequalled since the era of the Reformation; that their doctrines are increasingly more Scriptural and their lives more devoted to the duties of their high office: and here is our sheet anchor, amidst all the hostility of an irreligious press, the apathy of a large portion of its professed members, and the avowed or avowed opposition of too many of our most popular statesmen.

Mr. Greene has brought in a bill for the composition of tithes. Its object is to allow of commissioners being appointed by a bishop to value tithes, at the instance of the parties concerned, without the necessity of a private act of parliament for the purpose. As the commutation is proposed to be only for twenty-one years, and is not compulsory, but only where the parties concerned wish for it, we should hope the measure would be beneficial. It is not a slight blessing to a clergyman to be exempted from strife and care about tithes, to have his stipend paid regularly and in one sum at quarter day, and for his parish and himself to live in harmony so as to allow of the fullest effect from his pastoral labours.

Government have proposed a variety of improvements in the criminal code, and the administration of the courts of law. Among other points it is intended to restrict arrest for debt to the sum of 100*l*. and to abolish the penalty of death, in many cases of forgery. We think it might be safely, and ought to be, abolished in all.

Among the questions which have not been discussed, is that opprobrium of the country—slavery. We earnestly hope the

discussion will not be much longer postponed. The subject is most pressing: next to nothing has been done in seven long arduous years; in one respect, worse than nothing; for not only does the poor slave remain a slave still, but emancipation, the only adequate remedy, has been gradually frittered away into partial dribbles of improvement. The friends of these unhappy outcasts are, however, fully alive to the enmity of the evil, as our readers will perceive by turning to the *Anti-slavery Reporter* appended to our present Number: they are using their best exertions; it is for the public to strengthen their efforts, by their zeal, their pecuniary assistance, and their prayers to Him who is the Friend of the friendless, and the avenger of the oppressed.

We can touch upon but one subject more, the exposition of the public finances for the year. The taxes upon beer, cider, and leather are to be remitted, the first amounting to three millions, the second to 350,000*l.*; and the third, 25,000*l.*—Slight taxes are to be imposed upon ardent spirits, amounting to 330,000*l.*, and stamps 110,000*l.* The taxes remitted pressed heavily on the poorer classes and the agriculturalist. The trade in beer is to be thrown open; which many excellent persons think a perilous measure, and likely to increase the number of public houses, and the frequency of resort to them: but we rather trust that the effect will be the contrary; the wife will buy her husband's beer at the village shop, as she does any other commodity; and the improved quality and greater cheapness of the article, with the additional tax on spirits, will cause a more wholesome beverage to be substituted for liquid poison. The abandonment of the above duties being total, will save the expense of collecting, and set aside the burdensome restrictions con-

nected with excise imposts. The four per cents. are to be reduced to three and a half, certain for ten years; or if the party prefers it, he may have 70*l.* of five per cent. stock for his 100 of four, certain for forty-three years. The interest for ten years is in both cases the same; the chance of reduction after that period being made equivalent to the above sacrifice of capital.

Mr. R. Grant is bringing forward a bill for relieving the Jews from civil disabilities; and Lord Bexley has advocated it in the house of lords. The measure, we think, would be right on its own grounds; but it is only an act of justice after the relief given to other classes of persons, especially as the abolition of the test and corporation acts, and with them the annual indemnity, has placed the Jews in a position worse than formerly.

FRANCE.—The chambers opened this month. The king informs them of the extinction of the war in the East, the choice of a suitable prince for Greece, his efforts in concert with his allies to reconcile Don Pedro and his brother; and the suspension of the alleged intended attack upon Algiers. The chamber of deputies voted in reply so refractory an address, in consequence of their hostility to the present ministers, that the king has prorogued them till September. He declares his intention to support his ministers to be unchangeable. Whatever may be the projects of the present ministry they have as yet done nothing that could fairly lay them open to the censure of the legislature; and it would, therefore, perhaps have been a wiser and more temperate course for the chamber to have waited till it was seen what were their plans, before so decided a measure was taken as that of voting a hostile reply to the speech.

ANSWERS TO CORRESPONDENTS.

Sens; J. H.; A FRIEND TO MISSIONS; A CONSTANT READER; O. M.; C.; α.; S. N.; D. M. P.; EDWARDS G.; J. S.; H. S. C. H.; J. H. R. B.; THEOGNIS; A DISCIPLE OF THE OLD SCHOOL; and AMERICANUS; are under consideration.

Our correspondents propose a variety of names for the intended building for the charitable societies; some of which are not appropriate, and others have an air of affectation. Why not adopt a short English name, such as Society Hall; or rather we should recommend the specific designation of Wilberforce Hall, as a memorial of one of the earliest and warmest friends of all our religious and charitable societies, and whose name will be also a memorial to posterity of the truly Catholic and Christian objects to which the intended edifice is to be devoted.

We fear that were we to animadvert ever so convincingly upon the disorderly scenes which THEOGNIS mentions, whether in Wales or America, we should not effect his object, as Ranters and Jumpers are not likely to read our pages. We, however, quite agree with him that dancing, screaming, and tearing caps and shawls, are no signs of "a revival of religion;" but it should be remembered that no respectable minister of any authenticated denomination encourages these excesses.

Mr. Latrobe's statement respecting the Moravian Missions, in reply to Z. in our January Number, shall appear.

The paper on Baptism in our last Number, on which H. G. animadverted, was inserted in justice to a writer who complained that his communion had been misrepresented in our pages. Our insertion of a paper is never intended as a pledge that we concur in the opinions of the writer. We are willing to open our pages for tem-

perate and useful discussion on important topics, which would be utterly precluded if we never admitted any paper that did not favour our own views.

The discrepancy which W. G. points out, is not our's, but Paley's. That author at one time strongly maintained that such expressions as being converted, born of the Spirit, and being made new creatures, have no application to persons under the present circumstances of Christianity; "they mean nothing,—nothing that is to us." It was this statement which we animadverted upon in our Review of the Bishop of Chester's Charge. Paley, however, altered his sentiments much for the better before his death; for we find him, in one of his posthumous sermons, saying; "The persons in our congregations to whom we must preach conversion plainly and directly are those who with the name of Christians have passed their lives without any internal religion.... These persons are really in as unconverted a state as any Jew or Gentile could be in our Saviour's time. No person in the situation above described can be saved without undergoing conversion." This was the statement we wished to enforce; the statement, also, we conceive, of the Right Reverend Prelate whose Charge we were reviewing; and if any of our clergy still adhere to Paley's earlier dictum, we beg leave to refer them to Paley better informed.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

LET infidels rail at the Bible Society, let some among ourselves, South of the Tweed, look at it with coldness, and some others on the North assail it in a spirit which has lost none of its vehemence by the lack of new matter to work upon, still it has been incomparably the most important and successful instrument ever devised for diffusing throughout the world the knowledge of God's holy word. Whether we look at home, and from one of the lofty altitudes of our island, as we survey the unnumbered village spires around us, reflect that in the cottages and schools, and pauper pews of the remotest of those little hamlets, are to be found Bibles with its impress; or whether we stand on our sea-girt shores and remember that the returning wave that beats upon them is richly freighted with this treasure of life for the welfare of foreign and distant lands, so that wherever the British name is known, the Bibles of this institution are known and valued also; we admire, we love, we cherish this agent of mercy to mankind. Its operations, both British and Foreign, were beyond measure needed, and with gratitude and affection have they been received. Our readers will see proofs of both these facts in the appended paper. We especially refer them to two brief communications from Greece, as peculiarly interesting at this moment.

ANTI-SLAVERY SOCIETY.

Every man who values the honour of his country, or the welfare of his fellow-creatures, will mourn over the afflicting picture of blighted hopes presented in this Report, to which we have already alluded in our View of Public Affairs. It is not, however, a subject for despair, but for renewed, increased, and persevering exertion. Government, nay, parliament itself, are bound round with the withs of bondage to the powerful West-India interest: it is for their countrymen, who are under no such shackles, to burst them as a thread of tow, which they may do the moment they heartily and unanimously set about it.

HIBERNIAN SOCIETY.

We regret to learn that this excellent institution is now in debt to its Treasurer no less than eight hundred and seventy pounds. The appended statement will shew how well it deserves the zealous efforts of the friends of scriptural education in Ireland to relieve it from its embarrassments, and to enable it to extend its important operations.

REFORMATION SOCIETY.

The Reformation Society's interesting Quarterly Extracts annexed to our last Number were not in time to be noticed in the body of the work: we have therefore given the heading in our present Number, that they may not be overlooked either by the reader or in binding up the appended papers. Ever since the revival of the obnoxious order of the Jesuits, and connected in no small measure with that revival, and with the political arrangements on the continent at the peace, the Church of Rome has been increasing its efforts to make converts from Protestantism; and not the least of its artifices has been to file down some of its asperities, so as to make it look more smooth to a Protestant eye. Accounts have been sent us of sermons preached in different parts of the kingdom, most unscriptural in doctrine, yet so guardedly arranged to the taste of nominal Protestantism, that many nominal Protestants could not discern the difference. Let spiritually-minded Protestants be aware of this; and not consent to meet Popery half-way, assured that if they do, all the concession will be really on their own side.

ERRATA.—Page 131, col. 1, line 18, *for Jer. read Lev.*; and line 7 from bottom, *for ages read eyes.* Page 138, col. 2, line 22 from bottom, *after terminated read at.*

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

RELIGIOUS CHARACTER OF THE
LATE EMPEROR ALEXANDER.

THE thermometer of public opinion in this country has ranged so variously respecting the religious character and objects of the late Emperor Alexander of Russia, that our readers will not be uninterested in some remarkable details which have been lately communicated to the world on this subject, by M. Empeytaz of Geneva, and which afford authentic materials to the biographer and historian in discussing the conduct and policy of one who acted so distinguished a part in the recent remarkable events of Europe. Other materials also are in existence, which we trust will be rescued from that oblivion in which every subject connected with religion is too apt to fall, if left to the apathy of secular memorialists. We might mention, in particular, the confidential interviews of the Emperor with some of our own countrymen engaged in religious and benevolent objects; among others, the Rev. Lewis Way, who a few years since greatly gladdened the hearts of all who were anxious for the promotion of the Gospel of Christ, by the allusions which he made to the subject at some of the public meetings. The minutes of those interviews ought, now that

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the illustrious subject of them is beyond the reach of human applause or censure, to be given to the world; and we shall be most happy to receive a copy of them for publication.

Without embarrassing ourselves, for the present, with a discussion of the causes of the Emperor's subsequent conduct in the matter of the Bible Society, which, with the perversion of the objects of the holy alliance, and some other circumstances, threw a shade around his later days—a shade which a full knowledge of all the particulars, we think, would tend greatly to disperse—we cannot for a moment doubt of his sincerity and devout feeling, in those measures which had previously gained for him the approbation of every religious mind. To recapitulate all the details, would carry us beyond our present object; we will only refresh the memory of our readers with a few particulars.

We may refer, in the first place, to his imperial ukase issued from the head quarters of the army at Carlsruhe Dec. 6, 1813, enjoining a solemn public thanksgiving to God, “on bended knees, and with tears of the warmest gratitude,” “who hath drawn us out of the great deep, and placed us on the pinnacle of glory.” This remarkable document, which is said to have been penned by the Emperor himself, disclaims all participation in this “glory;”

adding, in language very unlike the usual phrase of camps or courts, "So great a change upon earth could only have been effected by the special power of God. The destinies of nations and states rises and falls by the power of his Almighty Arm. Who is powerful without him? Who is strong and stable, unless by his will? Let us turn to him with our whole heart and mind. Let us not be proud of our own deeds. Let us never imagine that we are more than weak mortals. What are we? So long as the hand of God is with us, we are in possession of wisdom and might, but without him we are nothing. Let all the praise of man therefore be silenced before him. Let each of us present the sacrifice of praise to him to whom it is due. Our true glory and honour is humility before him."

Our readers will also recollect the remarkable ukase issued at Moscow, October 27, 1817, expressing the pain the Emperor had felt in his travels through the provinces, at hearing his own praises sounded from the pulpits, and enjoining the clergy to omit so exceptionable a practice. "I am convinced in the depth of my heart," said the Emperor, "of that Christian truth, that every blessing flows to us through our Lord and Saviour Jesus Christ alone; and that every man, be he who he may, without Christ, is full only of evil; and therefore to ascribe to me the glory of deeds in which the hand of God has been so eminently manifested before the whole world, is to give to man that glory which belongeth to God alone." He in consequence urges, that, instead of celebrating his actions, the bishops and clergy "should pray to God for the outpouring of his grace upon himself and his people," and "give all the honour to him who alone is worthy to be praised, the King eternal, immortal, invisible, the only wise God and our Saviour."

Again, we find him saying, some

time after, in his address to the Frankfort Bible Society,—“The dissemination of the word of God among all nations of the earth is a new and extraordinary blessing from God our Saviour to the children of men, and it is calculated to promote the work of their salvation. Blessed are they who take a part in it; for such gather fruit unto eternal life, when those who sow and those who reap shall rejoice together. I consider this undertaking not merely worthy of my attention; no, I am penetrated by it to the inmost recesses of my soul; and I reckon the promotion of it my most sacred duty, because on it depends the temporal and eternal happiness of those whom Providence has committed to my care.”

Our readers will not have forgotten various other public expressions of his reverence for God, and gratitude to him for his mercies; such as his falling upon his knees after the battle of Leipsic, with the Emperor of Austria and the King of Prussia, and on the bare earth, uncovered and in silence, returning his tribute of thanks to God for his mercies. His letter also, of July 4, 1817, to the Secretary of the American "Peace Society," is a remarkable document; for though he certainly did not follow the opinions of the members of that society, as to the utter unlawfulness of war under all circumstances, yet he expresses the strongest approbation of the labours of the society, as "eminently congenial to the spirit of the Gospel of Jesus Christ," and pledges himself, and we doubt not sincerely,—for otherwise, why give himself the trouble to write to the secretary of a not very popular institution in a foreign land, beyond the Atlantic?—"to strive to secure to the nations the blessings of peace which they now so happily enjoy."

But the most remarkable measure, in which the real motives and policy of the Emperor have been a subject of controversy, was the holy alliance.

When the articles of that celebrated

secret compact were first promulgated, they were hailed by the friends of religion as indicating a new era in modern politics; kings and emperors were becoming the nursing fathers of the church of Christ. On the other hand, this alliance has more recently been generally viewed as a specious instrument for perpetuating civil despotism, and stifling every nascent germ of liberty. On this subject, the statements of M. Empeytaz throw much light; and we think it impossible to read them without being convinced that the Emperor was sincere, nay, ardent, in the religious professions expressed in that remarkable treaty, however much some secular politicians might afterwards abuse it for purposes not contemplated by the imperial projector. The preamble solemnly stated, "in the name of the most holy and indivisible Trinity," that the parties to this engagement, the Emperors of Austria and Russia, and the King of Prussia, having witnessed the providence of God displayed in behalf of those nations who put their trust in him alone, felt a deep conviction of the necessity of founding all their mutual relations upon the principles of the Gospel; and they solemnly declared, that they had no other object in this act but to publish to the whole world their resolution to make the precepts of the Holy Scriptures their sole guide in all their transactions, foreign and domestic. They pledged themselves to maintain peace, religion, and justice, as members of one great Christian nation; each monarch viewing himself and his people as one branch of this common family, "having for its only sovereign, Him to whom all power belongs;" "in whom are all the treasures of love, of knowledge, of infinite wisdom, Jesus Christ the Divine Saviour, the Word of the Most High, the Word of Life."

This treaty, so novel in its stipulations, was equally so in its ratification; for it was signed by the sovereigns themselves, without the

intervention of their ministers. All these circumstances, and the internal evidence of the document itself, inclined us to think, as we stated at the time (see our vol. for 1816, p. 128), and we continue in the same opinion still, that it was honestly what it professed to be, at least on the part of the Emperor of Russia, "a solemn recognition of the supreme authority of the great Sovereign of heaven and earth, and a declaration of the cordial purpose of the monarchs to be henceforth governed by his laws." Lord Bexley, then chancellor of the exchequer, shortly after, publicly stated at the meeting of the Bible Society, that our government had been confidentially acquainted with every stage of the proceeding; and he attested, in the strongest terms, his conviction of "the sincerity and integrity of the principles in which it originated." Our own king also wrote a letter to his allied brethren, fully concurring in the objects of the treaty, though the forms of our constitution would not allow of his becoming a party to it.

Let us now turn to the interesting statements of M. Empeytaz. That gentleman, as our readers are aware, was one of those students in theology at Geneva who was greatly impressed by the exhortations of Madame de Krudener, and attended her prayer-meetings; on which account his name was excluded from the books of the university, and he shortly after addressed a pamphlet to his late companions, setting forth the defective character of the theology then taught at Geneva, and shewing that the company of pastors had even adopted the Socinian heresy. M. Empeytaz subsequently officiated in the family of Madame de Krudener*, and in that situation

* M. Empeytaz afterwards preached to a small Christian assembly in one of the rooms of a house, once a convent, and in which, as appears by an inscription on the wall, Farel first preached the Reformation. "It was delightful," says Beza, "to see those three great men, Viret, Farel, and Calvin, labouring in Geneva with such

had many interviews of a religious nature with the Emperor. That monarch had been a man of the world, and devoted to the pleasures which his high station profusely commanded; but amidst all, as he himself confessed, he found no true happiness: he in vain attempted to turn a deaf ear to the remonstrances of conscience; the day of judgment and eternity forced themselves on his thoughts, and caused him great distress of mind. He even made a resolution to lead a new life; but all his plans of reformation vanished almost as soon as they were conceived.

Having heard of the piety of the aged and much respected M. Yung-Stilling, a counsellor at the court of the Grand Duke of Baden, the Emperor had an interview with him in 1812, in the hope of religious consolation; but, adds M. Empeytaz, M. Yung, not having clear ideas of the Gospel, spoke only of the right of God to govern men, and the duty of men to obey God and overcome sin, and said nothing of "the great and eternal salvation which Christ has wrought out and of the pardon of sin bestowed freely on all who believe*." The result was, that the interview imparted no

concord. Farel was particularly remarkable for extraordinary greatness of soul and heroic sentiments; his voice of thunder made his hearers tremble. Viret preached with such sweet and insinuating eloquence that nothing could interrupt the attention of those who listened; Calvin pronounced as many sentences as words." Madame de Krudener was eventually banished from several states of Europe, and died in Georgia, whither she had repaired on a mission amongst the Tartars. The friends of this lady state, that her sentiments were much misrepresented; and that though imagination too much prevailed in the constitution of her mind, she was a woman of great piety; and certainly not, as some have asserted, either a Roman Catholic, or an intriguing politician.

* We give M. Empeytaz's own words, though they appear not to make the requisite distinction between redemption and salvation. Our readers will observe that M. Empeytaz adopts that class of sentiments which has been called in Geneva, "Malaniste."

consolation to the Emperor's suffering mind. How could it be otherwise, says M. Empeytaz? for what true peace is there except in the assurance of reconciliation with God? He became, however, increasingly serious: he exerted himself to conquer his passions, and to subdue any angry feeling that arose in his breast against those who opposed his will; and he applied with assiduity to the perusal of the Holy Scriptures (a copy of which, in a French translation from the Vulgate, he constantly carried about him), and to keep the commandments of God.

Such was the state of the Emperor's mind, when he quitted his capital for the campaign of 1813. A lady of the court, who was not ignorant of his internal conflicts, put into his hand, at the moment of his departure for Riga, a copy of the ninety-first Psalm, and entreated him to read it often, since it contained the very consolations which he needed. He put it hastily into his pocket, and forgot it for three days, not having taken off his clothes during that period. Arriving on the frontiers of his realm, he heard a sermon by a bishop, on the thirteenth verse of that very Psalm; but though the discourse powerfully arrested his attention, he did not recollect the copy that had been put into his hands, till, looking over his papers in the evening, he found it, and read it with great emotion, viewing it as a direction of Divine Providence that he should reflect seriously upon his eternal interests.

Some time afterwards he heard a letter read, which Madame de Krudener had written to Mademoiselle de Stourdza, and was struck with the glowing and pathetic manner in which the writer spoke of God's mercy through Christ to sinners. Here, said he, within himself, is a person who can understand what is passing in my mind.

Napoleon's return from Elba having re-kindled the flames of war in Europe, the allied forces again

took the field in 1815; and M. Empeytaz's pamphlet presents us with an interesting picture of the state of the Emperor's mind at that period. On the 4th of June he entered Heilbronn; and on his way the contents of Madame de Krudener's letter came afresh into his mind, and he felt desirous to see her, though he was not then aware that she had resided about three months in that very neighbourhood; having repaired thither in hopes of finding an opportunity for an interview with him. As soon as he arrived, she presented herself in the antichamber, and sent in, through Prince Volkonski, a letter of introduction. As soon as he heard her name he exclaimed, "What a providence! Where is she? Do desire her to come in." A long conversation ensued, in which Madame de Krudener expatiated with powerful appeals to his conscience, on his condition as a sinner, the irregularities of his past life, and the pride combined with his plans of reformation. "No, sire," said she with great energy and pathos, "you have not yet approached the God-man as a criminal suing for pardon. You have not yet received grace from him who alone has power to forgive sins. You are yet in your sins. You have not yet humbled yourself before Jesus Christ. You have not, like the publican, said from the bottom of your heart, Lord be merciful to me a sinner. And this is why you have not obtained peace. Listen to the voice of one who has been also a great sinner, but has found pardon for all her sins at the foot of the cross of Christ." For between two and three hours this lady conversed in this strain with her sovereign, who, with his head leaning upon his hand, wept bitterly, and uttered only broken sentences in reply, whilst her words penetrated the very recesses of his soul. Madame de Krudener, alarmed at the agitation which he betrayed, apologized for the freedom with which she had

spoken; but, added she, "it was in the sincerity of my heart, and as in the sight of God. These truths have not, perhaps, been set before you; and I have only discharged a sacred duty which I owed you." The Emperor replied, that so far from being offended, every word had carried conviction to his mind. "You have enabled me to discover in myself what I had not before suspected: I thank God for it: I need to have many such conversations, and I entreat you not to go to a distance from me."

The next day Alexander set off for the head-quarters at Heidelberg, took a small house near the city, and wrote to request Madame de Krudener to come to that neighbourhood. "You will find me," said he, "in a small house out of the town, which I selected, in preference to any other, because in the garden I found erected my banner—the Cross." She accordingly removed with her household, and occupied a cottage at ten minutes' walk from the Emperor's. To that humble abode Alexander came every other evening after the business of the day, at ten o'clock, and remained till two o'clock in the morning, joining with Madame de Krudener's family, in which M. Empeytaz officiated as chaplain, in reading the Scriptures, prayer, and religious conversation; politics and all other secular subjects being utterly excluded. "No," exclaims M. Empeytaz, "none of the persons who incessantly surrounded us could ever induce us to enter into their political views: for believing that after death comes judgment and eternity, and that out of Christ there is nothing but condemnation, it was impossible that we could occupy the mind of one who wished to learn the truths of the Gospel with any inferior subject." So anxious was the Emperor to advance in the knowledge of Divine truth, that he was always the first to point out suitable parts of Scripture for discussion; and his remarks, says

M. Empeytaz, shewed that he was enlightened by the teaching of the Holy Spirit. The first time that M. Empeytaz was presented to him he expressed deep sorrow for the sins of his past life. M. Empeytaz respectfully asked if his majesty then enjoyed the peace of God, and an assurance of forgiveness. After a pause, as if for self-inspection, lest he should deceive himself, he looked up to heaven with a calm and serene aspect, and said, "I am happy,—very happy; I have peace,—the peace of God. I am a great sinner; but since this lady has explained to me that Jesus came to seek and to save that which was lost, I know—I believe that my sins are pardoned. The word of God says, 'He that believeth in the Son of God—God the Saviour—is passed from death unto life, and shall not come into condemnation.' I believe—yes, I have faith. John the Baptist says, 'He that believeth in the Son hath eternal life.' But I have need of pious conversations; of telling what passes in my mind, and receiving advice: I find it necessary to have persons near me to assist me to walk in the Christian's path, to raise me above earthly objects, and to fill my heart with heavenly."

The Emperor often spoke of the benefits to be derived from reading the Bible when perused with a spirit of submission. He told us one evening, says M. Empeytaz, that God had for a good while past given him an earnest disposition for reading and prayer; and that, however numerous his occupations, he read three chapters daily, one in the Old Testament, one in the Gospels, and a third in the Epistles. Even during the war, and when the cannon thundered around his tent, he did not discontinue his devotions. He added, that at the time when he became thus attracted towards Divine things, he made every effort to conform his life to what the Holy Scriptures require, and to abstain from what they forbid; but that he

had not been able to eradicate any one sin from his heart; that at present, however, he felt the power of the grace and Spirit of Jesus Christ, who alone can impart strength to practise that which he commands; and that he experienced calmness and peace of mind under all the vicissitudes of life. One day M. Empeytaz spoke to him of the efficacy of the prayers of a believer who approaches his heavenly Father in faith, and cited many examples of prayers answered in a very extraordinary manner. The Emperor replied, "And I can also assure you, that, having often found myself in very perilous situations, I have been always extricated from them by prayer. I will even tell you one thing which would surprise persons in general if they knew it, which is, that in my conferences with my ministers, who are far from entertaining my views, when they differ from me in opinion, instead of disputing, I pray inwardly, and I then see them gradually coming nearer to the principles of charity and justice." Another day M. Empeytaz spoke to him of the necessity of walking by faith, observing to him, that this faith should repose upon the word of God, which is an immoveable basis; that thus Abraham believed God, and it was imputed to him for righteousness. "Yes," replied the Emperor, "we must have that simple and living faith which looks to the Lord alone, which hopes against hope: but courage is wanted to sacrifice an Isaac; and in that I am very deficient. Beg of God to give me strength to sacrifice all, in order to follow Jesus Christ, and confess him openly before men." At his request, united prayer was offered, that he might obtain this grace. When Alexander rose from kneeling, his eyes were bathed in tears, whilst his countenance beamed with inward joy. He took M. Empeytaz by the hand, and pressing it, said to him, "Oh how much I feel the strength of that brotherly love which

unites the disciples of Christ to each other!...Yes, your prayer will be heard; it shall be given me from above, to confess my God and Saviour publicly."

During the time that he was at Heidelberg, he was reading for one of his portions of Scripture, the Psalms. On Monday, the 19th of June, the Psalm which he had been perusing, was the thirty-fifth; and in the evening, he remarked that that Psalm had relieved his mind of all anxiety respecting the successful issue of the war; for that he was convinced that he was acting conformably to the will of God. He then handed his Bible to M. Empeytaz, and requested him to read to him that Psalm. Whilst he read it, the Emperor mentioned different circumstances of his life which corresponded to it. On the twelfth and two following verses, he observed, "I do not cease to pray for my enemies; and I feel that I can love them as the Gospel enjoins." When M. Empeytaz came to the twenty-third verse, "Stir up thyself and awake to my judgment, even unto my cause, my God and my Lord;" the Emperor added, "Yes, God will do so: I am fully convinced of this, for the cause in which we are engaged is his, since it concerns the welfare of mankind. Oh that God may grant me the blessing of establishing the peace of Europe! I am ready to give up my life to attain that end."

Two days afterwards, the news of the success of Napoleon over the Prussians, reached Heidelberg. Alexander saw all around him full of the most discouraging apprehensions; but, relying with confidence upon the Divine protection, he addressed himself to his Saviour in secret, and implored his Spirit of counsel and strength. After a fervent prayer, he took the Bible to pursue his ordinary course of reading, and perused the thirty-seventh Psalm. Strengthened by the Divine promises which it contains, he went to those who were high in

rank and command, exhorted them to take courage, and to march against the enemy with the certainty of conquering. In relating the circumstance to the little circle at Madame Krudener's, he added, "I wish you could have seen the expression of my countenance; for you would have perceived how much I was supported from above, and what peace of mind I enjoyed in the midst of so many terrified persons."—On the day that he was informed of the defeat of Napoleon's army, he came up to M. Empeytaz, the moment the latter entered the room where they held their religious meetings, and with an expression of heart-felt joy, taking him by the hand, said, "To-day, my dear friend, we should particularly render thanks to the Lord for the benefits and protection which he grants us." He was the first to fall upon his knees, shedding abundant tears of gratitude before God, his deliverer. On rising from prayer, he exclaimed, "Oh, how happy I am! my Saviour is with me! I am a great sinner, and yet he is pleased to make use of me to procure peace to the nations. Oh, if all those nations were but willing to comprehend the ways of Providence, and obey the Gospel, how happy would they be!" A little afterwards, he said, "Oh, how should I delight to see my brother Constantine converted to God! I love him much, and feel much sorrow at seeing him still in the darkness of sin. I bear him on my heart, and will not cease to pray to the Almighty until his eyes are opened."

Being about to depart for France, the Emperor requested that Madame de Krudener's family would follow him, and gave them passports for that purpose. After remaining a short time in the grand duchy of Baden till the roads were clear, they proceeded by circuitous routes to avoid places still occupied by Napoleon's troops; and after a very difficult journey through provinces laid waste, and villages destroyed,

they arrived at Paris on the 14th of July. The following day Madame de Krudener hastened to pay her dutiful homage to her sovereign, and had the consolation of finding him strengthened in the way of salvation. He requested that her family would settle near his residence, since he wished to continue the religious intercourse commenced at Heidelberg. Accordingly, the Emperor having chosen the Elisée-Bourbon palace for his residence, Madame de Krudener's family settled in the hôtel Montchenu, the garden of which communicated with that of the Elisée Bourbon; and the Emperor, passing through those gardens, continued the religious interviews every other evening. His situation was particularly difficult, as all eyes were upon him, and every step which he took was noticed. But though he expected to be an object of ridicule amongst unbelievers, who had hitherto imagined that he was of their opinions, he considered it a solemn duty to confess his Saviour openly; and, as one branch of that duty, to acknowledge his esteem for the disciples of Christ in Paris itself, the metropolis of irreligion. He knew that all who will live godly in Christ Jesus, must suffer persecution, and he prepared to bear it. Yet, distrusting his own strength, he said to his friends, "Pray for me. Do not pray that I may be preserved from any injury that man can do: I have no fear on that head; I am in the hands of God: but pray to the Almighty to fortify me against the pernicious influence of my residence in Paris. Up to this time, through his protection, I have resisted worldly allurements; but man is so weak, that unless sustained by Divine grace, he falls beneath the temptations which every where surround him. I feel the necessity of avoiding worldly society; for that reason I chose a retired place; and in the apartment I occupy, I enjoy much repose: I see and hear nothing that distracts me from my duties; I

attend to business, I read the Bible, I have communion with God in prayer, and I perceive his tender mercy in every thing that occurs to me, and in every thing that he enables me to avoid."

This his second entrance into Paris, which took place without any effusion of blood, he regarded as a signal blessing from God, in whom he so fully confided, that he did not even wish to have the usual attendance of guards around his person. "Humanly speaking," said he to Madame de Krudener, "I could not expect victory in less than six months, and yet I entered Paris on the eighteenth day after my departure from Heidelberg, and have lost only forty men. One human being, indeed, is of great value; but without the Divine protection I should have lost a large number, and might have perished myself through the attempts and artifices of the enemy. He who confides in God shall never be confounded."—His life had, on many occasions, been most remarkably preserved by the protecting providence of God. M. Empeytaz relates the following instance, which he says is known to but very few persons. While at Paris, he one evening came to Madame de Krudener's, and said, "I had nearly been poisoned to-day." "Poisoned!" exclaimed M. de Krudener. "Yes," replied he: among the wine prepared for my table, was found a poisoned bottle; how it was brought in we cannot discover; but my cook, wishing to ascertain whether it was the kind of wine I use, opened this bottle and tasted it; and would have died in consequence, had not timely medical aid been afforded. "And see," added he, "a letter which I have just received." It was a horrible menace of assassination because he had not endeavoured to place Napoleon's son upon the throne of France. His friends at Madame de Krudener's were greatly alarmed; but he said, "Do not be uneasy. God is every where present to preserve me. I have no

fear. He is with me, and I will not fear what man can do to me." He gave a powerful illustration, says M. Empeytaz, of the sanctifying operation of the Holy Spirit, in his forgiveness of injuries. Having learnt one day that several Prussian officers meditated an act of signal revenge on the French (the act of revenge alluded to was probably that of blowing up the bridge which bore the name of Jena to commemorate the battle by which Prussia was subjugated), he called them around him, spoke to them with affability, as his brother soldiers, endeavoured to infuse milder sentiments into them, and when their feelings were a little subdued, said to them, "You bear the name of Christians. Take revenge!...Can Christians use such language? Oh, do not imitate those who have treated you so ill. Give them an example of forgiveness. It is in that way a Christian takes revenge." This persuasive language succeeded in inducing the officers to discard their vindictive intentions. Another day, Madame de Krudener having expressed her joy that the Emperor had treated with great generosity, and a complete abandonment of self-interest, a person who had done him great injuries, he replied, "Madame, I am a disciple of Christ: I walk with the Gospel in my hand; I know nothing besides: and I think that when I am compelled to walk one mile, I ought to go twain, and when they take my coat, I should give my cloak also."—Not only did he thus forgive those who had injured him, but he humbled himself before those whom he himself had slightly offended. The following is an instance which occurred at Madame de Krudener's hotel; and it shews that when a precept of the Gospel was to be obeyed, he did not consider a difference of rank as offering an exemption. He was usually accompanied by a confidential domestic of Prince Volkonski, whose name was Joseph. One evening, as he was entering the

drawing-room at Madame de Krudener's, he inquired of Joseph if he had fulfilled some commission which he had given him: "Sire! I have forgotten it," said Joseph. "When I give you an order," replied the Emperor in a severe tone, "I expect that it should be executed." He immediately entered the room, but with a mind so agitated, and inwardly reproved, that when Madame de Krudener accosted him he answered only with a few broken words betraying much emotion; and then, apologizing for a momentary absence he retired, went up to Joseph, and said with great kindness, "Joseph, forgive me; I spoke sharply to you." Joseph astonished was faltering a reply: "But your Majesty—" "Nay, Joseph, I entreat you to forgive me." Joseph durst not answer, till the Emperor, seizing him by the hand, said, "Tell me you forgive me." "Yes, your Majesty." "Thank you," said the Emperor, and returned with a cheerful countenance and happy mind, to engage in religious conversation.

On the 10th of September, Alexander reviewed his troops near Ver-tus, in Champagne, and on the following day appointed a religious festival, at which Madame de Krudener and M. Empeytaz, at his desire, attended. Seven chapels were arranged for the celebration of the service of the Greek Church, and 150,000 soldiers, unarmed, surrounded the tents erected as chapels, to join in Divine worship. He attended at Madame de Krudener's on his return, after this festival, and remarked that that day was the happiest day of his life. "I shall never forget it," said he: "my heart glowed with love towards my enemies: I was able to pray fervently for them all, and, when weeping at the foot of the cross of Christ, to pour out my petitions for the welfare of France."

A few days before his departure from Paris, he said to Madame de Krudener and M. Empeytaz,—"I am going to leave France; but be-

fore my departure I wish, by a public act, to render to God the Father, the Son, and the Holy Ghost, the homage due for the protection which he has afforded us; and to invite the nations to range themselves under the banners of the Gospel. I bring you the outline of this act and beg you to examine it attentively; and if there be any expression that you do not approve, pray acquaint me with it. I wish that the Emperor of Austria and the King of Prussia should unite with me in this act of adoration, that people may see us, like the Eastern Magi, acknowledge the supreme authority of God our Saviour. You will join with me in beseeching God that my allies may be disposed to sign it." The following day Alexander came to fetch back the plan, and received with great humility the observations presented to him. The next day he took it to the allied sovereigns to be signed, and had the satisfaction to see them enter immediately into his views. The same evening he came to Madame de Krudener's, to state what had been done, and to return thanks to God for the result. "Such," observes M. Empeytaz, "is the real origin of that holy alliance which has occupied so many minds, and on which so many different opinions have been pronounced." "If any other prince," he adds, "has been anxious to use an act so simple and pure in principle, as a tool to support any political system of his own, his abuse of it cannot affect in the least the uprightness and piety of Alexander's intentions."

Here closes this very remarkable narrative, which we cannot but think bears on it, independently of the respectability of the narrator, internal evidence of simplicity and truth.

It is not necessary to our purpose at present, to discuss the peculiarities of Madame de Krudener's doctrines, whatever they might be; nor the degree of permanency with which the Emperor Alexander che-

fished and acted upon those sentiments, which at this period he professed; though on both these points much misrepresentation has gone abroad, as might be expected from the character of most of the continental politicians, annalists, or anecdotists who have touched upon the subject, and who, whether Papal Jesuits, Protestant Neologians, or secret or avowed Infidels, could see nothing but enthusiasm and absurdity in even the most consistent and scriptural profession of Christian doctrine, and its holy and pervading influence upon the heart and life. We would trust that a powerful religious impression remained fixed upon the Emperor's heart, though the strong excitement which he evinced while frequenting Madame de Krudener's might have somewhat subsided. We are not aware that, either by word or conduct, he ever represented himself as a person awaking from a dream, or disavowed any thing he had said or done. The Emperor was a man of remarkably frank and simple deportment: no man acted with less reserve, or talked less in heroics, or less acted a part in public or private intercourse: so that we can easily conceive that the plain, though not undignified, familiarity of his manners, would lead him to speak and act in a select Christian family, much in the way M. Empeytaz describes, without troubling himself to inquire how his conduct would appear upon paper, at least in the eyes of worldly minded persons, who considered meekness, and humility, and being "poor in spirit," as perhaps very Christian virtues, but not the virtues of a gentleman, much less of a king. But the infidel cannot retort that Alexander was, in any sense, a man of weak mind; for it so happens that the very contrary has been attested by an avowed infidel, who was a keen judge, a radical republican, an enemy to all monarchs, and who, from his intimate access to the court of Russia, as ambassador

from the United States, had ample opportunities of becoming acquainted with the Emperor's character and talents. We allude to President Jefferson, who, in one of his letters full of bitter sneers against kings, after asserting that all the royal families of Europe have, by pampering, idling, absolute commanding, the want of demand upon their bodily and mental energies, and above all by intermarrying, become reduced to corporeal grossness and mental idiocy; and after specifying by name several sovereigns then living, and alluding in the most base and unmanly terms, to one revered monarch whose unhappy situation at that period was a deep affliction to every loyal breast; he expressly excepts from his sarcasm the Emperor Alexander, whose mental powers and energy of character he fully admits, even while he proves himself a reluctant witness, by adding that the present Russian dynasty is yet too young for royalty to have enfeebled it.* Such a prejudiced witness is amply sufficient to shew that if Alexander became a Christian, to whatever depth of humility, or height of devotion, there was no predisposition to mental imbecility, as infidels are ready to allege, to account for the effect.

If, as the above extracts imply, he had learned the great truth, that "the Christian is the highest style of man," that to be a humble follower of Jesus Christ, to repair to his cross for pardon, to seek his glory, to promote his cause in the world, to live under the sanctifying and consoling influences of the Holy Spirit, and to "choose to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season, having respect to the recompence of the reward,"—if thus he had learned, and thus he acted, he displayed the highest wisdom by this unpopular preference. To ascertain how far the remainder of his life was consistent with these professions, requires an

intimate knowledge of his habits and hourly intercourse which few persons can possess; but we trust that among these few, there may be some who were scripturally enlightened to understand what the Gospel really requires, and who may have it in their power to give to the world the result of their observations. Whatever that result may be, it cannot but be edifying. If, amidst the dangers and temptations of his elevated station, and the peculiar difficulties which surrounded him, he maintained to the last the holy principles which he had once so zealously, and we doubt not sincerely, professed, his example will tend to comfort the dejected Christian, and to shew the power of God to support his servants under every exigency. Or if, "having been once enlightened, and tasted of the heavenly gift, and made partaker of the Holy Ghost, tasted the good word of God, and the powers of the world to come," he fell away, his case will add one more to the melancholy instances on record, of the difficulty of renewing such to repentance, seeing they have crucified the Son of God afresh, and put him to an open shame. It might also afford a memorable lesson, in reference to a system of doctrine, which relies much upon the evidence of immediate impression and strong assurance of salvation, rather than upon a lengthened course of holy and consistent life. But upon this topic, in the absence of clear details of fact, it would be unjust and ungracious to expatiate. The reader may however apply the moral to his own heart, and say, "Let him that thinketh he standeth, take heed lest he fall*."

* Since writing the above, we recollected among our papers the following list of texts minuted down some dozen years since by a gentleman, from Madame de Krudener's own communication, as the passages on which, as she stated, the holy alliance was founded: Jer. xxxi. 31—34; Dan. xi. 28—30; Isaiah lv. 3; Hosea ii. 18, iii. 4; Ezekiel xxiv. 25.

NOTE ON ROMANS V.

To the Editor of the Christian Observer.

THERE appears to me to be a sub-current running throughout the Apostle's reasoning in the fifth chapter of the Romans, which is not only concealed to the English reader for want of the definite article being inserted, as in the Greek before the word "many," but has also escaped the observation of learned commentators. The great object of the Apostle's argument, throughout the earlier chapters of this Epistle, is to shew that God has concluded all men, the Gentile as well as the Jew, under sin; and that the redemption of Christ likewise extended to the Gentile, as well as to the Jew. These two classes of men, the Jew and the Gentile, constitute the whole of mankind. Now in the chapter before us, St. Paul in some verses speaks of "all men," and in others of "the many," or, as we should express it, "the great body of mankind." Now it seems to me that this expression "the many," or great body of mankind, refers to the Gentiles, as distinguished from the peculiar people, the Jews; and that "the many" added to the Jews, make up the "all men."

I leave the reader to work out the details for himself, as he will readily do, with the Greek Testament before him, or even with the English, by supplying the definite article. Take for example verses 12, 15, 18, and 19, which I would comment on as follows:—

Verse 12. The Jew would confine redemption to his own nation, and denies that it extends to the Gentiles. But he admits that by one man, Adam, death entered into the world, and passed upon "all men," Gentile as well as Jew; for that all have sinned, or are included in this original sin. Well then, (ver. 15) if the Jew allows that "the

many," the Gentiles, were involved in sin by the offence of Adam, why should he deny that the gift of grace by the Messiah might also abound to "the many?" why confine it to his own peculiar people? No; (ver. 18) there is no difference in this respect between Jew and Gentile: for as by the offence of Adam condemnation came upon "all men," both Jew and Gentile; even so is the free gift of justification to life by Christ, to "all men" also. The conclusion then (ver. 19) is, that as by the disobedience of one "the many," that is the Gentiles, the body of mankind, and not the Jew only, were made sinners, so by the obedience of one "the many," the Gentiles, the body of mankind, and not the Jew only, were made righteous. It is unjust in the Jew to make Adam's offence extend to the Gentile, and not the atonement of Christ. We have before seen, and the Jew himself allows, that the offence and the atonement take in his own nation; we now see that they with equal reason take in the Gentile, the *οἱ πολλοί*, as well as the peculiar people. Thus they include both; the offence came upon "the all," and the justification upon "the all" likewise.

I mention this only as a sub-current of the Apostle's argument, which interferes not with the full and general flow of the stream. The Apostle as a Jew very naturally, though tacitly, has in his mind the distinction between the peculiar people and the *οἱ πολλοί* of mankind, even while he is shewing that this distinction now existed no longer, both being equally included in the *παντας ανθρωπους*, who were involved in one common offence and one common remedy.

P. M.

DIFFICULT TEXTS.

To the Editor of the Christian Observer.

YOUR learned correspondents often favour us with their remarks on difficult texts, and with patches of Greek, Latin, and Hebrew to make them easy; but the texts which I have found most difficult they pass entirely over. I take it for granted that the Bible was not intended to unchristianize Christians, and to unbaptise the baptised; and if so, what am I to make of such passages as the following? Can any of your learned contributors shew wherein lies the false translation, and how they ought to be modified? for, as they stand, an unlearned reader would be apt to take them literally, which involves the difficulty I have mentioned. I write them cursorily, and as they occur to my memory. There are hundreds of passages equally difficult.—

“If ye live after the flesh ye shall die.” “Ye are not your own.” “Every man that hath this hope in him, purifieth himself.” “That which is highly esteemed among men is abomination in the sight of God.” “Continue in prayer, and watch unto the same with thanksgiving.” “The Lord is on my side, I will not fear what man can do unto me.” “Fear God.” “Fear ye not the reproach of men.” “If ye suffer for righteousness’ sake, happy are ye.” “Woe unto them that are at ease in Zion.” “I the Lord have spoken and will do.” “A man’s pride shall bring him low.” “Blessed are the poor in spirit.” “Have not the faith of Christ with respect of persons.” “Be not hasty in thy spirit.” “Foolish and unlearned questions avoid.” “Keep yourselves in the love of God.” “Walk circumspectly.” “He that is greatest among you shall be your servant.” “Bear ye one another’s burdens.” “Follow peace.” “Be patient towards all men.” “Husbands love your wives.” “Wives submit your-

selves unto your husbands.” “Children obey your parents.” “Fathers provoke not your children.” “Servants be obedient to your masters, ...shewing all good fidelity.” “Masters forbear threatening.” “Render to all their dues.” “Love not the world, neither the things that are in the world.”

But I must stop. Now, sir, are not these difficult texts? Which of us construes them literally? We should be saints, almost angels, if we did, and acted accordingly. Yet I have never seen a better translation proposed, or a criticism to shew that they do not mean what they say. This is my dilemma, and I leave your readers, learned or unlearned, to solve it.

A VICAR’S WIFE AND
RECTOR’S DAUGHTER.

ILLUSTRATION OF NUM. xviii. 19.

To the Editor of the Christian Observer.

WE read, Num. xviii. 19, “It is a covenant of salt for ever before the Lord unto thee, and thy seed with thee.”

“The Arabs,” says Callaway, in his *Oriental Observations*, “in forming covenants, eat bread and salt together. Eating a man’s salt, is a phrase used to denote maintenance in general, as we speak of a man getting his bread. Ezra iv. 14: ‘Now behold we have maintenance from the king’s palace, [Chaldee—we are salted with the salt of the palace—margin,] and it was not meet for us to see the king’s dishonour, therefore have we sent and certified the king.’ Possibly, some received nothing but salt. I remember, when different parts of the maritime provinces of Ceylon were laid under water, hundreds of the natives were supplied with salt from the government storehouse at Matura. With salt, they say, they can always subsist, though destitute of every thing else but roots and fruit, with which they mix it.”

To the Editor of the Christian Observer.

CHRONOLOGICAL DIFFICULTY,
MATT. i. 5.

THERE is some difference of opinion amongst commentators, as to whether the Rachab mentioned by Matthew in this passage as the mother of Booz, were or were not the same person as Rahab the deliverer of the Israelitish spies, mentioned in Joshua ii.

It is remarked by Bishop Gray, in his *Key to the Old Testament*, that "the chief difficulty which occurs in settling the chronology of this period" (the history comprised in the Book of Ruth), "arises from a genealogical account of St. Matthew.....for if by Rachab we suppose to be meant, as is usually understood, Rahab the harlot, who protected Joshua's spies about A. M. 2552, it is difficult to conceive that only three persons, Booz, Obed, and Jesse, should have intervened between her and David, who was not born till about 2919." And again, "There is no mention in the Book of Joshua, or in any part of the Old Testament, of Rahab's marriage with Salmon."

I am not aware that either Bishop Gray, or any other person who has written on the subject, has taken any notice of two passages in the Old Testament, which, though they throw no light on the chronological difficulty, prove distinctly that Rahab of Jericho was the contemporary of Salmon, and therefore likely to have been the person mentioned by Matthew as his wife. These are 1 Chron. ii. 10, where it is said that Nahshon, the father of Salma or Salmon, "was prince of the children of Judah," the head of the tribe of Judah when sojourning in the wilderness. And Numbers ii. 3, where at the time of the first numbering of the children of Israel by Moses, "the Lord spake unto Moses and Aaron, saying, Amminadab the son of Amminadab shall be captain of the children of

Judah." This was thirty eight years before the entering into Canaan; and it is most probable that his son Salmon was captain of the children of Judah at the taking of Jericho, and nearly of the same age as Rahab.

M. N. R.

SCENE AND ERA OF THE APOCALYPTIC SEALS.

To the Editor of the Christian Observer.

THE failure of the many attempts that have been made to settle the true interpretation of the prophecies contained in the Apocalypse of St. John, has led not a few to despair of the undertaking as hopeless; while the various and conflicting views taken of them by different expositors have tempted some to consider them as so indefinite and ambiguous as to afford no satisfactory evidence to the truth of Christianity, and others even to doubt of their inspiration and genuineness. But with equal reason might we argue from the various false systems of natural philosophy, that there is no truth in nature; and had Sir Isaac Newton been deterred from his inquiries by the failure of the philosophers who went before him, his theory of gravitation would have been lost to the world. Human error cannot invalidate Divine truth; nor is the language of the Spirit vague or ambiguous, because it has been loosely interpreted. The fluctuating interpretations put upon the Apocalypse, are, no doubt, to be ascribed, on the one hand, in a considerable degree to the want of due attention to the import of the symbolical language under which it is couched; and, on the other, to an imperfect acquaintance with the historical records of the events in which the prophecies have been fulfilled: and no person ought to be discouraged from studying this striking portion of Scripture, provided he approach it with due humility and caution, inasmuch as we

cannot conceive that the Spirit should have dictated it to no purpose. As it appears to me, therefore, that the events symbolized by the hieroglyphics of the sealed book have hitherto escaped the notice of expositors, and being forcibly struck myself with the accordance of the symbols with the fortunes of the Roman empire and of the Christian church, in the successive periods which elapsed between the time of the vision and the establishment of Christianity throughout the empire by Constantine, I would venture to offer to your readers a short analysis of the first six seals, and of the events in which they appear to me to have been signally fulfilled.

I would premise, first, that the events portrayed under these seals must be sought for in times subsequent to the vision; not in any antecedent portions of history; inasmuch as, at the opening of the vision, the Apostle is expressly invited to enter the door, which he saw opened in heaven, that he might be shewn "*things which must be hereafter*" (chap. iv. 1): and that these were shortly to begin to come to pass, may be inferred from the expressions used by the angel at the close of the whole vision, that "he was sent to shew unto his servants the things which must *shortly* be done;" (chap. xxii. 6), that "the time is at hand" (ver. 10), and from the repeated declaration, "I come *quickly*;" secondly, that the events prefigured are most naturally to be sought for in the history of the Roman empire, particularly as it stood connected with that of the Christian church; for the Apocalypse bears evident marks of being a sequel to the visions revealed to Daniel, and this seems to be universally admitted. Some persons have, indeed, argued from the angel's declaration (chap. xix. 10), "the testimony of Jesus is the spirit of prophecy," that the fulfilment of prophecy can be properly sought for only in the history of the Christian church, or in events immedi-

ately affecting the fortunes of that church; but, besides that it may be doubted whether the word "prophecy" is in this passage to be understood in its ordinary English sense, and not rather in that in which it is so repeatedly used in Scripture of preaching the Gospel, it is manifest that many of the prophecies of the Old Testament respect the political destinies of particular kingdoms and empires, and especially the visions of Daniel; and no more can be justly inferred from the declaration in question, than that the scope and end of all prophecy is to attest the truth of Christianity by evincing its Divine original.

The use which I would make of these two preliminary observations will be readily anticipated by your readers. If the subjects of the sealed book are to be sought for in the fortunes of the Roman empire, or in those of the Christian church, as involved in the destinies of that empire, and that within the lapse of a short time after the date of the vision, we must look for them within the period which elapsed between the death of Domitian and the establishment of Christianity under Constantine and his immediate successors; for the banishment of St. John to the isle of Patmos is almost universally referred to the close of Domitian's reign, about the year ninety-five of the Christian era, and the symbolical imagery of the sixth seal so plainly portrays the revolution which took place in the state of the empire under Constantine, the downfall of Paganism, and the triumph of Christianity, that he who runs may read.

What events then does the page of history disclose to us from the accession of Nerva to the time of Constantine, which may be considered as verifying the predictions conveyed by the symbols of the first five seals? It appears to me, that there are five successive periods within this interval of time of so prominent a character, that the only

matter of surprise to me is, that the application should not have been made before.

The first of these periods is, what is well called the golden age of the empire, commencing with the victories of Trajan, and extending through the reigns of Adrian and the Antonines, comprehending a long term of eighty-three years of unexampled prosperity and virtue, from A.D. 97 to A.D. 181. The second period is that sanguinary reign of military tyranny, which, commencing with the assassinations of Commodus and Pertinax, filled the empire with intestine discord and civil war, to the elevation of Decius, A.D. 249, being peculiarly marked with the sanguinary usurpation of Septimius, Severus, and Maximin: the necessary consequence of these long-continued civil wars was a general scarcity and famine throughout the empire, and its usual attendant, pestilence; and as these are distinctly symbolized by the third and fourth seals, so the page of history distinctly records the distressed and depopulated state of the empire from these causes, during the reigns of Decius and his successors, almost to the death of Gallienus. The fifth seal portrays a bitter persecution, to which the church of Christ was to be subjected; and the era of Diocletian, when the church underwent a persecution of ten years, and seemed upon the point of being extinguished, presents a fifth period signally verifying the prediction of this seal. The sixth seal, as I have already noticed, describes, in a manner not to be misunderstood, the great revolutions, both in the political and religious state of the empire, which distinguished the age of Constantine and his successors to the death of Theodosius; which was, as it were, the signal for the inroads of the barbarians, by which the empire was overwhelmed. The servants of God being then fully sealed, the four angels let loose, the four winds of heaven, and the seventh seal in-

troduced, the seven trumpets, at whose successive blasts the enemies of the empire assailed it on all sides and overwhelmed first its western division, and afterwards the eastern, like an impetuous and irresistible torrent. This scheme of interpretation, which has the advantage of exhibiting one continuous series of historic prophecy, from the very date of St. John's vision, I will now endeavour to substantiate by a more particular, but brief detail.

I. The Apostle thus announces the opening of the first seal, and describes the hieroglyphic painting, which was exhibited to his view: "And I saw, when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the beasts, saying, Come and see. And I saw, and behold a white horse; and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer" (Rev. vi. 1, 2). Now the horse is a familiar scriptural symbol of temporal power and dominion: hence the prohibition to Israel, "Thy king shall not multiply horses to himself, or cause the people to return into Egypt, to the end that he should multiply horses" (Deut. xvii. 16); hence the triumphant language of Miriam, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea" (Exod. xv. 21); hence the taunt of Rabshakeh to Hezekiah: "Now, therefore, I pray thee give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them" (2 Kings xviii. 23); hence also, the beautiful description of the war-horse given in Job: "Hast thou given the horse strength? hast thou clothed his neck with thunder?...The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither

turneth he back from the sword.... He swalloweth the ground with fierceness and rage; ... he saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting" (Job xxxix. 19—25). The horse, therefore, was a significant hieroglyphic to symbolize the Roman empire, which held the dominion of the whole civilized world at the time of the vision; and this I conceive to be its import under the first four seals,—the colour of the horse signifying the nature of his career, or the peculiar complexion and character of the period intended to be pourtrayed. In this first seal, St. John sees a *white* horse; and white is the emblem of purity, truth, and equity: hence Christ himself is represented on a white horse; as also the armies of heaven (Rev. xix. 11—14). White horses were also used in the Roman triumphs, and therefore the prophetic hieroglyphic seen by John might properly symbolize victory and foreign conquest. The rider of the imperial horse, who directs, urges, or curbs his career, might naturally seem to denote exclusively the emperor himself, but that under the third and fourth seals he is manifestly an allegorical personage, being, under the fourth, said to be Death. We are therefore consistently obliged to understand an allegorical personage under the first two seals, and to consider the rider as denoting the predominant genius or spirit of the times, who swayed the fortunes of the Roman empire during the period intended. The condition, however, of the empire depending intimately on the conduct and character of the reigning prince, it may reasonably be presumed, that he was in some cases more immediately contemplated by the eye of the prophet; and we shall have reason to see, that this was probably the case in the present instance. He is said to hold a bow. This is a significant symbol of victory, pursuit, and conquest. A

crown was also given to him: this may either denote the elevation of the rider to the imperial throne, or the homage paid to his peculiar merit, or to the resignation of some crown to his disposal, as the fruit of his victories; and in all these senses we shall see that history verifies the prophetic vision in the case of Trajan. It is added, that he went forth conquering and to conquer. These expressions do not import, that the whole period contemplated was an era of conquest, but that its commencement was marked with conquest. He *went forth* conquering, and with the purpose of conquering (*iva vuknon*); and how peculiarly apposite these expressions are as applied to Trajan, history bears striking testimony; and to its evidence I would now draw the attention of your readers. And first, with respect to the peculiar character of the period ushered in by the conquests of Trajan, and illustrated by his eminent virtues, and those of the Antonines, little needs be said to shew the propriety of the hieroglyphic employed by the prophet, of a white horse, whether considered as emblematical of the former or of the latter. In the former reference its propriety will be abundantly shewn by a sketch of the military career of Trajan, whom I consider as the rider of the white horse, especially pointed at by the spirit of prophecy; in the latter reference the testimony of Gibbon is ample and decisive, and the vision becomes more striking if we note the contrast which the golden age of Trajan and the Antonines presents to the gloomy period which preceded it. "It is almost superfluous," says Gibbon, "to enumerate the unworthy successors of Augustus. Their unparalleled vices, and the splendid theatre on which they were acted, have saved them from oblivion. The dark unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid in-

human Domitian, are condemned to everlasting infamy." St. John was experiencing the tyrannical persecution of this Domitian, when the vision was presented to him; and when on the opening of the first seal, he beheld a *white horse*, the symbol became doubly significant, on account of the happy change which it presaged. Of the truth of the prediction, Gibbon's testimony may satisfy the reader. Regretting the dearth of historical evidence in regard to Trajan's private character, he says,—“It is sincerely to be lamented, that whilst we are fatigued with the disgusting relation of Nero's crimes and follies, we are reduced to collect the actions of Trajan from the glimmering of an abridgment, or the doubtful light of a panegyric. There remains, however, one panegyric, far removed beyond the suspicion of flattery. Above two hundred and fifty years after the death of Trajan, the senate, in pouring out the customary acclamations on the accession of a new emperor, wished that he might surpass the felicity of Augustus, and the virtue of Trajan.” Of Hadrian, Gibbon gives a doubtful character; yet observes, that “under his reign the empire flourished in peace and prosperity,” and that “the general tenor of his conduct deserved praise for its equity and moderation.” But of the Antonines, he says, that “they governed the Roman world forty-two years, with the same invariable spirit of wisdom and virtue;” and that “their united reigns are possibly the only period of history in which the happiness of a great people was the sole object of government.” Of the whole period, which I consider as comprehended under the first seal, he expresses himself thus: “If a man were called to fix the period in the history of the world, during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Com-

modus.” (See *Hist. of the Decline and Fall*, vol. I. ch. iii.) In comparing the attributes of the symbolical rider of the white horse, with those of his prototype, whom I consider to be Trajan in particular, it is also material to note the revolution which he introduced into the policy of the empire; for this revolution marks out Trajan's reign as a prominent epoch in history, fit for prophecy to dwell upon. Augustus, yielding to the suggestion of prudence and moderation, or perhaps prompted by his natural constitution to trust rather to the arts of negotiation than to force of arms, was decidedly averse to any farther extension of the empire, and strongly recommended this policy to his successors. “On the death of that emperor,” says Gibbon, “his testament was publicly read in the senate. He bequeathed, as a valuable legacy to his successors, the advice of confining the empire within those limits which nature seemed to have placed as its permanent bulwarks and boundaries: on the west, the Atlantic ocean; the Rhine and Danube on the north; the Euphrates on the east; and towards the south, the sandy deserts of Arabia and Africa” (Vol. i. p. 4). And with the exception of Agricola's conquests in Britain, this line of policy was strictly observed (as he afterwards remarks) from the death of Augustus to the accession of Trajan; but his elevation to the purple was the signal for war and conquest. The urgency of the time, indeed, demanded a military emperor. A century of peace had obliterated the terror of the Roman name; the barbarians of the north no longer respected the Danube as the sacred boundary of the empire; impunity had encouraged the audacity of their incursions; and Domitian had even submitted to the ignominy of purchasing peace of the Dacians by the payment of an annual tribute. “Nerva” (to adopt the words of Gibbon) “had scarcely accepted

the purple from the assassins of Domitian, before he discovered that his feeble age was unable to stem the torrent of public disorders, which had multiplied under the long tyranny of his predecessor.... He therefore adopted Trajan, then about forty years of age, and who commanded a powerful army in lower Germany." Trajan had been brought up to arms from his youth, and was without dispute the best commander of his age: raised to the imperial throne, he nobly justified the expectations entertained of him. He not only vindicated the insulted majesty of Rome by asserting her independence, and driving back her assailants, but extended her dominion considerably beyond its former limits, emulating in the extent of his conquests, even the fame of Alexander. "His first exploits," to cite again the words of Gibbon, "were against the Dacians, the most warlike of men, who dwelt beyond the Danube, and who, during the reign of Domitian, had insulted with impunity the majesty of Rome. Decebalus, the Dacian king, approved himself a rival not unworthy of Trajan; nor did he despair of his own and the public fortune, till, by the confession of his enemies, he had exhausted every resource, both of valour and policy. This memorable war, with a very short suspension of hostilities, lasted five years: and as the emperor could exert, without controul, the whole force of the state, it was terminated by an absolute submission of the barbarians." Trajan next directed his arms against Chosroes, king of the Parthians, in support of the claim made by Rome to the crown of Armenia, which he also reduced to a Roman province; and pursuing his conquests into Parthia, whose degenerate inhabitants fled before his arms, "he descended the river Tigris in triumph, from the mountains of Armenia, to the Persian gulph. He enjoyed the honour of being the first, as he was the last, of the Roman generals who ever

navigated that remote sea. His fleets ravaged the coasts of Arabia; and Trajan vainly flattered himself that he was approaching towards the confines of India. Every day the astonished senate received the intelligence of new names and new nations, that acknowledged his sway. They were informed that the kings of Bosphorus, Colchos, Iberia, Albania, Osrhoene, and even the Parthian monarch himself, had accepted their diadem from the hands of the emperor; that the independent tribes of the Median and Carducian hills had implored his protection; and that the rich countries of Armenia, Mesopotamia, and Assyria, were reduced into the state of provinces" (Gibbon, vol. i. p. 10). Minutely, therefore, in all points, did Trajan fill up the character given by St. John, of the rider of the white horse: the *bow* was an armorial bearing, well befitting his high ambition and victorious career: *a crown was given to him*, not only at his first elevation to the throne, but when the kings of Dacia, Armenia, and Parthia successively laid their crowns at his feet; *and he went forth conquering, and to conquer*, when he pushed his conquests almost to India, "and lamented with a sigh, that his advanced age scarcely left him any hopes of equalling the renown of the son of Philip." D. M. P.

(To be continued.)

DR. BUCHANAN ON THE RESTORATION OF THE JEWS.

For the Christian Observer.

IT has long been a matter of discussion in the Christian church, whether the restoration of the Jews predicted in the Old Testament, was fulfilled by their return from the Babylonish captivity, or is a prospective and yet unaccomplished event; whether that restoration was spiritual only, or geographical like-

wise. It is certainly not astonishing that many divines adopt the latter opinion, the arguments for which all must allow to be considerable; but it is strange that any person should set up this interpretation as an article of faith, and denounce as infidels those who incline to a contrary view, and consider the prophecies as descriptive of a spiritual restoration, and a spiritual kingdom, of which Messiah, the antitypical David, is the spiritual Head. So thought that eminent and zealous servant of Christ, the late Dr. Claudius Buchanan, who, speaking on the subject, in his invaluable "Christian Researches," remarks: "That many of the Jews, when liberated from their state of oppression, will return to Judea, appears probable from the general tenor of prophecy, and from their own natural and unconquerable attachment to that country; but we know not for what purpose they should all return thither; and it is perfectly unnecessary to contend for the fact, or impose it as a tenet of faith. We perceive no reason why they should leave the nations where they live, when these nations are no longer *heathen*: nor is it possible, in numerous cases, to ascertain who are Jews, and who are not. It is also true, that before Judea could nourish the whole body of Jews, even in their present reduced state, the ancient fertility which was taken away according to prophecy (Deut. xxviii. 23, 28), must be restored by miracle. But we have no warrant to look for a miracle under the finished dispensation of the Gospel. We possess 'the more sure word of prophecy' (2 Pet. i. 19), and look not for signs and wonders. We expect no miracle for the Jews, but that of their conversion to Christianity; which will be a greater miracle than if the first temple were to rise in its gold and costly stones, and Solomon were again to reign over them in all his glory."

It is not to be expected that these arguments of Dr. Buchanan,

or even stronger, which might be adduced, will alter the opinion of persons who have come to a different conclusion; but they ought surely to abate those unmeasured charges of infidelity or heresy, which are urged in some quarters against those who take the same view of the subject as this much loved and respected man, whose praise is in all the churches; and not the least valuable labour of whose life was the public zeal which he was an instrument, in the hand of God, of stirring up in behalf of the poor outcast Jew. Peter the Hermit preached up a war with fire and sword, to take Palestine from the infidels to give it to Christians; but a writer in one of our religious journals, reversing the maxim of *nec cauponantes bellum sed belligerentes*, has lately urged the Jews to make themselves masters of Palestine, not by war, but, more in conformity with their habits, by a bargain with the poverty-stricken Turk.

Whether the Jews shall dwell again geographically in what was once "their own land," concerns us little; but much does it concern us to seek their spiritual welfare; that whatever may betide them here, they may hereafter, through the atonement of that Saviour whom they crucified, obtain a brighter Salem, where they shall dwell for ever and ever, not in a material temple, but in the house not made with hands eternal in the heavens.

A FRIEND TO ISRAEL.

PROPOSED RE-ARRANGEMENT OF THE CHURCH LESSONS.

To the Editor of the Christian Observer.

IF the suggestion of your correspondents relative to the exclusion of the Apocryphal Lessons from the service of the church should ever be carried into effect, their place will of course be supplied by lessons

from the canonical Scriptures.—After the abstraction of those chapters which are merely genealogical, the laws relating to the ritual and the civil government of the Israelites, the Book of Psalms, and the Canticles, there would not be left, I think, 730 whole chapters for the morning and evening service of every day in the year. It would not be difficult, however, to select and appoint 730 lessons, since every chapter would bear division and subdivision, and twenty verses would not form *too short* a lesson.

The calender being thus expurgated of the Apocrypha, why should not the first lessons for Sundays out of the Old Testament be those which are appointed for the day of the month on which they may occur, in the same manner as are the second lessons out of the New Testament, instead of having *proper* lessons for the several Sundays? The present selection of these lessons appears to me often injudicious. I need not specify the instances. I do not mean that the chapters I refer to should not be read, nor even that they should not be read to a mixed congregation; but I cannot see why they should be read over and over again year after year, to the *exclusion* of many others at least equally edifying. In most places, Sunday is the only day on which a congregation can be assembled; and surely therefore, if a selection *be* made, it should be of such chapters as might tend most to edification when the “more part” of the people are assembled together. At all events they should not be, as at present, *excluded* from being read. The better way would be, perhaps, to let them come in their due course, according to their appointment for the days of the month.

For the principal festival days, whether they happen on Sundays or not, an appropriate selection should be made from both Testaments. By the principal festivals I understand those which are kept

in commemoration of transactions in the life of our blessed Saviour, together with Whit-Sunday and Trinity-Sunday.

LITURGICUS.

FAMILY SERMONS.—No. CCLXVI*.

Rev. xx. 2, 3.—*And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.*

It will be proper to open a little the general subject, so far as a subject so mysterious, and as yet unfulfilled, can be opened, that I may prepare the way for the practical uses which I would draw from it. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” It is not for us to say, Such and such parts are unsuitable and useless, and would be better kept in silence. This is to make ourselves wiser than God. There are parts of Scripture on which we cannot say much, because we can know but little; and we may be easily wrong in strained interpretations, and entering into curious niceties of interpretation for which we have no warrant. But this is no reason why we should not treat upon such subjects at all. Why were they written, if they are

* By the late Rev. Joseph Milner, from a volume just published from his autograph, edited by the Rev. Edward Bickersteth. “The sermon on the Millennium,” remarks Mr Bickersteth, “is peculiarly important as conveying Mr. Milner’s sentiments on a subject which engages much of the attention of Christians at the present moment.”—See Review department.

not to be read and expounded? Scripture is the inheritance which the God of grace has given to his church; and happy were it for us to make a serious use of it! Under the teaching of the Spirit of God, with humility, discretion, and prayer, it is the great source of blessedness; and those who live by the faith of the Son of God will find it their interest to attend to every part of Scripture; and the neglect and discouragement of Scripture study is one of the worst symptoms of profaneness.

The Apostolic Prophet had been shewn in vision the complete destruction of Popery and false religion in the former chapters; and in this he is shewn the vision of what is called the Millennium, or the spiritual reign of Christ on earth for a thousand years, which will then take place;—a happy time for the church, no doubt; for then, it seems, wickedness, though by no means extinct, will be subdued, and the world shall see, what hitherto it has not seen, the governments of the world truly Christian, and Christian godliness as common on earth as ungodliness now is. Now, though the Gospel in its own nature cannot be better than it is now, nor Christ more precious than he now is, yet the light, evidence, and glory of the Gospel will be much stronger in the eyes of men than they can be now. The good effects of the Gospel, in the world, in society, will be more sensibly apparent; and ten thousand objections now made against the Scriptures, will then vanish, without any need of arguments at all, like mists before the sun. At present, kingdoms and governments cannot shew so much the wholesomeness of Christianity, because the number of real Christians is small, and they too, for the most part, poor, and of no influence in the great world. In families, and in private life, the Divine glory of the Gospel appears indeed as powerful as it can do then, in those instances

where families and private men are real Christians.—If any serious mind be wishing, as it were, to see this glorious day of the church on earth, I would say, However glorious it be, heaven itself is still unspeakably more glorious; and, therefore, let us not be deceived by such thoughts and wishes into a love of this earth, but still remember to “set our affections on things above.” Besides, there is no sort of probability that the youngest of us will ever live to see the Millennium.

The most striking circumstance of it is recorded in the first three verses. An angel, coming down from heaven with the key of the bottomless pit and a great chain in his hand, will lay hold on the dragon, that old serpent, called the Devil and Satan, and bind him a thousand years; and he will be shut up in the bottomless pit, that he may deceive the nations no more, till the end of the thousand years. We know that this adversary is loose at present, though under perfect controul of the Almighty. He goes about, like a roaring lion, seeking whom he may devour; and Christians are bid to resist him, steadfast in the faith of Jesus. What mischief is committed through the influence of a powerful evil spirit, attended by numbers of evil angels, may be conceived, by those who reflect how much greater the abilities and capacities of spirits must be above those of men. Nor can we well account for the prodigious evils performed by wicked men at certain periods, but from hence, that they are assisted and sharpened in wicked contrivances by Satan. Corrupt as human nature is, if left to itself, it will do much evil; but far more, we may imagine, as influenced by Satan.

This circumstance alone will help to account for the glorious reign of the church on earth; for there is no reason to suppose that Christ our Saviour will literally live on earth again. He will, most probably, reign in the hearts of men by his

Spirit : and one of the three enemies of the church, the devil, being removed; the world, and the flesh, or indwelling sin, will be like armies that have lost their leader : and then, at length, the work of conversion will proceed with rapidity, and the saints shall reign. This is, perhaps, the most instructive circumstance of the Millennium ; and it shews us at this day wherein lies the chief obstacle to the advancement of godliness. If a great and blessed work of grace be carrying on from time to time, Satan by his deceits opposes its progress ; for he “ deceives the nations.” Some may ask, Why does God permit this ? We might as well ask, Why does he permit any evil at all ? This is one of the very ways by which Satan deceives the nations, that he puts men on inquiries into things beyond their reach ; but we are no judges of the depths of the Divine dispensations. We are to study from his word what they are ; not on what grounds they are built, or why they are ordered so and so.

After the thousand years' happy and holy state of the church, Satan “ for a little season will be loosed,” and again, “ he will go out to deceive the nations.” An amazing idea this gives us of the influence of Satan ; how great it is at this moment, and how great it will be after the thousand years are expired ! Then will the nations, deceived by Satan, turn back to his service and persecute the real church of Christ ; and then will God interpose, by the Day of Judgment and the general resurrection at the last day. Human nature appears depraved indeed, since even a thousand years' experience of the pleasures and felicity of godliness cannot cure it : as soon as Satan is loosed, men follow his temptations again ! The scene of time, therefore, is closed : Satan is cast into the lake of fire, never to rise again ; the wicked are condemned to suffer with him. Rest, eternal rest, is provided in heavenly

mansions for the righteous, and the mystery of God is finished in the everlasting triumph of his Son and the church.

But, proceed we now to make a few practical observations from the subject thus reviewed. I have not dwell on the circumstance of the martyrs rising from the dead and reigning with Christ, because in what manner it is to be understood seems not so clear. The only idea on which I would ground my practical remarks on the Millennium, is one so positively and plainly described in the text, that we cannot well mistake it ; and that is, that the devil, who deceives the nations while he is at large, shall then be confined, and deceive them no more for a thousand years. And,

1. It becomes us, therefore, to be very careful, lest we be imposed on by pretences, and flattering appearances, or imaginations, as if the time of the Millennium was just at hand. It never profits, but often unsettles and perplexes the mind, to run into errors of this nature. Such a mistake there was once among the first Christians at Thessalonica. That pious people had misunderstood something which St. Paul had said in the First Epistle, and had supposed that the judgment day was just at hand. The Apostle undeceives them in the Second Epistle, and shews them that the day of Christ was very distant. On various occasions, the minds of many persons have been afloat on account of the surprising changes which have happened in the world. Some have been confident that the reign of Christ on earth is very near ; and others have indulged themselves in flattering expectations, far beyond what they had any right to do. But there is no ground in this description of the Millennium, whence we can at all collect when it is to begin. Events have shewn that those who have undertaken to prophesy in this way, are commonly mistaken ; and in the mean time it takes people's attention off from

better things, and from the serious discharge of their duties. That evil one, who deceives the nations, deceives souls by this means, and leads them into earthly mindedness. Christian brethren, study quietness, humility, the fear of God, subjection to all lawful authority; and if you want comfort, draw it from the promise of heaven, of the resurrection, of the last day, of the coming of Christ: and look above and beyond the very best state of things in this life; for this earth is but vanity, and vanity will be the recompence of all who set their hearts on it. And, to finish this first remark, I take notice, that as the shutting up of Satan seems to be sudden, and it does not appear that the angel with the chain will be a long time in executing his commission, hence the Millennium, whenever it begins, will give no warning at all. No gradual diminution of Satan's power will, it seems, enable a man to foretell his imprisonment; but it seems from the text, that the change, great and surprising, will be all at once; and those who conceive the effect of Satan's devices may form some idea of it. And if this be so, how vain a thing is conjecture as to the particular time and season! This at least is clear, that he is loose at present, and has given us to read his works, in characters the most legible to the most ignorant of mankind.

2. Let real Christians be comforted in their God. His ways are unsearchable, his judgments are past finding out. Why things are suffered to be thus and thus, are questions which man cannot answer. But the Scripture every where tells us that God is "unsearchable;" and could we comprehend the reasons of things, we should rob the Almighty of his character of unsearchable. But you see every where the marks of truth. The world is wicked, and goes on from age to age just as is prophesied, and as may be expected from corrupt nature. The prophecies are of great use to

strengthen our faith, after they are cleared up by events, but it is not easy, or perhaps possible, to explain them beforehand. There must be some amazing deceit, which can keep men so fond of wickedness for ages, though they are sure to suffer severely for it; and we are shewn in the text what that deceit is. Besides the heart of man, deceitful by nature and desperately wicked, Satan deceives the nations: he teaches them to call evil good, and good evil; to put darkness for light, and light for darkness. Were it not for the pride and corruption of our nature, he could have no such advantage over us: but he persuades fallen creatures to think highly of themselves, and thus easily deceives them; and never more completely than when they are the most sanguine, and the most confident that they are right. The very evils of which the world is full, shew that the work of Satan is there, and that this earth, being justly under the curse for sin, is led astray by his devices. Be comforted then, Christians in your God, and be thankful that he enables you to "recover yourselves out of the snare of the devil," and no more to be led captive by him at his will. For the Lord Jesus was "manifested to destroy the works of the devil," and he will shew them completely destroyed at last; and you shall sit with him on his throne. God's work is carrying on victoriously amidst all these confusions; and could you understand it as you will do hereafter, you would see it to be carrying on in beauty and in wisdom complete. Nothing, however, happens but according to the Scriptures, and they are being fulfilled continually. Hide yourselves for a little moment, till the glorious end—that is (I would to God our hearts were steadily fixed on it!), when Christ shall appear; for "then ye shall appear with him in glory." Learn, then, with the first Christians, to look for that blessed hope.

3. But let me now apply a little more closely to the consciences,

both of serious and profane persons, the great idea of the text, which exhibits Satan to us as a “deceiver of the nations.”

And, first, to serious persons. Remember, when you walked in vanity and ignorance, after the desires of your own hearts, and after the course of this world, how the prince of the power of the air wrought in you, as children of disobedience, and led you to fulfil the lusts of the flesh and of the mind. When your eyes were opened to discern your real condition, you found it evil and ruinous; and it was by a light from heaven that you were enabled to discern Jesus Christ as the true conqueror of Satan, who has bruised him under his feet, and brought redemption to your souls; and by the shield of faith you were enabled to quench the fiery darts of the wicked. You are now the Lord's freemen. If you have any true experience of the grace of God, you see the deceitfulness of Satan, and the false lights in which he shewed every thing to you. Falsehood and deceit are his work, his business, his employment, continually. He who deceives the nations is, however, now no more your master: Christ is your Lord and Saviour. His is a kingdom of truth and integrity. Remember, however, that the old serpent is still alive, and goes about like a roaring lion. You may remember, gladly he would have persuaded you still to continue in his service; endeavouring to convince you that sin was not so dangerous a thing as you were led by the word of God to suppose it to be, and that it was time enough yet for you to repent. If God has graciously broken this snare for you, how thankful should you be, and how careful and jealous no more to give your enemy an advantage over you! He watches and studies your temper, infirmities, situation, and circumstances, and varies his snares accordingly. While you are upon earth, you need still the shield of faith, and the sword of the Spirit,

which is the word of God. Nothing but the word of God, and faith in the name of Jesus through the Spirit's operation, made Satan to flee from you; and by the same word, and the same faith in it, you must resist him still. If he can lift you up in pride, prevail on you to look upon yourselves as great extraordinary saints, and lead you to despise the written word, the sacraments, and the ordinary ministry of the word, and the means of grace and Sabbath duties, by which you were, under God, blessed and nourished at first, he will get advantage over you, and bring your souls into danger. He who deceives the nations in general, labours to deceive saints also; and proud presumption is one of his most dangerous snares. It is a great lesson of Divine wisdom to learn to bear patiently the cross, and go on without murmuring in the path of duty, believing, hoping, and loving the Lord, however dark and trying your inward situation may be made. For this is to resist the devil steadfast in faith; and these trials will work for your good, and will never do any real harm to your souls: you will be kept from those delusions which destroy the unsound professor of religion, and, by walking humbly, be preserved from ruin; and in God's good time be exalted. But remember, that pleasing and agreeable temptations of Satan are far more dangerous than distressing temptations. Never look on any strong inclinations which you may feel to any thing, as a certain sign from God that he calls you to that thing, whatever it be. Rather suspect that the impulse is from the enemy of souls; for the deceiver of the nations deceives in this way, by transforming himself into an angel of light. Till the time of his imprisonment come, the general reign of Christ's kingdom on earth is not to be expected. But a church the Lord has, and will have; and it shall be safe; and Satan never could, nor ever shall, overpower

the weakest soul that humbly trusts in Christ. Let such be your character. And ever preserve a constant jealousy over yourselves; for blessed is the man that feareth alway. Thus you shall have everlasting victory over Satan, and triumph for ever, in your Redeemer, over all his snares.

And is it not an affecting circumstance that the "deceiver of the nations" should gain so great advantages in the world? What flourishing churches, once thriving in faith, hope, and charity, are now no more! What numbers live without religion at all! mere misers and worldlings, or mere persons of pleasure and thoughtless vanity! With these he needs to use no great artifice; only he keeps them from attending to the Divine word, from secret prayer and self-examination.

Others—alas! great numbers—tares, among wheat, Satan teaches to pervert the Gospel. Some he leads to content themselves with bare profession, without lively faith and serious practice. Others he puffs up with false experience: with pride, arrogance, and contempt of stated means of grace and of God's ministers. How many are thus deceived! And why do we mention these things? That the fearlessness of men may be rebuked; that the presumptuous may learn to fear; that you may learn true conviction of sin, and true humility; that you be not carried about by every wind of doctrine; that you may learn to abide in Christ indeed, walk humbly in him, and be safe under his protection here, and reign with him in glory hereafter.

MISCELLANEOUS.

M. FELLEMBERG; HIS SCHOOLS AND PLANS.

(Continued from p. 155.)

BEFORE I accompany M. Fellenberg to Hofwyl, I must mention, that, whilst at Paris, he had an interview with the director Reubel, and in strong language set forth the grievances of Switzerland, and the execrable conduct of the rapacious Rapinat. The director, who was Rapinat's brother-in-law, and a man well worthy of being allied to so infamous a character, heard for a long time, in silence, M. Fellenberg's remarks. At last, walking coolly to the window of the apartment, he called his servant, and asked him how his dog Mignon was. On this M. Fellenberg exclaimed, "Citizen director, it appears to me you have a dog which interests you more than the affairs of Helvetia," and retired instantly. M. Simond, to whose interesting Tra-

vels I am indebted for much valuable information, makes this occurrence the chief, though accidental, cause which determined M. Fellenberg's future vocation. In this he is mistaken; and M. Fellenberg has expressly requested me to notice the fact. Greatly as such conduct must have disgusted our philanthropist, it was not the cause which led him to aim at the amelioration of society by means of his present exertions. By the mortifying incident to which M. Simond attaches so much weight, and which it is true must have been provokingly vexatious to any one in whose breast the fire of patriotism glowed, the departure of M. Fellenberg from Paris, then the very focus of intrigue and violence, might have been precipitated. But the causes of his fixing himself at Hofwyl are to be discovered by a consideration of his character, of the events of the day, and in his own writings. It is evident that

a person who had manifested his decision in opposing the rule of the French, would not be likely to coalesce with the dominant party. It will be perceived that he was endued with a no small share of energy of character, and that a mind, constituted like his, could not rest unoccupied. At this period, also, Pestalozzi appeared, and turned the eyes of benevolent persons towards the results at which education, rightly conducted, might arrive; and a knowledge of his proceedings would conduce much more towards directing the active hand of M. Fellenberg to work in the same department of public good, than the insolence of the director Reubel. But M. Fellenberg shall speak for himself, in one of his letters, dated December 1827. "My efforts," says he, "in the cause of education were excited by the palpable defects which presented themselves, wherever I had an opportunity of examining its state, even among the most refined nations. The science, as well as the art of education, seemed to me very far in arrear of every branch of modern cultivation. I reflected deeply, and for a length of time, on the wants of the present age in this respect. Observation, and personal experience, as a member of such bodies, had convinced me, thirty years since, that nothing adequate to the necessities of mankind could be hoped for through the medium of commissions or associations established by public authority; and I at length resolved to point out, by means of an extensive series of experiments, on my own estate, and on an independent basis, what education ought to accomplish for the human race."

When M. Fellenberg first settled at Hofwyl, which was at the close of the last century, however deeply he might be impressed with the evils that prevailed in society, it is hardly to be supposed that he contemplated the prosecution of all he has since undertaken. His views have doubtless expanded with his

growing success; but there can be traced much in his proceedings that bespeaks an originality of conception. The idea, for instance, of making agriculture subservient to the restoration of morality, by combining, as he has done, instruction with a routine of manual labour, for those who were born to occupy the station of labourers, was altogether novel. But husbandry, both in its theory and practice, was closely allied with the furtherance of his operations. To improve the soil of his estate, must have been with him a primary care; for a rigid economy in every detail, and a profitable return from his capital, were requisite both to his setting a salutary example to his future pupils, and as affording him the means of effecting his intention.

England, about the date of the commencement of his agricultural experiments, was making rapid strides in the improvement of tillage. The advancing price of provisions then acted as a high premium in eliciting the ingenuity and thought of the landed proprietor, the farmer, and the mechanic. But M. Fellenberg, in his wish to follow us in our agricultural improvements, as well as in his efforts to diffuse education among the peasantry around, had to encounter a host of prejudices. In order to rescue himself from their force, by lending due publicity to his various designs, in May 1807 he gave an agricultural fête, on an extensive scale, at Hofwyl. This appears to have had the desired effect; for in the following month the Swiss diet appointed a commission to inquire into the nature of his establishment. On the report of the commissioners, the diet declared that he merited the gratitude of the country, and placed at his disposal the sum of two thousand four hundred francs to distribute, in the shape of rewards, amongst the most deserving of his people. The late king of Wurtemberg also, after examining his institutions, presented him with a

snuff box; and a number of other princes and governments have likewise bestowed on him marks of their esteem.

The fabrication of agricultural instruments, some of his own invention, but the generality after the most approved models, was early undertaken, both for the use of his own estate and for sale. This manufacture has been successfully continued; and a repository containing these implements is shewn to visitors. The canton of Berne, in consequence of the pains he had taken in this respect, granted him from its forests, for ten years, the annual gift of a quantity of timber. He has received no similar aid, and no gratuitous pecuniary assistance worth noticing, from any quarter. This is stated, merely because erroneous reports have been circulated on that head. It must also be borne in mind, that his private fortune was sufficiently large to have placed him high in the scale of Swiss society, and to render professional labour, and hazard of property, unnecessary. Some persons foreboded, and others secretly rejoiced in anticipating, his ruin from the extensiveness of his enterprizes; for the patricians of Berne generally, in former years, shewed any thing but favour towards his efforts in education. He has, however, outlived this blind opposition: as a proof of which, the first magistrate of a district, who had been a declared and active enemy of his institution, by his will directed that his sons should, if possible, be educated at Hofwyl.

It must have been difficult, before M. Fellenberg and his plans had acquired celebrity, to procure a sufficient number of pupils, and on such terms, as would permit him to carry on the instruction of the sons of the rich in a liberal and comprehensive manner. The Institute, or school for boys of this class, commenced in 1804, with a few young gentlemen; for whom, together with his two elder sons, he provided proper masters. By degrees, for none

of his plans seem to have been characterized by precipitancy, the numbers increased; and in 1812 there were twenty-four pupils. Alexander, the late emperor of Russia, who in 1814 conferred upon him the honour of knighthood of the order of St. Wadimir, patronized this academy; and about that period the erection of a spacious building, constructed with great judgment, was commenced. It is capable of containing upwards of one hundred pupils, and a number of professors. The charge for a pupil from among the emperor's subjects, including every expense incidental to a long residence in a distant country, was fixed at about 120*l.* per annum. Several of the sons of the nobility of Russia, and of other states, have since been educated at this Institute. In 1828 it contained eighty-six youths; and there are constantly attached to it, on an average, at least twenty-five professors, including some whom we should term assistants or ushers. Their salaries of course vary. M. Fellenberg's three sons also assist in the Institute. It has happened that the relatives of some of the pupils have sustained reverses, which would have rendered it necessary for them to be withdrawn; but this benevolent man, with scarcely the chance of payment, has retained more than twelve under these circumstances. The sons of the gentry of the canton are taken on much lower terms than foreigners. The whole of the regents, or parochial schoolmasters, of this canton, and those of Friburg and Soleure were, in 1808, invited by M. Fellenberg to repair to Hofwyl, to be instructed in his principles and practice of education, as applicable to the children of the lower classes of society. The reader will pronounce, according to the estimate he may form of M. Fellenberg, how far the "paternal" government of Berne acted with wisdom, when, after having sanctioned the assemblage of these persons, it peremptorily prohibited their continuance

at Hofwyl. This check occasioned, as may be conjectured, some embarrassment; but the establishment being shortly afterwards visited by deputies of the diet for the cantons of Argau, Basle, Schaffhausen, Thurgovia, St. Gall, and Lucerne, no opposition was made to the regents belonging to those cantons congregating at Hofwyl, agreeably to M. Fellenberg's wishes.

Repeated difficulties occurred in obtaining a master for the school for the indigent. So early as the year 1802, three boys were put under the care of an instructor, who promised well; but he was induced by a young woman to whom he was to be married to settle in the canton of Argau amongst their friends. His successor M. Fellenberg was obliged to dismiss. After this second failure, he considered himself fortunate in enlisting into his service a young man of the canton of Appenzel; but a military requisition, on the death of his father, who fell in an engagement with the Russians on a pass of the Alps, drew the young teacher from M. Fellenberg's ranks to join those of Napoleon. The next master was likewise removed after a short stay; but the fifth expedient to procure one, succeeded beyond the most sanguine expectation. M. Fellenberg's invitation, countenanced by certain deputies of the diet of the cantons already named, having brought in 1809 forty-two regents to Hofwyl, he publicly stated his wants to them. On hearing his appeal, Thomas Vehrli, regent of Eschikofen in Thurgovia, exclaimed, with a striking earnestness, "Take my son." "As the fruit does not fall far from the tree," M. Fellenberg thought that a father who had thus promptly manifested such a desire, would have a son not deficient in the best qualifications; and James Vehrli, then nineteen years of age, was not long after instated in the situation he now holds. The school over which he has presided with so much credit to himself, and so much benefit to his pupils, is termed

by way of distinction Vehrli's school, rather than the school for the poor. It numbered in 1828, eighty-five scholars of various ages; eighteen of whom were training for masters. In educating for this purpose youths of requisite ability and disposition, M. Fellenberg looks forward to the dissemination of the advantages of his system. This school he did not consider properly established till 1812*.

In 1823 an intermediate school was put into activity. The terms are considerably lower for those placed at this, than for those at the Institute, or school for the rich. Its numbers are about twenty, and several of the youths are agricultural pupils, and are taught both the theory and practice of M. Fellenberg's system of husbandry.

At the period of the formation of the intermediate school, a fourth, answering to M. Vehrli's, was organized for girls. This, under the superintendence of M. Fellenberg's eldest daughter, had in June 1829, twenty-six scholars, and is properly isolated from the rest of the establishment. Our prudent philanthropist is ever on the alert to prevent collision between the several parts of his community. Moral contamination is vigilantly guarded against; and persons hired in the service of the Institution have been dismissed for uttering expressions unfit for the ears of youth. The pupils are not allowed to frequent the wakes or fairs of the neighbourhood.

M. Fellenberg desires that all his scholars should enter the respective seminaries at the age of five or six years, and remain with him till their character is matured. The boys whom he clothes, feeds, and instructs, are expected to continue with him till they are verging on

* In February 1813, a document was in due form drawn up for the establishment of a permanent commission for perpetuating instruction to a certain number of indigent boys on the existing plan. The testamentary provisions of M. Fellenberg, and specific articles of regulation, are the basis of this deed.

manhood. As they become strong, their labour on his estate, which constitutes an excellent and a peculiar part of their education, becomes valuable. There is no hardship in this arrangement to one born in poverty, who can gain what will be most serviceable to him every year, both in point of manual dexterity and mental elevation, and who owes what has conduced to his respectability to the foster-father, who wishes to be so far reimbursed, as that he may be enabled to prove how much beneficence can cheaply accomplish, and to how many its arm may be extended in the depths of moral degradation. But, as may be supposed, a few quit from various causes, before they can thus aid in the completion of the reasonable wishes of their benefactor.

The various departments of the institution compose one whole, and each is made to enrich the resources of the other. Thus good is effected at a less expense, and in a more complete manner, than it could be without the advantage of this mutual succour. There are workshops for the carpenter, the wheelwright, the smith, the tailor, and the shoemaker : and under one of these Vehrli's boys may each learn a trade, in addition to the management of animals, and other branches of rural economy.

Divine Service is performed by ministers of the Reformed and Roman-Catholic churches, who also give other religious instruction to the pupils of their respective communions. It must be remembered that Italians, Germans, English, French, Russians, and youths of other nations, are here congregated. In one state of Europe, which it is not necessary to name, the fears of priestcraft and despotism have interdicted sending a boy to the institution.

Hofwyl, to describe it in a few words, is an ants' nest, where activity reigns without bustle, and order without the precision or parade of military evolution. M. Fellenberg's family have imbibed his

ardour, and imitate him in his unre-mitted exertions. His three sons and three elder daughters, and Mde. Fellenberg, so far as the care of her two younger will permit, are his diligent coadjutors. M. Muller, the Greek professor, a gentleman respected for his acquirements, has been at Hofwyl more than twelve years ; and others belonging to it a much longer period. "Excellence," said Sir Joshua Reynolds, "is never granted to man, but as the reward of labour. It argues, indeed, no small strength of mind to persevere in habits of industry, without the pleasure of perceiving those advances, which, like the hand of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation." When we reflect on the risings of Hofwyl ; on the difficulties, jealousies, and prejudices with which its possessor has had to combat ; on the delays that must have intervened before the fitness of his principal measures could have been developed ; on the arrangements that have called for precaution ; the dispositions that have required tact and delicacy for their controul : and the numbers that have needed oversight ; and then look around and survey the present dimensions of the institution, the benefits it has conferred, and its promising stability, we may see in his success a reward which may well animate other philanthropists to persevere in their benevolent efforts for the welfare of mankind.

But M. Fellenberg complains that his cause has been injured by the lavish praises of friends, as he himself has been thwarted by having frequently been both misrepresented and misunderstood. His cause he considers to be that of humanity, and he conceives it has been hurt by the indiscriminate applause, which diffuses the notion that his plans cannot be in any wise hopefully imitated. Not to run into this error, and in order to profit by his experience, we must attend to his

principles of education, and separate them from the combination of circumstances that has been made to conspire towards the prosperity of Hofwyl.

(To be continued.)

KAMTSCHALDALES IN ENGLAND.

To the Editor of the Christian Observer.

I AM a great friend to Bible, Missionary, and Christian-Knowledge Societies, and to schools and faithful preaching; and was this morning pacing my study, conning materials for a speech at one of the excellent institutions in our neighbourhood for doing good to the heathen; when, just as I was considering the importance of conveying the Gospel to the Kamtschaldales, the milkman's ring broke my train of thoughts. That man rings at my gate night and morning, seven-hundred and odd times yearly, and might surely have learned by this time to ring more gently: however, I returned to my contemplations, and went on pencilling hints, to shew that, even if we send them—the Kamtschaldales I mean—the Scriptures, this, though a primary duty, is not enough; we must also send them faithful, devoted missionaries: nay, that missionaries are not enough, for that lay settlers, traders, merchants, and travellers, ought all to aid the good cause; adding, that laymen may often do more good than ecclesiastics, and that they are equally bound in duty to do all they can. That bell must want oiling; the baker with his rolls again broke in upon my reflections: this man, what with his rolls and his bread, rings, if not so often as his predecessor the milkman, yet several hundred times a-year. Either my nerves are weak this morning or the tradesmen seem in a conspiracy against them; for the butcher, first for orders, then with his provisions, the

same with the grocer, the oil-man, besides I know not how many occasional dealers, have sadly unhinged both the bell and my philosophy.

I however proceeded in a very nervous mood to minute down my rough hints, with these gentry still disturbing my meditations. The following scrap from my pocket-book will shew how ill I succeeded. “Duty of doing good to the milkman—Pshaw, I mean the Kamtschaldales. Opportunities many and great—~~seven hundred~~—(crossed out) ~~Has the dustman~~ (blunder—crossed out)—Has every Kamtschaldale a Bible? Duty of residents in a heathen country to ask such questions—Being a layman or a gentleman no excuse.—I wish our graceless cook would not make such a noise, quarrelling with that drunken hawker: that fellow rings every Saturday, though he knows we never take any thing; (Kamtschaldales might be reformed by the Bible. Oh these poor Kamtschaldales! my heart bleeds for them.)—I wish they would put him in the stocks, it would do him good. How many butchers and bakers (crossed out)—poor Pagans, I mean, perish within sight and sound of their Christian neighbours. N.B. To speak very strongly on this point. Duty of taking every opportunity—*There's that swearing grocer's boy again—I wonder his master or somebody else does not speak to him, I'll engage he is as ignorant as a Hottentot.*”

I know not how it was, but I fell into a long reverie as I was crossing out the last blunder; the particulars I shall not relate; but I have just told my servant that I want to speak to the grocer's boy, and to let me see the baker and butcher the next time they bring in their bills.

I am, &c.

A GENTLEMAN CHRISTIAN,
WHO WISHES TO BECOME
A CHRISTIAN GENTLEMAN.

DUTY OF ENLARGED MISSIONARY CONTRIBUTIONS.

To the Editor of the Christian Observer.

As the time is approaching when the religious societies will hold their anniversaries, I feel a desire to address a few words through your pages to the religious public that attend them. My object is to excite my Christian brethren to *greater exertions in the cause of missions*. I have resided for some years in a heathen country, and can therefore testify as an eye-witness and an ear-witness to the debasing nature and effects of idolatry. I have dwelt among the fierce, bigotted, and spiritually proud followers of the false prophet; and among the poor, superstitious degraded Hindoos, whose abominations are set up upon every high hill, and under every green tree. I can testify that, though much has been said of their lamentable state, it yet has not been fully described. What words indeed *can* fully describe the sad state of those who are sitting in darkness and in the shadow of death, who know not God, and who are without hope of that life and immortality which the Gospel has brought to light? But have we felt that the Gospel is indeed good tidings? Have we felt the Saviour to be precious? Have we a good hope through grace? Have we joy and peace in believing? And have we fellowship with the Father and the Son, through the Spirit? Then under a sense of these our privileges, we may, in a measure conceive the wretched state of those who have none of them. But, alas! the inadequate exertions that are made to evangelize the heathen, shew but too clearly how little we value our own privileges, and how faintly we realize their wretchedness! Abstractedly considered it may be said, "How much is done! how much money is collected! what a goodly band of missionaries has gone forth!

But if we look at what is done, and compare it with what *ought to be done*, it is as nothing, as a single grain in a mountain of sand. We need less talking and more doing, or rather actions more correspondent to our words. Often while resident in a heathen country, I have taken up a Report of the anniversary of some society at home, and have read in a speech delivered at it such an affecting description of the wretchedness of those who have never heard "the glad sound," such an earnest appeal to Christians to contribute largely of their gold and silver, or to go forth personally to the help of the Lord, that I have said to myself "How earnestly does this person speak! *how deeply must he feel!* surely I shall soon hear of his embarking as a missionary, and leaving all to preach the Gospel in foreign lands, or at least I shall find that he gives liberally of his property to send forth and maintain others." I have turned to the list and found that this powerful speaker this earnest pleader, gave of his abundance to the cause he had so much at heart, *twenty, or twenty-one shillings* yearly! A year passes over, another melting speech is made, and a similar *large* sum is contributed! Often have I felt saddened at noting this inconsistency. Oh that Christians would awake to a sense of their duty! That they would evince *by their actions* that they felt the force of our Lord's commands, "Freely ye have received, freely give." "Go ye into all the world, and preach the Gospel to *every creature*." When shall it be said of them, as was said of the children of Israel, "The people bring much more than enough for the service of the work which the Lord commanded to make?" Where, alas! shall we find such self-denial among Christians? Where is the family or individual that curtails its expenses to have more to give to missions? If we deny not ourselves, if it be only of superfluities that we give, where is the

proof of the genuineness of our love to God and man? Christians need to be told that they are not doing some great thing, that they are not fulfilling the spirit of their Lord's command, because they give a guinea or two, while they deny themselves in nothing that their appetites desire. I speak of those who have it in their power; for some poorer persons give even beyond their ability, and with much personal sacrifice. If all the rich gave in the same proportion, the funds would be prolific indeed.

A FRIEND TO MISSIONS.

DEFINITION OF A CHURCH.

To the Editor of the Christian Observer.

A TALE writer says,—“It was now church-time, or, as the country folks say, *church was going in*.” The country folks are not so far a-field as the tale writer thinks. The church in our rustic language means the people, and not the building, though the latter is also called so. Now one of the Thirty-nine Articles, which our excellent parson sets my little boy to learn, says, “The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered.” We country people mean, then, that “the congregation” is going in, which I suppose is not so incorrect as confining the word “church” to the building, or, as the Quakers call it, “the steeple house.” Our old-fashioned phrase, I allow, has become obsolete, and I do not plead for its revival; but it had its meaning in its day, and we “country folks” do not learn new words and notions so quickly as our good friends in town. The tale writer must be much puzzled in reading the Testament, where he finds “a church in a house,” “confirming churches,” and “churches coming together into

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one place;” just as we say “church is going in.”

ONE OF THE COUNTRY FOLKS.

WESLEY'S THOUGHTS ON SLAVERY.

To the Editor of the Christian Observer.

You have on several occasions exhibited the claims on public gratitude of the earlier opponents of slavery, the exertions of some of whom were unknown or forgotten, and among others, the present pious, learned, and benevolent Bishop of Salisbury. Allow me to remind your readers of the strong claims of Mr. Wesley, who in the year 1790 published a pamphlet, entitled *Thoughts on Slavery*, in which he considered the subject in a moral and religious view, and with such strength and feeling that many persons in America were induced by reading it to emancipate their slaves. The very last letter Mr. Wesley ever wrote, five days before his death, was to a highly honoured friend who was zealously engaged in the abolition of the slave trade. This letter had never been published; but Mr. Moore, Mr. Wesley's surviving trustee, having rescued a copy of it, has inserted it in his interesting and authentic *Life of his venerable friend*. Mr. Wesley says in this his last brief letter: “Unless the Divine power has raised you up to be as Athanasius contra mundum, I see not how you can go through your glorious enterprise, in opposing that execrable villany, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But ‘if God be for you, who can be against you?’ Are all of them together stronger than God? Oh, ‘be not weary in well-doing;’ go on, in the name of God, and in the power of his might, till even American sla-

very (the vilest that ever saw the sun), shall vanish away before it. Reading this morning a tract, wrote by a poor African, I was particularly struck by that circumstance, that a man who has a Black skin, being wronged or outraged by a White man, can have no redress; it being a law, in all our colonies, that the oath of a Black against a White goes for nothing. What villany is this!"

R. N.

CHARITY BALLS.

To the Editor of the Christian Observer.

THE plea under which nearly fifty clergymen attended the late "stuff ball" at Lincoln (not "staff-ball," as misprinted), was charity—to assist our home manufactures. But the plea was not valid; even if *any* plea *could* be valid for countenancing those pomps and vanities which every Christian is bound to renounce. I would undertake to prove that more is lost, many times over, on such occasions to the cause of charity, than is gained. For twenty sovereigns expended by a family in preparations and expenses, probably not one finds its way to the poor starving mechanic, whom it was pretended to assist; while the nineteen, which might have been expended in doing good, are squandered in the glitter and bustle of a ball-room, and its expensive antecedents and accompaniments. If persons, whether lay or clerical, choose to fiddle or dance, let them do so; but let not the sacred name of charity be called in to grace the holocaust. It is but cheating conscience and blinding the eyes of the world, to rob one's charity purse to the amount of a guinea, under the plea of half-a-crown finding its way to some distressed person. The essence of charity is self-denial. Self-indulgence, under its abused name, is doubly odious. Of all the cants that are canted in this canting age,

the most hypocritical is that of charity balls and oratorios. No one is really deceived by the pretence; it is a hollow compact: the true meaning of all parties is, Let us have a respectable excuse for our dissipation, such an excuse as will satisfy the scrupulous, and then we need not dread reproach. A plain proof that amusement, and not charity, is the real motive, is, that even where there is no pretence of charity, the anti-baptismal "pomps and vanities" are equally cherished. At the "fancy ball" at York, in the last oratorio, before the conflagration of the cathedral, nearly twenty clergymen, it was stated in the newspapers, were present. The stewards, it was added, had kindly made allowance for those clerical masqueraders who had scrupulous consciences, by an announcement that they were not expected "to appear in character." Or perhaps they shrewdly thought that the clerical habit at a fancy ball was masquerade sufficient—though in one sense not "in character." The land groans for such things; it is this that gives rise to lay synods, and vituperative speeches, and damnatory pamphlets. And will not God also visit us for these things? True, there is improvement,—visible, rapid improvement; but though there is no reason for despondency, there is much for humility and exertion. Let us not deceive ourselves, that the favour of God will rest upon our national Zion till we put away such things from among us.—"O Lord, endue thy ministers with righteousness, and make thy chosen people joyful!"

A PLAIN-SPOKEN CHURCHMAN.

REPLY TO THREE QUERIES.

To the Editor of the Christian Observer.

OF the three queries proposed by a Christian Inquirer in your January Number, the *first* is unquestionably

the most difficult of solution, because it refers to a case peculiarly modified by circumstances,—namely, that of a religious son visiting, together with his family, an irreligious parent. In order to frame a satisfactory answer to this query, it would be necessary to ask, What is the moral character of the supposed parents; of his visitors; and also of his servants? Do the former demand of him any *sacrifice of principle*, as the condition of the supposed intercourse? What, also, is the length and frequency of the visits? For, assuming that the tone of morals in the family were respectable, the proposed visit would be less objectionable, as it would be less injurious to the morals of the visitors.

The querist would probably rejoin, that, admitting the circumstances of the visit to be thus far favourable, still the entire absence of religious conversation, the neglect of family prayer, the desecration of the Lord's-day, and the decided preference of temporal to eternal things, being prominent features of the domestic system, might be injurious to the soul of the visitor, and tend to dissipate those views of vital Christianity which he was endeavouring to impart to the members of his own family.

Now all these doubts and difficulties the writer of this reply has himself formerly encountered; and therefore he may venture to suggest the following hints to your correspondent. First, since it is incumbent on us as *children* to "honour and obey our parents," and as Christians to "walk in love," intercourse with them must be regarded as a duty, so long as it does not involve any compliance on our part clearly contrary to Scripture. Nothing short of a *command of conscience*, grounded on the word of God, could warrant that alienation from our parents which a refusal to visit them would imply. And though the details of the question must after all be decided by the conscientious judgment of the querist, it may not

be useless, nor inconsistent with Christian faithfulness, to suggest, whether the intercourse in question, if undertaken with much prayer for the Divine blessing and protection, may not instrumentally promote the spiritual welfare of our parents. Whatever may be urged as to the danger of injuring our own souls in the attempt to enlighten theirs, and much as I would deprecate the maxim of *doing evil that good may come*, still if our Bible and our conscience do not forbid such intercourse, why may we not occasionally hold it? Experience would lend a decided warrant to the practice. For in how many instances has amiable and respectful filial intercourse been the means of softening, and at length removing, the prejudices of a parent against the spirituality of the Gospel. And, perhaps in no instance, when wisely ordered and *coupled with the consistent exhibition of Christian graces in the child*, has it been in vain in the Lord.

Still, that to "come out and be separate," even from our parents, may in some instances possibly become a duty, cannot be denied. But before we contemplate a step so violent and painful, ought not its necessity to be proved fully, clearly, and dispassionately? For if in such a case our decision be governed by hasty feelings, we must surely err. And what but earnest and unceasing prayer for the grace of the Holy Spirit can preserve us from such an error, and guide us to a right conclusion?

As to the second query, relative to the lawfulness of riding our horses on the Lord's day, and that for the purpose of hearing the faithful ministry of the word of God, which may be denied us in our own parish; the practice is not considered, in the abstract, contrary to the precepts, nor even to the principles, of Scripture. For "the Sabbath was made for man;" that is, was meant to be subservient to his highest, his eternal, interests.

If, therefore, the latter can be promoted by such an employment of our horses on the Sabbath-day, I can discover nothing directly sinful in the practice. Yet its propriety may, on many accounts, well be doubted. While my carriage is preparing for the purpose here supposed, a stranger may possibly infer that I am about to travel *unnecessarily* on the Lord's-day. Others might also avail themselves of my example, in order to justify their infraction of the Fourth Commandment. Overlooking, and perhaps designedly, the difference between the two cases, they might argue with sufficient confidence, "If your religious people employ their horses on the Sabbath, I see not why we who do not pretend to their scruples should not equally do so." The servants also of the former must in such a case have more secular employment on the Sabbath, such as the cleaning of horses, even if they be not debarred the opportunity altogether of attending Divine worship.

In answer to the third query, I see not that the practice of *shooting*, when considered in itself, is unlawful; since it is neither contrary to the letter, nor to the spirit of the Sacred Volume. Those creatures which are the object of the shooter were intended for the use of man; and were they not destroyed, at least to a certain extent, they would consume the fruits of the earth to his decided injury. Still a question may arise, how far the practice is consistent with the peculiar circumstances of the individual. For instance, *Is he a minister of Christ?* In such a case the dog, the gun, and the shooting jacket would not easily harmonize with the character of his sacred office. When *equipped* for the field, he would not be likely to admonish (and when may he not be called upon to admonish?) a parishioner with much effect. (See a paper in the *Christian Observer* for 1828, on the causes of the want of success in the ministry of the church.) Again: if he be a layman,

shooting may possibly make such large demands upon his time as to interfere with his professional pursuits. He may also be so inexperienced and unskilful in the use of the gun, as generally to wound, instead of killing, his game. Here humanity would put a decided prohibition.

Should these very humble hints on the points referred to by your querist, in any degree, satisfy his doubts, and remove his difficulties, I shall be abundantly repaid.

ΠΙΣΤΙΣ.

DISTRIBUTION OF SACRAMENT ALMS.

To the Editor of the Christian Observer.

IN reply to your correspondent who wishes to discover the best mode of disposing of the sacramental money, I will shortly mention the plan which I have for some years adopted, and I think beneficially to all parties concerned.

During the summer months I distribute none, but suffer it to accumulate: when the winter approaches, I agree with a baker and a coal merchant for bread and coal, at such a price per loaf and per bushel for the poor of my congregation. I then have tickets printed with the name and residence of the baker and coal merchant, and sign them myself, and then they are distributed accordingly to the most constant attendants on Divine Worship; and each ticket is equivalent to *half* the price of the coal or the bread. I have found this to answer well in my sphere; whether it would be equally suited to a country parish, your correspondent will judge.

H. S. C. H.

LETTER OF THE LATE REV. W. ROMAINE.

To the Editor of the Christian Observer.

THE following is a copy of a letter from the Rev. W. Romaine, to the

late Mr. John Thornton. It does not appear among his printed letters, but it is so beautifully expressive of the loveliness of true Christian humility, that the perusal of it may, by the blessing of God, benefit the reader. It is the more striking, as impatience of opposition, if not spiritual pride, has been sometimes imputed to the writer, by those who did not know both his self-abasement before God, and his readiness also to receive the kind reproof, whether deserved or not, of a fellow-Christian.

SENIOR.

Hon. Sir,—I cannot see the motive for your reproof; but whatever it was, I fall under it, and stand corrected. I have not a word to say for myself before God or man. I cry, Peccavi. My mouth was never more stopped about self-defence, than at present. Although I am persuaded of God's special love to my soul, and of the free forgiveness of sins, yet I feel it daily hard fighting against them,—now at the close of the battle, very, very hard; yea, so hard, that I am stripped of every great and high conceit of myself, and am forced every moment to renounce all self-confidence. There is not a man in the world more exercised with the body of sin, or more plagued with its continual opposition to God's most holy will. In these sore conflicts, there is not a sin that can be committed, but I find it in me; and, if God leave me to myself, may be committed by me. In this situation your reproof found me, acknowledging that salvation never did come, nor possibly can come, to one less deserving of it than I am.

Go on then, sir. Repeat your charges. Make one fault a thousand. Multiply that by thousands, by tens of thousands, yet still you are far short. I feel more than you can number. I have nothing, in me, nothing done by me, nothing I can even think of, which is mine own, but what, God knoweth, I loath and abhor myself for. If ever I

said or did any thing praise-worthy, it was the Lord's entirely. The will, the power, the success was his. He has all the honour. What was blame-worthy, it was altogether mine own. I take the shame of it to myself, and wish for more of that true humbling which he felt, who confessed, "I abhor myself, and repent in dust and ashes." Every thing that brings, and keeps a deep sense of this alive on my soul is profitable, because it is the means of keeping up communion with the Almighty Saviour. It affords a fresh conviction, that I have no failings pardoned but through his blood, nor subdued but through his grace. And I trust I am living to learn to magnify Him for both. In which if you will give me your prayers, it is the only favour I have to ask of you, and a great favour it is: the Lord incline your heart to do it fervently, in brotherly love, such as I feel towards you. O pray (and may the Lord bless you to pray) for

W. ROMAINE.

ON PROVIDING FOR THE FAMILIES
OF MISSIONARIES.

To the Editor of the Christian Observer.

THE letter of your intelligent correspondent Z. (see *Christian Observer* for January last) relates to a subject which every well-wisher to the cause of missions must acknowledge to be of very great importance, and to which therefore the attention of all who are intrusted with the management of missionary institutions, cannot be too early or too seriously directed. My object in troubling you with the following remarks, is not, however, to discuss the general question which he has so clearly proposed, but merely to place in a correct point of view the practice of the Brethren's church in regard to it;—a task, which will hardly be deemed unnecessary by those who recollect that it is from

this practice, and its real or presumed consequences, that the argument of the writer derives its chief corroboration.

If the statements of your correspondent on this subject be perfectly correct, it is hardly possible to avoid the conclusion, that the church of which I have the privilege to be a member, has committed a serious and alarming oversight in undertaking to provide for her superannuated missionaries, and for the widows and children of those who engage in her service; and that if it behoves the managers of kindred societies to pause, before they irrevocably pledge themselves to a similar course, it is doubly incumbent on the directors of the Brethren's missions, to relinquish a system fraught with consequences so perilous. Our error, if such it prove to be, is indeed distinctly characterized as a venial one, seeing that we have committed it *ignorantly*, not in the obstinacy of *unbelief*, but in the *simplicity of faith*; not from a disposition to tempt God by the indulgence of presumptuous expectations, but from inability, owing to the want of the requisite information and experience, to estimate aright the difficulties inseparable from the system we had determined to pursue. Yet notwithstanding the apprehensions expressed by your correspondent, and the anxieties to which we ourselves too often give way, I will venture to affirm, that we should not hesitate to adhere to the same principle and practice, if, with the accumulated experience of nearly a century, we had to commence our missionary work afresh.

For so bold a declaration, it becomes me to assign a sufficient reason. In doing this, I wish to be understood as offering no opinion as to the existing practice of other missionary societies, or the expediency of their either following or avoiding our example, (for who are we, that we should commend ourselves or judge our brethren?) but merely as endeavouring to explain

what is the real state of the case, as it regards our *own* church. Having supplied several important omissions, and rectified a few serious, though doubtless unintentional errors, in the statement of your respected correspondent, I shall leave your readers to decide what degree of parallelism there exists between the circumstances and experience of the Brethren's missions, and those of other societies, and in how far, consequently, our example may furnish the *beacon* which it has been presumed to do.

The first notice is claimed by a fact, which appears not to be generally known, but which may be considered as the key to the financial system of the Brethren's missions. I refer to the circumstance, that the missionaries of our church, wherever employed, and whatever their incumbencies, receive no fixed salary;—but a pledge, on the part of the society, that with the Divine help, they shall be supplied with food, raiment, and other necessities of life, both during the period of their service, and when they are compelled by any visitation of Providence, to retire from it; and that a suitable education shall be provided for their children, till they arrive at a certain age. The last-mentioned engagement, it will be observed, extends much farther than your correspondent is aware of; since it is not merely the children of retired missionaries, but of those likewise who are in actual employment, to whom a specific provision is guaranteed.

Having thus briefly stated the principle on which the practice of the Brethren's church in this particular is founded, allow me to ask, whether that practice could be relinquished without the subversion of the whole system;—whether having once engaged to provide our missionary brethren with whatever is needful for their own maintenance and that of their families, so long as they continue faithful in their calling, we could, under any circum-

stances of outward pressure, withdraw from the aged and worn-out labourer, and the bereaved widow, a support to which they are as fully entitled as we are absolutely pledged, or to withhold from their offspring the advantages of a careful and religious education, in the bosom of their own church. It will surely be admitted, that the faithful *missionary labourer is worthy of his hire*, whether like Zeisberger, or Beck, or Marsveld, he chooses to spend his little remaining strength, and to lay his bones in the midst of the Indians, the Greenlanders, or the Hottentots, who have enjoyed the benefit of his lengthened ministry, or, like others of his fellow-servants, he solicits and obtains permission, to have the evening of his days cheered by the society of his children or near relatives, and by intercourse with friends and brethren, from whom he has long been separated.

Such at least are *our feelings*, in regard to this important question; and we shall therefore, I trust, be forgiven, if we hesitate to apply to the scanty and hardly-earned pittance, enjoyed by our retired missionaries, the name of *relief*, or, to speak of them in terms employed by the writer of an ingenious article in a contemporary journal, as *an interesting class of sufferers*. Those who in heathen lands, "for Christ's sake have borne and have laboured, and have not fainted," have, I think, a claim to be treated rather as fathers of the church than as dependents on her bounty.

But I proceed to point out a few other particulars, in which the statements of your correspondent appear to need correction or explanation.

And first, in regard to the experience of Life Insurance Societies, which he considers not only to be generally applicable to the case of missionary institutions, but to have received a decided confirmation from the financial history of our own. The accuracy of the principle laid down, I am not prepared to call in

question; nor am I even qualified, by a careful collation of the unpublished returns of our missionary disbursements, previous to the year 1818, to state, whether the ratio between the annual expense of retired missionaries and their families, and that incurred for general mission-purposes, has or has not reached its maximum. It will not however appear surprising, that the number of the former class should have been gradually increasing within the last twelve years, when it is ascertained that during the same period, the active labourers have increased in nearly the same proportion, namely, from 160 to 200 (including the wives of missionaries). Had your correspondent confined his calculations to this branch of the subject, the result would have been more accurate, as well as less alarming: by extending them, as he has done, to the question of expenditure, he has fallen into mistakes which seriously affect his argument.

1. He has omitted to mention the fact, that, although the missionary expenditure of the Brethren's church has varied but little in the course of the last twelve years, her sphere of missionary activity has, through the Divine blessing, been greatly enlarged. This is sufficiently proved by the establishment of eight new stations since the year 1818.

2. Another circumstance, still more important in its bearing on the general question, is (inadvertently, I am persuaded) kept out of view;—namely, that the sum of 6300*l.*, which is quoted as the average annual expense of thirty-eight missionary stations, includes none of the disbursements in the Danish West-India Islands and Labrador, and only a proportion of those incurred at the Cape of Good Hope and in Surinam; the charge of these missions, containing seventeen stations and one hundred and fifteen missionaries, being defrayed, either wholly or in part, by the aid of distinct societies, and the laborious exertions of the missionaries themselves.

3. In referring to the maintenance of retired missionaries and their families, he has neglected to notice the three following very material particulars:—That the annual expenditure, on account of the former of these two classes (the only one which comes strictly within the scope of his argument), has during the last twelve years, experienced an augmentation, scarcely proportioned to that which has taken place in the number of missionaries employed;—That of the sum of 2900*l.* the amount expended in 1828 on the objects above specified, no less than 1600*l.* was required for purposes of education;—and lastly, That of the eighty-six children who received their maintenance from this fund, probably three-fourths were the offspring of missionaries in actual service.

The expenditure for these several objects, though considerable, will, it is hoped, not be deemed excessive, by any person who has examined and compared the statements annually published by our Society;—on the contrary, he will rather incline to the opinion, that the allowances to each class are apportioned with a degree of economy bordering on parsimony.—Taking the averages of five years, it appears, that the pension of a retired missionary and his wife, is about 35*l.* per annum; of a widow 12*l.*;—and that for the education of a child, the annual disbursements do not exceed 16*l.* It is hardly necessary to add, that without the advantages afforded by the peculiar institutions of the Brethren's church, especially on the continent of Europe, economy to this extent would be impracticable.

In regard to the education of the children of missionaries, I may perhaps still be allowed to observe, that though adherence to this branch of our system is abundantly warranted by every principle of justice and equity, it has not failed to receive additional confirmation from the blessing of God hitherto manifestly vouchsafed to it. From suc-

cessive generations of these children, the ranks of our missionary labourers, and of those servants of our church who are employed in Christian countries, have been frequently recruited; so that it would be easy at the present time to exhibit a catalogue of individuals belonging to both these classes, who are themselves the children or grand-children of missionaries. One series of examples of this kind is so remarkable, that I am tempted to quote it, in illustration of the above statement.

The name of John Beck, the instrument in the hand of God for the conversion of Samuel Kajarnak, is well known to all who have perused the history of the Greenland Mission. Before this veteran in the missionary field was called into eternal rest, in the seventy-first year of his age, and forty-third of his labours, he had the pleasure to see two of his sons following close in his footsteps, the one as a missionary in Greenland, the other in Labrador. The former of these departed at Lichtenau, in the year 1822, after a faithful and blessed ministry of above half a century;—the latter retired in 1797 from a yet more arduous service of nearly twenty-five years among the Esquimaux. Nor has this desire to minister to the salvation of their fellow-men become extinct, even in the third generation; several members of the same family being at present actively engaged in the service of the Lord's house,—two of their number, the children of our late venerable brother Jacob Beck of Lichtenau, as messengers of peace to the very tribes among whom their father, uncle, and grandfather so long and successfully laboured. Could a more distinct or cheering evidence be afforded to an ambassador of Christ,—that his own service, however feeble and imperfect, had been well-pleasing in the sight of his gracious Master;—or that the Head of the church had condescended to accept and ratify his solemn and well-considered vow,—

"As for me and my house, we will serve the Lord?"

There is yet *one* other circumstance, connected with the existing state of our missions, of which we are reminded by your correspondent, and on which, therefore, I beg leave to say a few words. He declares with truth, and we acknowledge with gratitude (and I may add, without shame, in as far as our poverty is the cause), that the extended work carried on by the Brethren's church among heathen nations, has, for a number of years, been in a great measure dependent for its support on the liberality of British Christians. Were this generous aid withdrawn, either from necessity or from a change in the public feeling, we readily admit that our situation would become, humanly speaking, not merely critical, but desperate. But when we recollect at whose command, and in reliance on whose grace and strength the work was originally undertaken, and has been successfully prosecuted now for nearly a hundred years,—and further consider, that He who in the present day inclines the hearts of so many of his children to minister to our necessities, is the same Lord who, in former times, afforded us help and deliverance, by means altogether out of the control of man,—our faith is powerfully confirmed, and we are enabled to rejoice, that we serve a Master to whom there is *no restraint to save, by many or by few*. So long as He accounts us worthy to labour in his vineyard, we are confident that He will not leave us destitute of those things whereof He knoweth we have need;—but if we should hereafter be found slothful and reprobate servants (unprofitable we confess ourselves to be), what else ought we to expect than that He will be as faithful in the execution of his threat, as He has shewn himself in the fulfilment of his promise; and that, when the period of his long-suffering has reached its limit, He will cast us out of the vineyard, and

transfer the portion we have so unworthily occupied to other husbandmen, who will render Him the fruits in their seasons.

In the mean time, I trust it is unnecessary for us to assure our fellow-servants in other churches, who have so nobly and spontaneously come forward to bear our burden, so fulfilling the law of Christ, that we are not unthankful for their labours of love,—but that our fervent prayers continually ascend in their behalf to the Throne of Grace,—that God would make all grace abound towards them, that they always having all sufficiency in all things, may abound to every good work.

I cannot conclude, Mr. Editor, without tendering to yourself and your readers, a twofold apology for this communication; in the first place, for its length, which to many may appear very disproportioned to the interest of the subject under discussion; and secondly, for its bearing the signature of an individual comparatively inexperienced in the work concerning which he has ventured to state some particulars; *a hewer of wood and drawer of water* in the missionary vineyard, whose term of service has probably been shorter than that of your respected correspondent. My apparent presumption will perhaps be more readily forgiven, when I mention that the task which I have undertaken has been urged upon me, by several valued friends in other churches, and the statements which I have made have received the sanction of a revered parent, who has devoted forty-three years of an active life to the furtherance of the Gospel among the heathen, through the instrumentality of the missions of the United Brethren. As an associate in his labours, and in the present instance as his representative, I have presumed to address you; and now beg to subscribe myself with sentiments of unfeigned respect and esteem,

Your servant in the Gospel,

Digitized by P. LA TROBE.

POETRY FROM THE ANNUALS.

THE following interesting pieces are from "The Iris, a literary and religious Offering," edited by the Rev. T. Dale.

THE MADONNA AND CHILD.

By the Rev. T. Dale.

WHEN from thy beaming throne,
O High and Holy One!
Thou cam'st to dwell with those of mortal birth;
No ray of living light
Flashed on th' astonished sight,
To shew the Godhead walked his subject earth.

Thine was no mortal form,
Shrouded in mist and storm,
Of seraph, walking on the viewless wind;
Nor didst thou deign to wear
The port, sublimely fair,
Of angel-heralds, sent to bless mankind.

Made like the sons of clay,
Thy matchless glories lay
In form of feeble infancy concealed;
No pomp of outward sign
Proclaimed the Power Divine;
No earthly state the Heavenly Guest revealed!

Thou didst not choose thy home
Beneath a lordly dome;
No regal diadem wreathed thy baby brow;
Nor on a soft couch laid,
Nor in rich vest arrayed,
But with the poorest of the poor wert thou!

Yet she, whose gentle breast
Was thy glad place of rest,—
In her the blood of royal David flowed:
Men passed her dwelling by
With proud and scornful eye;
But angels knew and loved her mean abode.

There softer strains she heard
Than song of evening bird
Or tuneful minstrel in a queenly bower;
And o'er her dwelling lone
A brighter radiance shone
Than ever glittered from a monarch's tower.

For there the mystic star
That sages led from far,
To pour their treasures at her infant's feet,
Still shed its golden light;—
There, through the calm clear night,
Were heard angelic voices, strangely sweet.

Oh happiest thou of all
Who bare the deadly thrall
Which, for one mother's crime, to all was given;—
Her first of mortal birth
Brought death to reign on earth,—
But thine brings Light and Life again from heaven!

Happiest of virgins thou,
On whose unruffled brow
Blends maiden meekness with a mother's love!
Blest in thy Heavenly Son,
Blest in the Holy One,
Whom man knows not below, though angels
hymned above!

THE MAGDALEN.

By the Hon. and Rev. Baptist Noel.

THERE is a tender sadness in that air,
While yet devotion lifts the soul above;
Mournful though calm, as rainbow glories prove
The parting storm, it marks the past despair:
Heedless of gazers, once with flowing hair
She dried his tear-besprinkled feet, whose love
Powerful alike to pardon and reprove,
Took from her aching heart its load of care.
Thenceforth nor time, nor pain could e'er efface
Her Saviour's pity; through all worldly scorn
To her he had a glory and a grace,
Which made her humbly love and meekly mourn,
Till by his faithful care she reached the place
Where his redeemed saints above all griefs are
borne.

HEAVEN IN PROSPECT.

By James Montgomery.

PALMS of glory, raiment bright,
Crowns that never fade away,
Gird and deck the saints in light,—
Priests, and kings, and conquerors they.

Yet the conquerors bring their palms
To the Lamb amidst the throne;
And proclaim in joyful psalms,
Victory through his cross alone!

Kings their crowns for harps resign,
Crying, as they strike the chords,
"Take the kingdom,—it is thine;
King of kings, and Lord of lords!"

Round the altar, priests confess,
If their robes are white as snow;
'Twas the Saviour's righteousness,
And his blood, that made them so.

Who were these?—On earth they dwelt,
Sinners once, of Adam's race;
Guilt, and fear, and suffering felt,
But were saved from all by grace.

They were mortal, too, like us;
Ah! when we like them shall die,
May our souls, translated thus,
Triumph, reign, and shine on high!

THE OFFERING.

"For by one offering He hath perfected for ever them that are sanctified"—*Heb. x. 14.*

By J. Conder.

WITH blood—but not his own—the awful sign
At once of sin's desert and guilt's remission,
The Jew besought the clemency divine,
The hope of mercy blending with contrition.
Sin must have death! Its holy requisition
The law may not relax. The opening tomb
Expects its prey; mere respite, life's condition;
Nor can the body shun its penal doom.
Yet, there is mercy: wherefore else delay
To punish? Why the victim and the rite?
But can the type and symbol take away
The guilt, and for a broken law require?
The cross unfolds the mystery.—Jesus died:
The sinner lives: the Law is satisfied!

With blood—but not his own—the Jew drew near
The mercy-seat, and heaven received his prayer.

Yet still his hope was dimmed by doubt and fear:
 "If thou shouldst mark transgression who might
 dare

To stand before thee?" Mercy loves to spare
 And pardon: but stern justice has a voice,
 And cries—Our God is holy, nor can bear
 Uncleaness in the people of his choice.
 But now one Offering, ne'er to be renewed,
 Hath made our peace for ever.—This now gives
 Free access to the Throne of heavenly Grace.
 No more base fear and dark disquietude.
 He who was slain—the Accepted Victim!—lives,
 And intercedes before the Father's face.

CHRIST IN THE GARDEN OF GETHSEMANE.

By the Rev. T. Dale.

A WREATH of glory circles still his head—
 And yet he kneels—and yet he seems to be
 Convulsed with more than human agony:
 On his pale brow the drops are large and red

As victim's blood at votive altar shed—
 His hands are clasped, his eyes are raised in prayer—
 Alas! and is there strife He cannot bear
 Who calmed the tempest, and who raised the dead?
 There is! there is! for now the powers of hell
 Are struggling for the mastery—'tis the hour
 When Death exerts his last permitted power,
 When the dread weight of sin, since Adam fell
 Is visited on him, who deigned to dwell—
 A Man with men,—that he might bear the stroke
 Of wrath Divine, and burst the captive's yoke—
 But oh! of that dread strife what words can tell!

Those—only those—which broke with many a
 groan

From his full heart—"O Father, take away
 The cup of vengeance I must drink to-day—
 Yet, Father, not my will, but thine, be done!"
 It could not pass away—for He alone
 Was mighty to endure, and strong to save;
 Nor would Jehovah leave him in the grave,
 Nor could corruption taint his Holy One.

REVIEW OF NEW PUBLICATIONS.

Practical Sermons, on the Epistles to the Seven Churches, the Millennium, and the CXXXth Psalm.
 By the late Rev. JOSEPH MILNER, M.A. With Prefatory Remarks; by the Rev. E. BICKERSTETH.
 1 vol. 8vo. 10s. London. 1830.

VOLUMES of "practical sermons" multiply so thickly around us that, unless on special occasions, we are obliged to pass them over, either wholly or with a very slight mention. We repeat what we said in noticing, or rather in our apology for not noticing, some dozen volumes of sermons last year (p. 179), and what "the Morning Watch" considered as shewing our great ignorance respecting such matters, that there is such an increase of truly excellent and scriptural sermons in the pulpits of our established church, and such a corresponding mass of publication called for by the local solicitations of many an affectionate and edified flock, that the pages of a periodical publication will not suffice for reviewing and quoting from these numerous productions. We hailed this extension of "plain, scriptural, and practical" preaching, this simple exhibition of

Christ crucified, as a subject of rejoicing; but the Morning Watch treats us, and the whole body of what the writers call ironically "the Evangelical clergy," as devoid of all right judgment for speaking in such a strain. There are three divisions, say they, in theology: the first and highest is the "speculative or intellectual;" the second, "the positive" or expository; the third and lowest, "that which teaches us the Divine laws relating to our manners and actions." The writers add, "In this lowest walk of theology are to be numbered the whole deluge of trash under the name of practical sermons;" including, of course, such trash as the "Practical Sermons" now before us, the title of which reminded us of these not very gentle or circumspect remarks of the Morning Watch. "The use of the word practical," it is added, "is commonly arrogated by men of narrow minds, and who have but one idea." Again; "The style aimed at by these practical Evangelical preachers is precisely that which is the object of the Popish preachers;" and a necessary consequence, it is stated, of this style is, "that scarcely

any man of ordinary capacity is converted by our Evangelical preachers." All these evils arise from this "sermon trade in practical theology," that lowest of trades; instead of soaring with Mr. Irving and the late Mr. Vaughan, who are so highly lauded, to the sublime elevations of fanciful speculation.

The Morning Watch, after asserting that "the whole deluge of trash, under the name of practical sermons," together with "the best of our religious periodicals, as the Christian Observer and the Edinburgh Christian Instructor," and the writings of "Drs. Gordon, Chalmers, Thomson, and Dwight," are nothing more than merely "moral" (an assertion clearly untrue; for what doctrine of the Gospel is there which is not explained, and proved, and dwelt upon in the works thus disparaged?) goes on to allude to our remarks above referred to respecting the usual style of the preaching of what are called the Evangelical clergy; but most grievously mistakes (we would not say willfully falsifies) our observations. We had said, that although many of the sermons of what are called the Evangelical clergy stand very high in point of eloquence and literature, yet that it is not on this ground that we feel grateful for their labours. On the contrary, that we were willing to set aside such inferior considerations, that we would not claim for them the highest prize of eloquence, or the widest range of literature; we would even admit that the majority of the sermons of this class, of necessity rapidly composed, nay, even many of those which are printed and published, make few pretensions to merely secular laurels; being written for a higher end, not to exhibit the powers of the preacher, but to proclaim the truth of God, bring souls to Christ, and to promote the eternal interests of mankind. We willingly resigned on behalf of the class of preachers alluded to all inferior distinctions,

as not deserving to be compared with the excellency of the knowledge of Christ Jesus the Lord. We claimed for them a "brighter meed," that was our expression, than "eloquence or literature," yea, than even the "highest prize" of the one, or the "widest range" of the other. What that brighter meed was will appear by quoting the sentence; side by side with which we shall print the Morning Watch's misstatement of it;—just making us say the very contrary of what we did say.

Christian Observer.

"We should not object to take the pile of volumes now on our table, as a fair average specimen of the ordinary preaching of that large and respectable portion of the pastors of our church, who are currently known by the name of the Evangelical clergy. In so doing we should not so much put forth their claim to the highest prize of eloquence, the widest range of literature, or the most exalted development of intellect (though in each, and all of these departments, we could find powerful claimants), as to THE BRIGHTER MEED of sound, useful, scriptural preaching; united with a respectable degree of learning and talent, and consecrated by an earnest desire to promote the glory of God, the kingdom of the Redeemer, and the temporal, spiritual, and eternal interests of mankind."

Morning Watch.

"It cannot fail to be observed here, that the Christian-Observer reviewer considers that the highest merit a volume of sermons can possess are eloquence and a wide range of literature. If this be so, it follows that the addresses of the Apostles, whether preached or written, were some of the worst that ever were published. But, in the opinion of the reviewer, it was neither the end sought nor obtained by the authors before him, who are samples of the whole body of Evangelical clergy, to rise even to the positive, far less to the speculative theology; that the lowest order—namely, the moral—is all that is attempted; and that even in this the Divine laws relating to our manners and actions are considered of less importance than eloquence, and a wide range of literature, since he places this as the acme of perfection."

We consider it no disparagement to what are called "the Evangelical clergy," that they think piety more important than speculation; are willing to forego the "highest prize" of human eloquence, and a

vain display of "intellectual" ability spent upon discussions beyond the grasp of the great majority of their hearers, for the "brighter meed" of being "able ministers of the New Testament." At the same time we must repeat our conviction, that their discourses, so far from being generally open to the charge urged against them in the *Morning Watch*, of miserable intellectual poverty, almost inanity, are marked by a degree of good taste as well as good sense, which certainly does not strike us as being rivalled by some of the hierophants of the "speculative" school. Among them, indeed, as among every other large class of persons, are to be found individuals of various grades of talent; but those of least ability can write a plain useful sermon, which is more than some men of proud attainments have been able to do; while in the higher orders of intellect are to be found those who can urge such claims to eloquence and mental power, as will not be surpassed among divines of any age, or name, or nation. But we are glad to quit this invidious topic; on which we should not have touched but for the falsification of our argument by the *Morning Watch*—an undesigned falsification we are sure; for we would not wantonly impute wrong motives, or imitate the calumnious language which some writers think they do God service in applying to those "sanctimonious" deceivers, those "worse than infidels," the Evangelical clergy.

Though our table is covered with "practical sermons," we are grateful to Mr. Bickersteth for bringing before us another volume with the same old-fashioned title from the unpublished manuscripts of that eminently holy and useful man, Joseph Milner. The sermons of Joseph Milner, including two volumes published long ago, and another more recently, are so well known that we shall not spend our reader's time in descanting upon

their excellencies. There is in every page a fearless, honest boldness in exhibiting the doctrines of the Gospel, and its application to the heart and conscience; and we know not whether even the rough style of the author may not be itself almost a recommendation in this day of polished feebleness, when a man may scarcely say his soul is his own, but in a softened dialect, which renders it half doubtful whether he believes it. Joseph Milner speaks as a man with a soul to men with souls; as a messenger of God, believing the declarations of his holy word, and anxious that others should believe them; seeing men perishing in their sins, and intent upon snatching them from destruction; yet withal really tender;—tender in his very earnestness; exhibiting the grace of Christ, the mercies of the Gospel, and comforting the dejected Christian with those comforts with which he himself was comforted of God.

The subjects of these sermons are mentioned in the title. They are treated as Joseph Milner well knew how to treat such subjects;—with a spirit of deep piety, manly sense, and forcible application, which, united with the consistency of the author's own eminently useful life, produced on the mind of Paley an impression which proves, whatever the *Morning Watch* may think to the contrary, that "evangelical preachers" have, by the blessing of God, "converted," or rather been the instruments in his hand for converting (if "converted" Paley finally was, as certainly he was from his own former views of conversion,) some persons of more than "ordinary capacity;" yes, and by those very "practical sermons" which in the estimation of the "speculative" school are only "moral," and soar not above this "lowest" possible style of pulpit composition.

We fear we shall gain no credit with these our "speculative" friends, either for our deceased author, or ourselves, or for that truly ex-

cellent and "practical" divine Mr. Bickersteth, by having extracted Milner's Discourse on the Millennium as a family sermon. Mr. Irving is pleased to say in the Number of the Morning Watch above quoted, and with his name (for we will not affix names upon report or conjecture to anonymous papers), that "a spiritual advent is a precious absurdity of that unlearned school the evangelical;" yet this "spiritual advent" of our blessed Lord, Milner considers a Scriptural doctrine; and Mr. Bickersteth, far from denominating such a sentiment a "precious absurdity," is pleased to think that the author's whole view of the Millennium is "peculiarly important;" especially "at the present moment;" and we also, being among the "unlearned" who consider that "practical" sermons are to the full as useful as "speculative and intellectual," have given publicity to Milner's statements in our pages. The topic is not, perhaps, that which we should have ourselves selected for a "Family Sermon," (it may be our error, we speak with sincerity, that we are too cautious in introducing "speculative" topics into compositions of that class,) but Milner's object is rather to turn the minds of his hearers from speculation to practice; and one chief utility of the discourse in our view is, that it does not "speculate" at all, but shews in what manner such topics may be treated for "practical" edification, without commixing in the war of rival hypotheses. We may also add, in order that we may not seem to have singled out this sermon invidiously, that, our plan and limits not allowing of copious notices or extracts from this prolific class of publications, in our Review department, yet, being unwilling that our readers should lose the pleasure and advantage which a volume from the pen of such a writer as Joseph Milner was calculated to afford; we were glad to avail ourselves of a lengthened extract as a Family Sermon; and the discourse on the

Millennium being the only detached one, the rest consisting of consecutive series, we were obliged to extract this or none. We agree with Mr. Bickersteth that it deserves attention, as containing the sentiments of "no common man;" and it will not be lost upon a family circle if only it lead them on the one hand to feel how important and interesting are the prophetic portions of Scripture; while, on the other hand, they learn to guard against rash and doubtful speculations, and to imitate the truly Christian modesty and caution of the revered author of "the History of the Church of Christ;" a man who certainly had not studied the sacred prophecies less carefully than many of those who are so prompt to decide upon their unfulfilled announcements. The omission of a few allusions to passing events (the sermon was written in 1796), and, here and there, a slight abbreviation or verbal correction, was all that appeared to us allowable in transcribing the discourse. It was not written for the press, and the style is more forcible than polished: but it is not our province to attempt to correct it; except where a word or expression occurs which we could not wish the family reader to make his own. Milner himself would not plead for retaining in family reading such an expression as "*affronting* the Holy Ghost;" or "I have no notion of being restrained" in preaching whatever he thought scriptural; or such a word as "disgust," or any other phrase that carries a harsh aspect. Such occasional words easily trickle from the pen in rapid composition when the mind is warm with its subject; but they are gladly expunged by a Christian writer in the leisure of revision.

We feel grateful to Mr. Bickersteth for this addition to the truly scriptural works of Joseph Milner, and for the interesting notes which he has appended to the discourses on the Apocalyptic churches. If

no other benefit resulted from the publication of the volume, it would be of great utility if it only assisted to revive a taste for expository preaching, of which, at present, there is a very general impatience. Yet what style of preaching is so calculated to build men up in true scriptural knowledge as that which flows directly from the sacred text; and this not in partial fragments, but in connected masses? And here we are quite ready to admit that an honest wish for "practical preaching" may have conduced to the unhappy result of neglecting large and important portions of Scripture. "The Morning Watch," in the paper before alluded to, laments that "the leading notion in the generality of ministers is, *that it should be their first aim to convert souls*;" whereas, says the Watchman, "the first duty of a pastor is honestly to declare to the people all that he believes to be the truth of God." Now we think that the above alleged leading notion is a very good notion; and we doubt not that those who hold it are anxious to declare all that they believe to be the truth of God; but we think that the practice of always selecting short texts, and never taking whole chapters, or going through whole books, may, unintentionally on the part of the preacher, confine his own sphere of vision, and that of his flock, to a few select topics, instead of going through the good land in its whole length and breadth. Having to "choose a text," he looks for one which appears to him well calculated by the blessing of God, to suggest such subjects of meditation as may assist his "aim to convert souls." He does the same next week, and the week after; and thus at the year's end his sermons have a considerable sameness of aspect. The expository method prevents this restriction of topics: it proceeds upon the principle that God best knew how to reveal his own word; best knew the right measures and proportions of truth: he did not

make the Bible a catechism, or a treatise, or a didactic discourse; he gave history, and prophecy, and doctrine, and precept, in a manner very different to what our fallible minds would perhaps have considered the best method of affording a revelation; and his ministers should consider that nothing which he has declared is unimportant. But still there must, after all, be some selection of topics; a minister would not be "declaring to the people all that he believes to be the truth of God," if he dwelt as much upon the Books of Chronicles or the wars of Joshua, or the ceremonial laws of the Jews, as upon the Psalms, Epistles, and Gospels. His business is to unite the two things which the Morning Watch seems to put in opposition; the aim "to convert souls," and the aim to declare "all that he believes to be the truth of God." The exhibition of the latter is the revealed means under the influences of the Holy Spirit of effecting the former. But this enlarged view of Divine truth necessarily leads in some measure to the very selection which is complained of. The preacher, believing that the Bible was meant for "the conversion of souls," states, or should state, what he finds there in its due aspect and proportion. He will justly consider that many things, the direct bearing of which he does not himself perhaps fully appreciate, may be powerfully conducive to the general end; for Infinite Wisdom could not err in planning its measures. But still he has ignorant, and busy, and careless people to deal with; and far from being able to go through all the Bible with them in frequent and enlarged exposition, he can only get their attention for perhaps thirty or forty hours in a year, if so much, and this only in detached fragments; while thousands are dying around him, whom he is glad to teach as he can, with the direct aim "to convert their souls," even if he should not be able to instruct them

fully in the mysteries of the Millennium, and other points of dubious controversy. We must also remind our Morning-Watch friends, that a minister may be conscientiously declaring "all that *he* believes to be the truth of God," who passes over much that *they* believe. It is not fair to what are called the evangelical clergy to suppose that they corruptly keep back what they really conceive to be scriptural, because they forbear to dwell upon points upon which they acknowledge that they possess no certain information; because they will not "speculate" where they are doubtful, and see no "practical" utility in setting up or knocking down hypotheses, which, whether true or false, have no reference to the "conversion of souls."

Splendid Sins; a Letter to his Grace the Duke of Wellington. By LATIMER REDIVIVUS. London. 1830. 1s.

THE author says,—

"In the course of this address I shall endeavour to lay before your Grace, the unchristian character, as well as the injurious tendency, of some of those habits which, from their origination and peculiar prevalence among the great and illustrious, I have denominated, in the language of an ancient father, 'splendid sins.'"

The title is a misnomer; for by "splendid sins" divines do not mean the sins of splendid persons, which are just as selfish and debasing as those of their neighbours, but sins which, from assuming the aspect of virtues, appear splendid, while in reality they are but vices in disguise. The prayer of the formalist, the austerities of the religious self-tormentor, the sacrifice of the devotee, the pharisaic bank-note or alms-house, humility when it makes men proud of being humble, zeal for the service of God, when it whispers to itself, How well I serve him! nay, the spiritual graces of the Christian himself, when perverted to the purposes of self-de-

pendence, are splendid sins. But those offences which our author so justly denounces; namely, sabbath-breaking, under the four counts of official banquetings, evening routs, cabinet councils, and unnecessary travelling, with duelling, horse-racing, the theatre, licentiousness, and connubial infelicity, have nothing imposing about them: those who practise them scarcely pretend in a religious view to defend them, much less to rank them as virtues.

Nor in truth are these sins very splendid, even in our author's own sense of the expression; for a porter can break the Sabbath as well as a lord; a tea-garden party can be as sacrilegious as their co-sinners in a ducal mansion; the admirers of a Paddington Omnibus can compete with the most zealous coronetted Sunday traveller, in neglecting their own devotions, and disturbing those of others; so again, those who cannot race horses may race donkeys; the "boards" of a fair, can be as wicked as those of Drury or the Italian Opera; the "connubial infelicity" of selling a wife at Smithfield, may vie with the "splendid" atrocities which lead to Doctors' Commons and the House of Lords; in short, the only unrivalled article even of worldly splendour in sin in the above catalogue, is that of "duelling," which the humbler ranks of men have not yet aspired to copy. But abating this splendored act of coolly shooting a friend with a bullet, instead of forgiving him like a vulgar Christian, or knocking him down like a vulgar clown, the higher ranks have no supremacy in sin; a point of some importance to be remembered, lest the vantage ground even of a "bad eminence," should confirm them in their vices, in order to shew, that, though they are wicked, they at least are not plebeian. There are again those who rather than not be splendid at all, would be willing to be splendid as sinners; but if such hope to win a cheap way to distinction by copying our author's

catalogue of "splendid sins," we protest against their claim, and pledge ourselves to find equally meritorious candidates in every haunt of vulgar profligacy.

But though we admit not the epithet as a distinction, we fully admit it as involving responsibility; and in this view our author most justly urges the duty of the higher ranks of society to break off these their besetting sins, both for the sake of their own souls and the souls of their neighbours. The public are always ready to attach an idea of splendour to the acts of splendid persons; and most fearful is the account which those will have to render, whose powerful influence and example, instead of leading their contrymen in the ways of God, help to strengthen them in those of Satan. We heartily thank Latimer Redivivus for his honest, earnest, and well-timed remonstrance with such persons, and trust that, by the Divine blessing, "his labour will not be in vain in the Lord."

Lessons on Objects, as given in a Pestalozzian School at Cheam.
3s. 6d. London. 1830.

THIS little work is intended to instruct teachers in the art of asking pertinent questions, so as to accustom children to examine the properties of the objects around them. To effect this purpose Pestalozzi began with engravings. Here is a picture of a ladder, said one of his masters to his pupils: let us talk about it. But there is a real ladder in the court-yard, replied one of the boys; why not talk about that? The picture, it was rejoined, is here, and will save us the trouble of going out. Soon after, a picture of a window was held up. But we have a real window in the room, said the boy, and need not now go into the court-yard. The boy is right, said Pestalozzi privately to the master; and from that time the house, the

woods, the fields were roamed over in search of objects to talk upon, but often with much inconvenience and no great benefit.

The "Lessons on Objects" now before us will instruct teachers how to do, upon system, what a sensible well-informed mother, so far as her knowledge extends, does almost by instinct. We have often witnessed with admiration the peculiar skill with which a female instructor will teach a child to think not only on material objects, but on religious truths apparently far beyond the tender years of her pupil. But to do this rightly she must first think herself, and also acquire such general information as will enable her to ask and to answer questions, and such books as this will help her to do so. The prevailing defect of female teachers is not so much want of tact as want of knowledge; while the reverse is often the case with learned and scientific men. We have seen an intelligent boy blunder for half an hour on some simple point, with a well-read tutor, till a judicious mother has quietly elucidated the whole mystery by one well-timed question; and this with such instinctive delicacy that the most jealous preceptor could not feel offended. The streams of learning had before regurgitated, as rapidly as they were poured out, from the narrow neck of the cruise that was to receive them; but the maternal instructor knew better how to accommodate the supply to the demand.

Of that eminently amiable, intelligent, and useful philanthropist Pestalozzi and his system, with its excellencies and its defects, so much has been said in our pages that we shall not trespass on our readers further at present than to remark, that the basis and general details of his plan are excellent, and that this publication will be found of great service in reducing them to practice in family and school education. We have never

felt satisfied, in reference either to Yverdun or Hofwyl, that the benevolent conductors had learned what is the highest end and purpose of human life, or had attained to that most important of all objects of education, to bring up children in "the nurture and admonition of the Lord;" but their systems admit of grafting upon them any specific course of religious instruction which the Christian preceptor may feel to be requisite: and we should regret that those who have at heart the welfare, temporal and eternal, of the rising generation, should not avail themselves of what is really valuable in the ideas and plans of Pestalozzi, Fellenberg, or even Mr. Robert Owen, on account of the recoil which every religious mind must feel from any system of education which does not take as its basis that "man's chief end is to glorify God, and to enjoy him for ever."

"Christian Minister," will in these manuals find much important instruction condensed into a small space, and conveyed in the true spirit of the Gospel; but to the younger clergy especially, and candidates for holy orders, their value will be great indeed. If to these two recent publications we add a third, which we have already strongly recommended, the abridgement of Baxter's Reformed Pastor, with a preliminary Essay by the Rev. D. Wilson, we know not in what quarter the theological student could expend a guinea to greater personal and professional profit.

Mr. Bridges' work, as he states in his preface, has grown out of several excellent papers inserted in the Christian Observer for 1828, pp. 136 and 209; and 1829, pp. 71 and 142; which will serve as ample extracts, by anticipation, to shew our readers the character of the whole volume, which comprises the most important topics requisite to a treatise on the pastoral care, wrought out with great piety and sound judgment, and adapted to the special circumstances of the present times, and therefore including some subjects not treated of by earlier writers. From such a multitude of topics, we are at a loss to select one or two extracts as a sample, in addition to the papers already inserted in our pages. We open cursorily at the chapter on "the treatment of cases in the pastoral work," which will serve to shew the amplitude of our author's argument. Among these cases he instances the ignorant and careless, the self-righteous, the false professor, natural and spiritual convictions, the young Christian, the backslider, the unestablished Christian, and the confirmed and consistent Christian, respecting the treatment of all of which he suggests many valuable directions. We quote one of the cases as a specimen:—

"THE SELF-RIGHTEOUS.

"The young ruler exemplifies our Lord's treatment of this case. Conviction

THE CHRISTIAN MINISTRY, *with an Inquiry into the Causes of its Inefficiency, and with an especial Reference to the Ministry of the Establishment.* By the Rev. CHARLES BRIDGES B.A. Vicar of Old Newton, Suffolk. Second Edition. 1 vol. 12mo. 8s. 6d. 1829.

THE CHRISTIAN STUDENT, *designed to assist Christians in general in acquiring religious Knowledge, with Lists of Books.* By the Rev. E. BICKERSTETH. 1 vol. 12mo. Second Edition. 9s. 6d. 1829.

THESE two books issue from the same press, at the same time, in the same garb; each has speedily reached a second edition; and well do they deserve to keep company together and to circulate widely for the benefit of the world, for they breathe the same spirit, are constructed upon the same scriptural principles, and conduce to the same momentous ends. The "Christian Student," and the

was wanted, and the Law was the medium employed. Ignorance of the Law is the root of self-deception. An acquaintance with its spirituality unveils the hidden world of guilt and defilement, brings down self-complacency, and lays the sinner prostrate before the Cross. In another case, he made the necessity of an entire change of heart the instrument of conviction. He denounced the enmity or hypocrisy of this spirit as the wilful rejection of his Gospel, and as making a 'stumbling stone and rock of offence' of the foundation laid for the trust, glory, and salvation of his people. The Epistles to the Romans and Galatians exhibit this principle entrenched in a system of external religion, without faith, love, contrition, separation from the world; or spiritual desires; or in a dependence on the mercy of God, even in the rejection of the ordained means of the communication of mercy, of which the man has no other notion, than as a help to supply deficiencies upon the condition of future amendment.

"What makes the case of the self-justiciary so affecting, is that we have no Gospel message to deliver to him: our Master 'came not to call the righteous, but sinners to repentance.' The righteous need him not, seek him not, and have no interest in him. Our commission is to sinners; and judging from this man's own account of himself—of the goodness of his heart—the correctness of his conduct—and the multitude and excellency of his meritorious actions—we should conceive him not to belong to that 'lost' race, whom 'the Son of man came' expressly and exclusively 'to save.' Indeed, his spiritual ignorance presents a difficulty, at the outset, in dealing with him. We have with all simplicity and plainness laid before him the fallacy of his expectations, we have judged him out of his own mouth—nay, we have even compelled him to judge and to condemn himself. Yet the next conversation brings with it the mortification of finding him as far as ever removed even from the comprehension of the Gospel. The same dependence upon his own performances is expressed, as if no attempt had been made to undeceive him, and no confession extorted of the weakness of his foundation.

"To pursue the self-justiciary into all his 'refuges of lies,' and to sweep them away before his face, is a most laborious task. When disturbed in his first refuge of his own righteousness, he flies to repentance. Half distrusting this security, he strengthens it by the merits of his Saviour, by the delusive substitution of sincerity for perfection, or by the recollection of his best endeavours as a warrant for his hope in the mercy of God. But place him on his death-bed: is he sure that his works are not deficient in weight? that he has attained the precise measure, commensurate with the full and equitable

demands of his holy and inflexible Judge? What if the handwriting should then be seen 'upon the wall,' 'against him and contrary to him?' Let sin, the law, the Saviour, be exhibited before him, fully, constantly, and connectedly; let the pride, guilt, ingratitude, and ruin of unbelief, be faithfully and affectionately applied to his conscience; let him know that the substitution of any form of doctrine, or course of duties, in the place of a simple reliance on Christ, turns life itself into death, and hinders not only the law, but even the Gospel from saving him. Who knoweth but thus he may be humbled, enlightened, and accepted, in the renunciation of his own hopes, and the reception of the Gospel of Christ?" Bridges, pp. 459–461.

Mr. Bickersteth's treatise, to which we now turn, is intended not merely for clerical students, but for persons of all classes who wish to obtain as competent a knowledge of divinity as their circumstances may allow. Religion is every man's business: theological science is so only so far as it is necessary to religion. Mr. Bickersteth, however, provides not only for this necessary minimum; but for those additional portions of attainment which an intelligent Christian will feel it his privilege to aspire after, that he may grow in the "knowledge" as well as the "grace" of his Saviour. Nay, beyond even this, divinity merely as a sublime and infinitely interesting science, claims a large share of enlightened regard; and unlike secular professional studies, which are usually confined to particular orders of men, it is a pursuit in which a layman may feel as much pleasure as a divine, and perhaps make as large, or larger, advances. To a person thus disposed, and who wishes at the same time that his knowledge should be correct as well as enlarged, scriptural rather than a digest of human vagaries, and, above all, subservient to the momentous end of "working out his own salvation with fear and trembling," Mr. Bickersteth offers most valuable aid.

Our author is no friend to self-satisfied ignorance, sheltering its unlearned idleness under the pretext of spiritual attainment. He shews that theological study is of,

great importance, because God has manifestly owned and prospered human writings on religion, and because learning is needful for the due understanding, both of the word and the works of God. This learning, useful at all times, is eminently so in the present age of free inquiry, and often sceptical objection; besides which, it furnishes much real enjoyment, and an agreeable as well as salutary exercise of that preeminent faculty of reason which was bestowed upon us by a gracious Creator for his own glory, and our happiness and benefit. Mr. Bickersteth most justly remarks:

"If we look at the history of the church, the brightest examples of ardent and useful piety have been found in men of great knowledge. The most honoured instruments in founding and carrying forward both the Jewish and Christian churches were men eminent in learning as well as in piety. Moses, the lawgiver and leader of the Jews, was learned in all the wisdom of the Egyptians, and Paul was brought up at the feet of Gamaliel." Bickersteth, p. 9.

"The force of the objection, that the first Christians were illiterate, is taken away by the fact, that they were supernaturally assisted with all the learning which was requisite for their office. Oecolampadius justly observes to the Waldenses, 'we are not to tempt God as if He were to be expected to instruct us as He did the Apostles, miraculously without study on our part.' Indeed, we cannot have the local information which they had without much learning. Besides, while the great Apostle of the Gentiles was not destitute of human learning naturally acquired; he both made use of that learning in defence of the Gospel, and disputed with the learned Athenians on their own principles.

"It is a very erroneous idea, that knowledge is prejudicial to faith. Religion is not the privilege of the ignorant. In fact, the worst enemies of Christianity have endeavoured to keep Christians in ignorance. We see this both in Paganism and Popery. The ages of ignorance were the ages when Popery was dominant: and in the time of Paganism, the emperor Julian, one of the most artful and bitter opponents which the Christian religion perhaps ever had, well aware of the powerful use which Christians had made of learning, refused permission to them to study the classics." Bickersteth, p. 10.

"The revival of literature and the reformation of the church were connected events. The Reformers felt strongly the

importance of learning; Luther says, 'I am persuaded that true divinity could not well be supported without the knowledge of letters: of this we have sad proof, for while learning was decayed and in ruins, theology fell too, and lay most wretchedly obscured. I am sure that the revelation and manifestation of the word of God would never have been so extensive and glorious as it is, if preparatorily, like so many John the Baptists smoothing the way, the knowledge of languages and good learning had not risen up amongst us. They are most exceedingly mistaken, who imagine that the knowledge of nature and true philosophy is of no use to a divine.'" Bickersteth, pp. 11, 12.

"It is the testimony of Boyle, one qualified to say so, 'For an ordinary naturalist to despise those that study the mysteries of religion, as much inferior to physical truths, is no less unreasonable than it were for a watch-maker, because he understands his own trade, to despise privy councillors, who are acquainted with the secrets of monarchs and mysteries of state; or than it were for a ship-carpenter, because he understands more of the fabric of a vessel, to despise the admiral that is acquainted with the secret designs of the prince, and employed about the most important affairs.'" Bickersteth, p. 13.

But the student in theology needs ever to keep in mind that he treads on sacred ground. He is not pursuing an abstract, or merely speculative branch of knowledge, but one which has constant reference to the state of the heart as well as the mere powers of the understanding. Mr. Bickersteth, therefore, wisely reminds the student of those moral qualifications with which he ought to apply himself to divine science. He shews that sin blinds the mind; that communion with God, that faith and love, that Christian tempers and dispositions, that simplicity of purpose to do the will of God, that a willingness to confess Christ before men, and all the details of a holy and charitable life, are important helps to the right attainment of sacred knowledge.

Yet even this is not all; for though "with the heart man believeth unto righteousness," yet this very faith is the gift of God. Divine teaching is necessary to guide men into religious knowledge, to any practical or spiritual purpose; and this teaching is promised to

all who humbly seek it. "The meek shall he guide in judgment, the meek shall he teach his way." "All thy children shall be taught of the Lord." "A man can receive nothing except it be given him from above." Our author has many excellent observations on this subject. He remarks:

"Perhaps the grand defect of most theological writers is the not constantly adverting to the need of Divine teaching, to make us wise unto salvation; and the great success of such spiritual and devotional treatises as have been a means of edifying the church through successive ages, has arisen from their clearly and distinctly bringing forward our dependence on Divine grace. Such books as Augustine's Confessions, and Thomas à Kempis, are eminently useful, simply on this ground.

"God does not now teach by supernatural means; as he taught the Prophets and Apostles, and enabled them to write the inspired volume. He does not ordinarily teach without human instrumentality, and, specially, He teaches through His own word. The standard or criterion of this instruction, is the inspired volume. The Father, through the mediation of Christ, communicates by the Spirit, this Divine teaching to His children. The Holy Ghost is the main agent. This Divine Spirit enables us to know the things that are freely given to us of God." Bickersteth, pp. 50, 51.

These things premised, the religious student proceeds to his investigations. The mine in which he is to dig for the hidden treasure is the sacred Scripture: to this, therefore, he first betakes himself, and this, whatever subsidiary aids he may call in, he never leaves. Our author's observations on the study of the Scripture are highly useful. He sums up the whole as follows:—

"All things relating to religion may be resolved into these two great questions,—Is the Bible the word of God? What does the Bible teach? To be able to answer the first satisfactorily is a great and important duty. The Scriptures must be read, the evidences must be weighed, and light must be sought from above, that the mind may come to a clear and decided conviction. To answer the second, the Scriptures also must first be diligently sought, and cavils must not be admitted; it being proved to be the word of God, submission of mind to its ascertained truth, even where we cannot harmonize them, is as great a duty as diligent inquiry, to ascertain what these truths are. Men of an infidel spirit have scrutinized and sifted

the Bible with as little reverence as if it were a mere human classic. But, while in all other books, we have to exercise our judgment as to what is right and what is wrong, and are bound to leave the wrong, there is a vast difference in the Bible. It is God's word, and we have by that book to correct every other impression." Bickersteth, pp. 68, 69.

"Read the Bible then first, read it in the middle of other studies, read it last of all. There ought to be no part of the Scriptures to which you have been long a stranger. The whole should be read through again and again. Let it be your daily, constant, and never-failing companion and guide. Let its truths be continually revolving in your mind. Look upward for the teaching of the Holy Spirit. No commentator teaches as he teaches. He giveth wisdom, and that liberally, and upbraideth not. In this book, under his teaching, you may place unreserved confidence, you will find sweet repose, holy affections, and perfect security." Bickersteth, pp. 70, 71.

The whole work is written, as our readers will have perceived by the above extracts, in a hortatory and didactic style; and many parts might have been preached in the form of a practical address from the pulpit. To reasoning minds, that prefer having premises only given, and working out their own conclusions, and making their own applications, this style is not the most interesting; but for popular effect it is the most useful, and the wide extension of Mr. Bickersteth's valuable publications shews how well his truly scriptural exhortations have been received, and how highly they are prized. His labours have not been in vain in the Lord.

Mr. Bickersteth proceeds to shew the character of scriptural divinity, and the union of spirit which, amidst minor diversities of opinion, exists among the true members of Christ. The basis of this union, as well as the basis of the whole scheme of Christian doctrine, he represents to be Christ crucified as a sacrifice for sin, and the life of the believer grounded on union to Christ; warning his readers against resting upon a dead faith, a mere assent to Christian doctrines, and a bold forward profession of religion, or excited feelings, or our own imperfect obe-

dience, or religious acts, or the mercy of God irrespective of the mode in which he has promised to exercise it; or, most perhaps of all, our own goodness conjoined with the merits of Christ,—that most plausible of all devices to evade the doctrines of grace. Mr. Bickersteth alludes as follows, to the manner in which sacred truth is revealed in the word of God, a manner far from accordant to the views which we should have ignorantly formed of what was most befitting, yet found in fact to produce those blessed effects which revelation was intended to secure. Human wisdom would have written a regular treatise, or a catechism, or a set of articles, or well reasoned propositions; not so the Bible.—

"Divine truths are not stated abstractedly, as a mere theory to be established by argument, and proved by the moral fitness of things, or by their native beauty and excellence. We have not a statement, for instance, to explain the difficulties of the Trinity, or a dissertation to shew the nature of the doctrine. It is revealed only in its devotional and practical connexions. We have indeed, in the Romans and in the Ephesians, much of a system of Divine truth in regular order, yet all is stated with reference to experience and practice, rather than as a mere theory. It is in short a revelation of the Divine will from the great Lord of all to his sinful creatures; an authoritative declaration, rather than an argumentative proof, or a treatise to establish a human doctrine. There is a beautiful proportion given to every truth, according to its real character and use; and we disturb the order of that proportion, when we insist too prominently or too exclusively on one favourite doctrine, to the neglect of others, and so give a partial view of the whole.

"The truths of revelation in the Bible are not generally either systematically arranged, or scholastically defined. They are rather incidentally introduced, with the exception of one or two of the Epistles, according to occasion, and in the way of common discourse. We hardly know where to turn for any explicit definitions of Scripture doctrine in the word of God. This actual position of Divine truth in Scripture (promiscuously scattered throughout, and connected only by the subject matter of discourse, rather than by any artificial arrangement) is surely one of the most beautiful proofs of the wisdom of God. It is far better adapted to the bulk of mankind than any technical

exactness. It better meets the prejudices of God's people, all of whom are prone to have their favourite doctrines, and who therefore, if they found them systematically defined in particular parts of Scripture, would probably be exclusive in their regard to those parts, and limited in their range of the whole. It suits also their establishment in the Gospel. It is as it were a compounding of the whole matter of Gospel truth into the bread of life, so that the whole nourishment is communicated. The mind gradually and insensibly imbibes the whole, and assimilates to its spirit." Bickersteth, pp. 99, 100.

These statements are equally true and useful; as are those in the next chapter, on the study of practical works of divinity. We commend the following caution to the Christian student.

"All who have deeply engaged in study have felt its tendency to draw the heart from God: so to occupy the intellect, that we forget, or think we have not time for, the highest privilege of man, communion with God. What we mean is, that this, as well as any other pursuit that eagerly engages the mind, even though it be theological and scriptural in its subject, may yet lead us away from that which should be the primary object of the Christian student: the life of God in the soul of man." Bickersteth, pp. 109, 110.

"May we then study practical books, and especially such practical books as are full of Christ and his salvation. A devout Christian will cordially concur in the sentiment of Augustine; 'I am neither pleased with those writings, nor yet with that conversation, in which I find not a savour of the name of Jesus; for he is as honey to my mouth, music to my ears, and joy to my heart.'" Bickersteth, p. 111.

"The more we enter into the spirit of practical writings, and can find joy in them, the more clear will be our evidence that our heart is right with God; and indeed in proportion as we advance in real piety shall we cordially love such reading. And while we are thus seeking not only to know but to do the will of God, we shall receive more and more of the enlightening beams of his Spirit." Bickersteth, p. 112.

The next chapter, on works of controversy, is drawn up with great candour, and in a conciliating and Christian spirit. The author, however, by no means considers that even a vehement contention for truth is inconsistent with a spirit of affection and the meekness of wisdom. He remarks, that

"There may be a disproportionate attention to controversy, as well as a despising of it: if it be pursued to the neglect or prejudice of devotional and practical religion, if it be pursued with the passions of the natural and not with the graces of the spiritual man, it is disproportionately pursued. But because there is this mistake, there is a prevalent notion among those to whom we may justly give the blessed title of peacemakers, that the simple statement of truth is a sufficient confutation of error. Such forget the advantage that error has against truth in its falling in with the natural principles of the heart. Exposure of error and false statement, in a controversial form, is a prominent part of the Epistles to the unsettled churches. The duty of controversy under many circumstances which might be stated is perfectly clear, We must earnestly contend for the faith which was once delivered to the saints.

"Yet while it has pleased our Heavenly Father thus to overrule some controversies for good, it is not all controversy that has done good, nor any in this fallen world that has done unmixed good. There have been controversies with comparatively little practical benefit, and with deep injury to the spirit of those engaged in them." Bickersteth, pp. 113, 114.

We will quote one passage more from this chapter. It contains a truth which for nearly thirty years we have been urging upon zealous systematizers on all sides, and which can never be too often impressed, especially upon younger theological students, who are too often ready to follow the steps of some favourite leader over brake and briar, into the most treacherous bogs and mazes of error.

"Beware of artificial systems of divinity. That the Scripture contains an harmonious system, and that there is connexion, and dependence, and proportion, of the several parts of truth is unquestionable. But to discern this system clearly in every component part, requires an eye perfectly single, without a dark spot of sin, or prejudiced reasoning of any kind. It is also unquestionable that a full and clear statement gathered from all parts of Scripture is advantageous; but implied consequences, where the Scripture has not stated those consequences, and artificial plans and arrangements of truth, may deprive us of the power and simplicity of truth, and even prejudice the mind of others against it. In this view it appears to me that many excellent writers have gone too far in their distinctions. Let us keep to scriptural terms and ideas, and not be wise above what is

written. Let us also not interpret figurative expressions too minutely. Where Scripture is plain and obvious, there is a clear ground of faith. Where it is ambiguous or intricate, suspend your judgment, neither affirm nor deny, but humble yourself before God and admire His majesty. Especially, seek not by human additions to make every part clear in your own system. That system which is more exact and clear than the Scriptures is so far false. We ought to be as fairly chargeable with inconsistency as the book of God. But we are often, in study, attending rather to the theory and science of theology, than to practical obedience, and the holy efficacy of scriptural truth." Bickersteth, pp. 149, 150.

But we must lay down our pen, only adding that the remaining chapters of the work are written in the same judicious and excellent spirit, and always for spiritual and practical edification. The lists of books in various departments of divinity, adapted to the studies of different classes of persons, will be found highly serviceable. Amidst the diversity of tastes, and the multiplicity of publications, new and old, no two persons would compile the same lists; but Mr. Bickersteth's are very valuable, and may be consulted with advantage by the advanced as well as incipient theological student. An important feature throughout his book is the affectionate prominence which he has given to the works of the English Reformers, whose writings were far less technical, and more scriptural and redolent of devout and holy feeling, than those of many of their most admired successors. We need scarcely repeat that a deep spirit of piety, of love to God and to man, and an elevated tone of scriptural sentiment, breathe throughout this as well as all the author's other writings.

Jewish History vindicated from the unscriptural View of it displayed in the History of the Jews, forming a Portion of the Family Library; a Sermon preached before the University of Oxford. By

the Rev. GODFREY FAUSSETT,
D D. Lady Margaret Professor
of Divinity. Oxford. 1830.

We perused the work alluded to in this sermon, at its first publication, and were so deeply afflicted at its contents, that we were proceeding to draw up a somewhat full reply to its exceptionable statements, and only waited till we could go through the details with the care and at the length which appeared to us desirable to counteract its evil tendency. In the mean time, the celebrity of the reputed author, Mr. Milman, and the character of the work itself, have caused it to be so widely canvassed, and its principles to be so fully exposed, that we think it now unnecessary thrice to slay the slain. Our pages not being confined to theological students, but familiarly domesticated in families, we are always unwilling *unnecessarily* to protrude neological expositions of Scripture, or light and flippant allusions to sacred things, even for the sake of refutation. In the present case, the task is unnecessary; for it is refutation sufficient that the work in question is triumphantly displayed in the windows of Carlile, by the side of Paine's Age of Reason and similar productions. When a work reaches that degradation, we cease to think it requisite to review it. So far as we are concerned, our readers may live and die in happy ignorance of the irreverence with which, under the grave name of history, sacred things may be associated with indecorous images: they may read their matin portion of holy writ, without being haunted through the day with the chilling notion that miracles, if not wholly juggles, are at least only natural phenomena; and retire to rest after their vespers, edified by the faith of saints and patriarchs, without dreaming of sheiks and emirs, commuting prophets into poets, and the champions of Israel into "gallant insurgents and guerrilla leaders."

But with all the faults of Mr. Milman's book, the censure upon it, however severe, ought, in order to be just, to be discriminating. We cannot bring our minds to think him an infidel, or a willing abettor of infidels; and Carlile's "fraternal hug" is a gratuitous insult, which entitles him to sympathy, rather than indignation. The convicted blasphemer rejoices if he can any where collect a stray shred from any decent man's garment to patch the leprous tatters of brutal infidelity; and to pillage an Oxford professor must be doubly glorious. Mr. Milman is wronged by this base appropriation; he strayed upon the borders of the hostile camp; but we would trust unwittingly, not intending really to enlist himself in the ranks of the enemy. Between his purpose and its result we consider it but justice to make this distinction. To say nothing of higher motives, it seems not likely that a clergyman in Professor Milman's station would have alienated his friends, offended the public, and impeded his prospects in life, by the publication of such a work if he had himself fully discerned the tendencies of his own system. He probably intended to write a light and entertaining history, and imagined that the Jewish History might be so treated: that his book would be so dangerous and exceptionable as it is, was no part of his calculations. At the same time, could any man whose views of Divine revelation are what they ought to be have written such a book? He has made the enemies of God to blaspheme; he has made the hearts of the righteous sad; and he owes it to himself, to the university of Oxford, to the world, and to his God, to make his palinode as public as his offence. He has been animadverted upon in the pulpit of St. Mary's, by a brother professor, in the able and interesting discourse now before us: in the same pulpit should we hear him express his deep regret gladly for what he has written,

and "preach the faith" which his book has a tendency to "destroy." Such a course would gain him the reverence of every honest and Christian mind.

Of Professor Faussett's sermon we have just stated that it is "able and interesting." The learned author shews most convincingly the error of Mr. Milman in professing to separate the political history of the Jews from theological considerations; his low and inadequate views of Divine inspiration; and the erroneous and dangerous character of the theory which would accommodate religious truths to the progress of civilization. To those of our readers who have read the work animadverted upon, we strongly recommend the perusal of the whole of this pulpit review and refutation of its errors. We should have preferred that the reverend

preacher had not so personally alluded to Professor Milman in the pulpit; as the refutation would have been equally forcible by reprobating the principles of the book, without designating the anonymous author. The audience would have made the application; and the preacher would have kept farther from the range of the fifty-third canon, against "public opposition between preachers." If Professor Milman were to reply from the same pulpit, and the practice were to become common, our academical groves would cease to be a calm arena for discussion. Our remark extends not to the faithfulness and appropriateness of Professor Faussett's address, for which we cordially thank him, but only to the personal references; which however are not disparaging, but quite the contrary.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

§c. §c.

GREAT BRITAIN.

In the press or preparing for publication:—Sermons preached before the University of Cambridge; by the Rev. Professor Lee;—God's Mercy to his Church, illustrated in Twenty Sermons; by the Rev. F. G. Crossman;—English Prisoners in France; by the Rev. R. B. Wolfe.

The Christian-Observer "Forty Family Sermons," just published, are on the following subjects:—"Spiritual Benefits of sanctified Affliction; Character of Abijah; Defections in Religion; Christ's Poverty, the Christian's Riches; Vain Prayers; The Crime of Judas; God's Power beyond the Christian's Conceptions; Job's seeing God; Character and Benefits of Brotherly Love; Doing the Will of God; The Mystery of the Fellowship of Christ; Job's Acknowledgment and Prayer; Changing our God; Dying in Faith; The Origin, Sinfulness, and Punishment of Falsehood; Communion with God; God's speaking to Man; The Heavenly Inhabitants; Herod's Wish to see Christ; The Journey to Emmaus; The Prodigal Son; The Works of the Devil; Christ made unto us Sanctification; The Mercies of

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God in Christ; The Goodness and Severity of God; The Resurrection of the Body; The Joy in Samaria; Our Lord's Weeping over Jerusalem; The Righteousness of the Scribes and Pharisees; Christ our Example and Sacrifice; Importance of keeping God in our Thoughts; St. Paul ready to be offered; Grieving the Holy Spirit; The Sin, Affliction, and Restoration of Manasseh; The Choice of Moses; Acquainting ourselves with God; Faith purifying the Heart; Spiritual Meditation; Debt and Grace; The Last Words of the Saviour." The Preface to the work contains an account of the origin, progress, and principles of the Christian Observer, with notices of some of the writers who have contributed to its pages. Our publisher has had the volume handsomely printed and done up in cloth, (price 12s.) to fit it the better for the purpose mentioned in Mrs. Hannah More's letter, of "presenting to families in which the Christian Observer is hitherto unknown."

Sir Humphrey Davy argues from analogy, in his "Consolations of Travel," that the human soul will have no reminiscences of its former state.

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ences of earthly scenes in a future state. There runs, he says, throughout the works of the Creator, a principle that only those organs, habits, and instincts are reserved to a living being after a transformation which are necessary to its new state of existence. The butterfly, he considers, knows nothing of its larvæ, or aurelia state; its faculties and enjoyments being wholly conformed to its new condition. From this analogy, Sir Humphrey concludes, that nothing but intellectual power, or the love of knowledge will survive the dissolution of soul and body. He speaks as a philosopher; but speaking as Christians we should say, without however admitting the truth of the alleged analogy, that the surviving faculties of the soul will be spiritual, rather than intellectual. Newton could not take the Principia to heaven; but the humblest Christian will take his regenerate nature, made meet for the inheritance of the saints in light.

The blast furnaces at the Clyde Iron-Works, are supplied with hot air, the saving caused by which is stated to be very great. The air is heated rather beyond the point of boiling water; but a higher temperature, it is thought, might be employed with advantage.

Dr. Wollaston, it is observed in Dr. Lardner's Cyclopædia, obtained very fine wire for the object glass of his telescopes for observing the relative places of the stars, by inserting a platina wire in a cylinder of silver, wire-drawing the whole, and then melting the silver coating. Silver wire may be drawn to a three-hundredth of an inch diameter; so that if the platina wire was originally one tenth of the thickness of the silver, it now becomes only a three-thousandth of an inch. Dr. Wollaston procured some only an eighteenth-thousandth, which did not intercept the smallest star. A piece of platinum, of the size of the tip of a man's finger, would stretch out across Europe. Yet what is this to the minuteness exhibited in some of the works of creation? Animalcules have been discovered, whose magnitude is such, that a million of them does not exceed the bulk of a grain of sand; and yet each of these creatures is composed of members as curiously organised as those of the largest species; they have life and spontaneous motion, and are endued with sense and instinct. These creatures have heart, arteries, veins, muscles, sinews, tendons, nerves, circulating fluids, and all the concomitant apparatus of a living organised body.

Dr. Hibbert has endeavoured to prove that that remarkable animal, the fossil elk of Ireland, known only by its bones and horns, found among the fossilized bones of ancient extinct animals, actually existed in Europe as late as the sixteenth century. His argument is an account of an animal stated to be found in the recesses of the forests of Prussia, in a scarce work by Munster, printed in the year 1550, with a curious portrait of the animal, the horns of which certainly resemble those of the fossil elk; but whether they are identical, and whether Munster's plate may not be fabulous, or at least exaggerated, we leave to the inquiries of geological naturalists.

FRANCE.

M. Arago is diligently registering observations upon spots in the sun, with a view to-verify the truth of M. Herschell's hypothesis, that spots are the result of active incandescence; in proof of which it is urged, that the crops in England are uniformly more abundant when there are numerous spots upon the sun.

A memoir was lately read at the Academy of Sciences, recommending as the best and cheapest way of cleaning the black crust from old stone buildings, to wash them with weak diluted muriatic acid.

The important office of professor of moral philosophy and pulpit eloquence in the Protestant University of Montauban, is vacant by the death of M. Frossard, and great efforts are being made to procure a successor of thorough Neologian principles, to which unhappily the majority of the professors and students are attached. Let us have a rational religion, say they, such as modern enlightened France requires, and above all "no Methodism;" (for our French neighbours have adopted this word as familiarly, and use it as vaguely, as do many persons in England.) M. Stapfer of Paris, and M. Vincent of Nîmes, have been invited to become candidates. On the character of the person who shall be elected may depend for years to come the character of the next race of French Protestant ministers. Of the sentiments of the late M. Frossard, we are not sufficiently informed to give a correct statement. He was born in 1755; pursued his theological studies in Geneva; became a Protestant pastor at Lyons; was expelled at the Revolution; obtained so much celebrity that he received the high honour of the degree of Doctor from the University of Oxford. In 1789 he published a powerful treatise against the slave trade; and some years after

translated Blair's *Sermons* into French; and more recently Mr. Wilberforce's *Practical View of Christianity*. He rendered many services to the French Protestants with the government, especially in procuring permission for the establishment of the Protestant faculty of theology at Montauban, of which he was dean, pastor, and professor, till the well-known disturbances in 1815, when he was expelled from the deanery, but afterwards resumed his professorship.

Newton's "*Omicron's Letters*" have been translated into French, and are widely circulating; and a translation of his *Cardiphonia* is in progress. Bishop Heber's *Journal*, notwithstanding its great length, has been translated into French, and is being published in Paris.

SWITZERLAND.

The council of Neuchâtel, which lately prohibited religious meetings of dissenters, has revoked its decision, so as to allow of them under some restrictions, and with a recommendation that the service should not be in the hours of divine worship in the established church.

The company of pastors of Geneva have instituted two prizes for students in theology.

GERMANY.

The first volume in quarto, of the long announced, and by biblical scholars ardently expected, edition of the Greek Testament, with various readings, collected by the learned Dr. J. Martin Augustin Scholz, has just been published at Bonn, upon the Rhine. Ten years have elapsed since this great work was announced. In that interval, Professor Scholz has travelled over the greater part of Europe, Greece, and Palestine, and visited Egypt for the purpose of collating manuscripts. The first volume, besides copious and learned prolegomena, contains the Four Gospels, with various readings, amounting to *very many thousands*, collected by preceding editors or by himself, besides those which are to be found in the various ancient versions, and in the writings of the fathers of the Christian church, and the acts of the early ecclesiastical councils. The total number of manuscripts collated amounts to *six hundred and seventy-four*, including *Evangelistaria*, or Lessons extracted from the Four Gospels. Of these, not fewer than *three hundred and twenty-two* have for the first time been collated by Dr. Scholz, who also re-collated some of those which had been examined for various readings by or for preceding editors. When this stu-

pendous undertaking (which is advancing as rapidly at the press as its nature will permit) shall be completed, we propose to lay before our readers a more detailed account of its plan and execution. At present it may suffice to state, for their satisfaction, that the result of Professor Scholz's labours, so far as they have proceeded, only tends to furnish an additional and irrefragable proof (if further proof were wanting) of the integrity with which the New Testament, has by the Divine blessing, descended to our times.

INDIA.

The gratifying official intelligence has at length arrived of the prohibition by government of burning widows. Tens of thousands of human beings will live to bless the present benevolent and enlightened governor-general of India for this enactment. We trust that humane attention will be directed towards the poor creatures thus rescued; for, till the native prejudices have a little subsided, they will probably be viewed as degraded outcasts: nor is any suitable provision made for their support; and they are little better than menial dependents in the abode which was once their own. But the law being now on the side of justice and humanity, the feelings of the people may be made gradually to conform to it. This great act of Christian duty being at length accomplished, we trust that it will be followed up by various other beneficial measures. The extinction of lotteries is imperatively demanded, especially since their abolition by the parent state. The native usages in various parts of India relative to slavery, need a thorough investigation, with a view to introduce judicious measures for the abolition of this opprobrium of human nature; for though involuntary servitude, where it exists in India, is of a comparatively mild and domestic character, and not for a moment to be likened to the atrocities of West-Indian slavery, yet it is of necessity an unjust and impolitic institution, and ought to be exterminated. The exposure of the sick and aged on the banks of the Ganges ought to be prevented; and also the practice of infanticide, still too prevalent in various parts of India, notwithstanding its legal prohibition. The British countenance, directly or indirectly given to various native superstitions, and particularly to the appalling idolatries at Juggernaut, ought promptly to be withdrawn. We have no right to coerce the natives into our laws, or customs, or religion; but as Christians we ought to do all we can to enlighten

their minds, and above all not to be partakers of their sins.

UNITED STATES.

Among recent American reprints, we are glad to observe the Rev. D. Wilson's valuable Lectures on the Evidences of Christianity.

The Jesuit, a Roman-Catholic weekly publication in Boston, states, that the number of persons of that persuasion in that city some years since was only 160, that it had increased in 1820 to more than two thousand, and in 1829 to more than seven thousand.

The following method of making small maps has been employed at Boston. The names of places are set up in types where they are to stand, the interstices being filled up with quadrates of the height of the types. Stereotype metal is then poured on; and on the plate formed by it, the lines, mountains, &c. are engraved. Thus a mould is formed, on which metal being poured, a plate is procured with the words and lines in relief, so as to admit of being printed instead of being rolled; and the letters are better formed than those which are etched or engraved.

A patent has been taken out for branded letters on guide posts, mile-posts, &c. The branded letters are more legible and more durable than painted letters, and may be traced in the dark; a great con-

venience in the remote parts of the country. An alphabet of brands costs only a few dollars and will last for many years.

The Baltimore and Ohio Rail-road Company, employing more than three thousand labourers, of all countries, have made it a condition in their contracts, that no spirituous liquors shall be introduced among the workmen. There is labour, it is stated, in every variety; bridging, ditching, blasting, excavations; wet and dry, hot and cold, and all without spirituous liquors. The regularity, dispatch, good order, and health of the workmen, and the peace of the neighbourhood, are said to be remarkably promoted.

Professor Stuart of Andover College has published a letter on Free Masonry, in which he explodes the absurd pretence that this institution is very ancient, and existed at the building of the temple of Solomon; and he justly reprobates the trifling with oaths and the awful name of God, which are involved in the proceedings of the order.

There are not less than 50,000 tons of steam-boat freight on the waters of the Ohio and Mississippi. The number of boats is 200; and the largest rate is 500 tons. The fuel employed is wood.

The excellent prison at Auburn, New York, more than supports itself by the labours of the convicts.

LIST OF NEW PUBLICATIONS.

The second and concluding vol. of the Rev. D. Wilson's Lectures on the Evidences of Christianity.

"Hear the Church," Ten Sermons. By the Rev. W. Hancock. 2s.

Discourses on the Immateriality and Immortality of the Soul. By T. Allin. 6s.

Sermons on the Dangers and Duties of a Christian. By the Rev. E. Neale. 8s. 6d.

Sermons. By the Rev. E. S. Appleyard. 4s.

Sermons. By the Rev. C. Townsend.

A Guide to the Reading of the Bible. By W. Carpenter. 5s.

A Sermon on the Cause and Remedy of National Distress. By the Rev. E. Elliott.

Two Essays on the Assurance of Faith, and on the Extent of the Atonement and Universal Pardon. By R. Wardlaw, D.D.

The Writings of Tindal, Frith, and Barnes, British Reformers. 4s. 8d.

Sacred History in Letters. Part I.

Memoir of the Controversy respecting the three Heavenly Witnesses of 1 John v. 7.

A Catechism of Scripture History. 6d.

A Sermon on a recently discovered Murder. By the Rev. W. C. Bennett.

The Security and Influence of the Church of England augmented. By the Rev. J. Riland. 6s.

Supplement to the Examination of the Controversy between Messrs. Irving, Thomson, and Haldane. By a Layman.

Parallel Miracles, or the Jews and the Gypsies. By S. Roberts. 3s. 6d.

Truth: a Poem. 5s.

The Injurious Effects of Tithe, &c. By a Magistrate.

The Cabinet Cyclopædia on Mechanics. Part V. 6s.

On the Law of Wills, with Advice to Executors. By R. Dickson. 5s. 6d.

A Vindication of Dr. Paley's Theory of Morals. By the Rev. L. Wainwright.

The Last Days of Bishop Heber. By the Rev. T. Robinson. 9s.

A Christian View of the State of the Country.

Serious Inquiries. By Rev. J. Campbell.

The Orphans of Lissau, and other Pieces. 1 vol. 8vo. 12s.

Pastoralia; or Helps for the Parochial Clergy. By the Rev. H. Thompson. 9s.

Hours of Devotion. Translated from the German, by Rev. E. T. Burrow, D.D.

Sermons. By Rev. Preben. Townsend.

Reply to a Review in the Morning Watch. By the Rev. S. R. Maitland.

Pilgrim's Progress, with a Life of Bunyan. By R. Southey, D.L.L. 12. 1s.

RELIGIOUS INTELLIGENCE.

PAROCHIAL VISITING SOCIETIES.

WE rejoice to witness the increase of Parochial and District Visiting Societies. The benefits of such institutions, particularly when conducted under the auspices of the clergy of a district or parish are incalculable. One of the most important of these institutions, and which may serve as a model for others, is that established in the parish of St. Giles's London, under the active pastoral superintendence of the Rev. J. Tyler, the rector, who has recently circulated an interesting address to his parishioners on the subject. "The chief object," he remarks, "of our society, is the religious and moral improvement of our poorer fellow-creatures;—among its many concomitant and subsidiary benefits is the alleviation of their sufferings in sickness and extreme poverty. The mode by which these ends, under God's blessing, are attempted is very simple: The whole parish is divided into districts, each district is subdivided into sections, and each section is assigned to one or more visitors, according to the density and other circumstances of the population. These voluntary labourers, who engage to be assistants to the parochial clergy, and to act under their superintendence, visit the abodes of poverty, as their leisure may allow, or opportunities offer. In their visits, they endeavour to become acquainted with the real state of a family, or an individual, with a view to their best interests as members of the community, and as responsible agents, possessed of souls fitted for immortality.

"With regard to their spiritual wants, all are invited to study the word of God, as the glad tidings of reconciliation with Him to learn their duty to their Maker and their fellow-creatures there, and the means of grace and the hopes of glory which the Gospel offers. The obligation is pressed upon their minds of attending public worship, of being constant in daily prayer, of exerting themselves to secure their own livelihood by honest means and industrious habits, and of training up their children to lead a godly and a Christian life. In furtherance of these points of advice, short treatises of a religious and moral character, previously selected and approved by the parochial minister, are either given or lent, as the case may require.

"With regard to bodily disease, the poor sufferers are in many cases provided with advice and medicine, afforded gratuitously by the kind attention of fellow-labourers in our work. In relieving the wants of poverty, great care is taken to select the most deserving objects, as well as the most distressing cases. Relief is generally conveyed in food and clothing, rather than in money."

The reverend writer concludes his urgent address to his parishioners to assist in this excellent design, by reminding them in a tone of solemnity and affection, that "the time is short; the day is hastening to us all, when we shall be removed from these scenes of sin and suffering, and when we must give an account of our stewardship. We are stewards of our time, our knowledge, every faculty of our soul and body, all means within our reach of improving the condition of our fellow-creatures by our property, our example, our influence, and our personal exertions. All these things are talents intrusted to our care. They are not our own. Nothing we have is our own."

Other metropolitan parishes, we trust, will follow this excellent example, either by forming visiting societies, or improving their plan and rendering them more efficient where they exist. The rector and other parochial clergy of St. James's have issued an address, in which, though they do not propose a visiting society on the plan of that in St. Giles's, and other places, (the chief objects they think being attainable under the present system of parochial management,) they urge many excellent suggestions, especially the following:—

"We feel it our duty to call the attention of all classes of parishioners to that crying evil, the very prevalent neglect and lamentable profanation of the Lord's-day. Very many of the temporal distresses of the poor are created (or at least greatly aggravated) by the excesses committed on that day which God ordained to be set apart for holy rest and spiritual improvement, but which is too commonly profaned by the grossest immoralities. At all events, the blessing of the Lord can never be expected to descend on their weekly labours, who despise his ordinance, and will not draw nigh to him even on his own day. We implore the heads of families, both masters and mistresses, to examine into

the arrangements of their household, with a view to the better observance of the Sabbath; to provide that every one of their domestics may have the opportunity of keeping it holy, by attending once at least on Divine worship; and on no account whatever to countenance the breach of it by permitting articles for the use of the table to be brought into their houses at all on that day. We implore such as employ the poor at weekly wages, to make a conscience of paying them in time, so that at least on the preceding day they may be enabled to purchase what they require. Moreover, we will not hesitate to declare, in his name whose ministers we are, that he alone has a title to look for honesty and fidelity in his servants and dependants; whose care it is, both by authority and example, to command his children, and his household, and all as far as his influence extends, that they should serve the Lord alway, in his Sabbaths, in his sanctuary, in the ordinances of his holy religion, in all the ways and works of the Lord."

Amidst the awful desecration of the Lord's-day, it gladdens our hearts to see that so many of our countrymen are alive to the extent of this enormity, and anxious for its removal. We rejoice to witness some partial, even though we fear they may for the present prove unavailing, efforts to lessen the amount of Sunday travelling by public carriages. It is the duty of each Christian to do what he can in his own sphere, even if his exertions should not be so widely beneficial as he could wish. We believe that one of the most effectual plans hitherto discovered for promoting the due observance of the Sabbath, as well as the other points mentioned in the St. James's address, is the institution of regular visiting societies. The clergy in our large towns can do little single handed; but much by making proper use of the agency of pious and ju-

dicious laymen. May the blessing of God prosper all their endeavours!

FRIENDS OF THE HEBREW NATION.

A society under this title was established last summer, which commenced its operations by forming an asylum to which Jews inquiring into the truth of Christianity might resort. In this asylum they are instructed in the Christian religion on the seventh and first days of the week. On the other five days they are kept in employment at some trade, the profits of which go to the support of the institution. Twelve out of fourteen of the inmates having applied to receive the ordinance of baptism, which was administered by the Bishop of London, in St. James's church, after previous examination of the candidates by him. His lordship has accepted the office of patron of the society.

LADIES' HIBERNIAN FEMALE SCHOOL SOCIETY.

Our readers will find in our volume for 1823, p. 805, an account of the character and objects of this very useful unostentatious society, and may refer to subsequent details in our pages for some interesting particulars of its proceedings. We regret to perceive from the advertisement on our cover, to which we refer our readers, that the funds of the institution are quite inadequate to its benevolent and Christian objects. Above ten thousand girls receive daily *scriptural* instruction, under its care, and are brought up in habits of order and industry. The want of funds not only prevents new applications meeting with attention, but will compel the committee to lessen the number of schools now assisted, unless, by the blessing of God upon the efforts of the friends of the society, the public are induced to supply the present deficiency in its resources.

VIEW OF PUBLIC AFFAIRS.

DOMESTIC.

SEVERE apprehensions have been entertained respecting the health of his Majesty, who has been seriously indisposed, but, we are happy to add, is better.

We have not much to record of the proceedings in parliament, owing to the adjournment for the Easter holidays. The most remarkable incident is Mr.

R. Grant's motion for placing English Jews upon the same civil footing as other classes of the community. The motion, though opposed by government, was carried by one hundred and fifteen votes to ninety-seven; but it is stated that government will oppose it more seriously at the next reading, and that, even should it pass the Commons, it must fail in the House of

Lords. The motion was opposed by Sir Robert Inglis, Mr. Battley, the Chancellor of the Exchequer, Mr. Percival, the Solicitor General; and advocated by Mr. T. Macaulay, the new member, in a first and very effective speech, Sir J. Mackintosh, Dr. Lushington, Lord Morpeth, and Mr. W. Smith. The general argument against the measure is, that Christianity is the law of the land, and that Jews are not Christians; the general argument in its favour, that among persons equally bearing the burdens of the state, religious distinctions ought not to be allowed to interfere with matters of civil privilege; that the argument used in the case of the Roman Catholics of a divided political allegiance is inapplicable here; that therefore the restrictions upon the Jews are a species of religious persecution; and that at all events the Jews ought not to be placed in a worse condition than they were by the measures which have thrown open the constitution to their fellow-subjects. We shall have an opportunity of resuming the subject.

Mr. Peel has brought in his bill to consolidate the laws respecting forgery. He proposes to remit capital punishment in some cases to which it is now applicable; but we lament that the legislature does not either abolish it in all cases, murder only excepted, or at least confine it to cases of great atrocity and violence. The subject, we rejoice to state, has been brought before parliament, and is to undergo a full discussion—we trust with an auspicious result.

FOREIGN.

FRANCE.—No political event of importance has transpired since the prorogation of the chambers.—We mentioned in our last volume (p. 633) the sentence of fine and imprisonment pronounced against M. Chatelain, the conductor of the *Courier Français*, for a paragraph in which he said that the Madonnas of Raphael are divine, though their altars are half overthrown; and that the paintings of the communion and transfiguration would survive, if the fragility of their materials allowed, “when Christianity itself shall be abolished.” M. Chatelain has appealed to a higher court; and the sentence has been reversed, on the ground that though it may be painful to those who believe a doctrine to hear it denied, the denial is not a legal offence unless accompanied with offensive language. The royal court of Aix, in adjudging punishment for a reprint of the same article, but accompanied with some sarcastic remarks, decides that “the simple negation of a religious dogma, without contumely, would have been no offence against the charter.”

GERMANY.—The Duke of Saxe Meiningen has lately issued a law that religious differences shall not affect the political privileges of any of his subjects professing Christianity. Specific regulations are to be drawn up in the case of the Jews. The

“Evangelical Church” (Lutheran and Reformed united) is to be the established religion, but all other sects are to enjoy perfect protection.

DENMARK.—The *Hamburg Correspondent* contains the following passage:—“From Copenhagen, we learn that, in consequence of the regulations successively introduced into the Danish West-India Islands, the Negroes are now placed upon nearly an equal footing with the Europeans; thus their emancipation may be considered as accomplished. Marriages between them and Europeans are permitted; many Negroes carry on trade, and enjoy the same privileges as Europeans; great numbers are employed in counting-houses, and some even are placed in public offices. Even the right of property with regard to Negroes who are still in bondage, is gradually falling away. If at an auction a Negro offers a price for his liberty, it is considered disgraceful at St. Croix to bid above him, and many have thus bought their liberty for a trifle.”

UNITED STATES.—The discussions respecting the Indians have disclosed some facts not to the honour of the American States. It appears that when a treaty is to be contracted with the Aborigines, it has been the practice to allot large sums of money in order to keep the chiefs, their families, and retainers in a state of conviviality and too often drunkenness, for days and weeks together, till by bribes and artifice the object has been accomplished. The exposure of such a fact will, we trust, prevent its recurrence.—The controversies respecting the tariff still proceed with great animation. It is remarkable that nations are seldom content to accommodate themselves to the station which Divine Providence has allotted to them. The United States, with abundance of land and a thin population, wish to turn manufacturers instead of agriculturalists; while Great Britain, with a dense population cooped up in a small island, thinks it better to live on its own dear corn than to purchase corn cheaply with its manufactures, thus feeding tens of thousands of its starving population. The American prefers wearing dear home-made clothes, and letting his corn perish in his warehouse; and the Englishman eating dear home-grown corn, and leaving his manufactured goods to a similar fate; whereas both, by a simple exchange on the principles of Christian reciprocity, might benefit each other and injure no one. When will nations learn what every page of the New Testament so beautifully teaches, “Whatsoever ye would that men should do unto you, even so do unto them?”

BRAZIL.—The Roman-Catholic religion being no longer exclusive in Brazil, and all other creeds being tolerated, a law is under consideration by the legislature, to make marriage a merely civil ceremony, with such religious observances as the parties may prefer.

ANSWERS TO CORRESPONDENTS.

A CLERGYMAN IN THE WEST; NAUTICUS; MELANCTHON; THEOGNIS; C. W.; MONTESINOS; A FRIEND; MODERATOR; A—A; R. C.; AN INQUIRER; G. D.; and M. E.; are under consideration.

We are as much "lovers of truth and fair play" as the correspondent who signs himself so, and we have honestly consulted both in the statements which we have given on the condition of Unitarianism. Let the public judge between us.

T. B. should not be displeased at our having printed poetry in a small type, for the sake of getting the lines into a column instead of extending them across the page. If a work give a stipulated number of pages and employs a small type, the purchaser gains the additional matter for the same sum, while there is a large extra expensæ for printing. We ought not to be blamed for being over honest. Two of our Numbers contain the matter of many a ten or twelve shilling volume.

Would D. F. duly consider the origin of tithes, he would not call them "unjust," even if he continued to think them "inexpedient." If he himself built a church, and, as a condition of its being consecrated, agreed to endow it with a tenth part of the produce of his lands for ever, those to whom those lands came, either by bequest or purchase, with this settlement upon them, could not complain of injustice. He had a right to do what he would with his own. The land is purchased subject to the incumbrance. Nor is force put upon the tenant, the rent being adjusted by the neat, and not the gross, produce. The effect upon the application of labour and capital to agriculture, and upon the spiritual affairs of parishes, are distinct questions; but we speak at present only of the charge of "injustice."

We have not ability to give a clerly solution to H. B.'s question, but we will relate to him an anecdote which bears upon it. At the synod of Dort, Gomarus said that Episcopius had falsified the doctrine of reprobation; for that no man taught as he alleged, that God decreed to cast men away without sin, but that God did decree the means as well as the end; for as he predestinated man to death, he predestinated him to sin, the only way to death; on which Hale, in his memoranda of the synod, remarks, that "he mended the question as tinkers mend kettles, making the hole worse and worse." We are content to leave these matters where we find them in Scripture, without attempting to mend them with theological "tinkering."

We approve the Apocryphal Lessons as little as Sospater, and earnestly wish we were well rid of them; but while they continue appointed by the church to be read, a clergyman is not at liberty to change them on his own authority.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE extracts shew the great importance of Local Associations, which we should be glad to see established in every village in the kingdom. The "Negro-English" Testament has been received with great joy by the Black and Coloured population of Surinam.

ANTI-SLAVERY SOCIETY.

The Reporter is chiefly devoted to an authentic account of the much calumniated colony of Sierra Leone. Had not this colony been established at the time of the abolition of the slave trade, and upon principles which do not allow of slavery upon its soil, it would have been impracticable to carry the abolition into effect, even to the unhappily limited extent which it has already obtained. Its anti-slavery character has, however, been so great an offence in the eyes of the lovers of the slave-trade and slavery, that no arts have been left unemployed to traduce it. That its internal policy has not been well regulated is certainly no fault of missionary or anti-slavery societies. The paper before us sets the matter in an impartial light, and to its statements and proofs we refer our readers. We cannot think of Sierra Leone without humble thankfulness to God, and gratitude to the Church Missionary Society, and other pious and benevolent friends of Africa, for the large measure of benefit, civil, moral, and, above all, spiritual, which, after every deduction, has attended their labours in this interesting colony.

Since writing the above, we find that the Reporter for May is in such a state of forwardness that we hope to be able to append it to the present Number. It contains an exposition of the emptiness and mockery of the alleged colonial reforms, which the advocates of Slavery have vaunted of to blind the eyes of parliament and the country.

REFORMATION SOCIETY.

The extracts exhibit much interesting information respecting the state of Popery in this country, and the efforts of the Society to stem its progress.

ERRATUM.

P. 252, last line, *dele* gladly, and insert it *before* pulpit, second line above.

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RELIGIOUS COMMUNICATIONS.

MEMOIR OF FERDINAND CAULIER.

For the Christian Observer.

WE have much pleasure in laying before our readers the following simple narrative, (see the Archives du Christianisme for August 1829,) with scarcely any alteration, except transferring it from a French to an English dress.

The reproach of the prophet, "The righteous perisheth, and no man layeth it to heart," is often even now too well merited. We do not wish to incur it as respects the zealous, modest, and unknown Christian, who is the subject of the present memoir. In the sight of God, the peasant and the monarch, the learned and the unlearned, are on the same level; there is no difference but that which their faith, their love to God, their charity, and the holiness of their lives, place between them. Ferdinand Caulier was a simple peasant; but this peasant was a remarkable instance of the grace of God, and now "shines forth as the sun in the kingdom of his Father." It is to bear our testimony to this wonderful grace, and for the edification and encouragement of our readers, that we insert the following notices. We derive them from various sources; and thinking that they would be more interesting in their original form, we have made no alteration in them,

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except omitting some of the repetitions which would necessarily occur.

An honest countryman, an inhabitant of a hamlet near the village of N——, found in 1810, in a corner of his house, a small Bible which had long been there without the knowledge of any one. Like all the other inhabitants of the neighbourhood, he was a Roman-Catholic, and did not even know the name of the Reformed religion. This man was religious in the sense which the Church of Rome attaches to the word. The discovery of a religious book excited his attention. He read it diligently with his wife; and very soon a remarkable change took place in their religious sentiments, but they kept it secret. What struck them first was the little resemblance which they perceived between their religion and that of the Bible; and as they read, fully believing the Bible to be the word of God, the discrepancy which they perceived between its doctrines and their former faith, gave them great uneasiness, and led them to suspect that the path in which they had hitherto been conducted might possibly be a wrong one. The more they read the Bible, the more this suspicion was strengthened. At last it became a certainty; they had read with attention the word of God; they found in it neither pope, nor priest, nor masses, nor confession, nor purgatory, nor any of the

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munneries of Popery. Their conscience warned them that they ought to quit a church which taught them so badly; and for the first time the bell which summoned their neighbours to mass found them disobedient. The neglect which they began from this time to shew to the worship and practice of the Church of Rome, was soon noticed: their relations first wished to know the cause of it; and when they learnt that this change was owing to the word of God, they asked also to read it. The little Bible passed into their hands; they read it, and in a short time it produced the same effects upon their minds. Very soon this precious volume, perhaps the only one which was to be found in the neighbourhood, went from hand to hand; and every where, without any other aid than that which God grants to his own sacred truth, it obtained the same victories. The number of persons which it thus detached from the Church of Rome having become considerable, they wished to unite themselves together. In 1811 a little church was built at their joint expense, and from that time this interesting flock, a remarkable monument of the efficacy of the sacred Scriptures, began to be visited by that venerable pastor, the elder Devisme, whose memory will long be cherished by the Reformed churches in the north of France.

Louis Caulier was one of those who thus quitted the Church of Rome. He had at that time two children, a son and a daughter, who had been carefully educated in the faith of that church, but who, of their own accord, although still very young, wished to follow their father. The son was called Ferdinand, and is the subject of the present memoir.

Although the zeal of these new converts, and their attachment to the religion of the Bible, was great, they were as yet strangers to what constitutes the essence of Christianity,—to that new birth, without

which our blessed Lord has declared no one shall see the kingdom of God. They had seen their former errors, but they had not yet been enabled to seize the first link in the chain of the truth as it is in Jesus. They still believed,—we will not say with the Church of Rome, (for it would be unjust to confine to that corrupt church that fatal error,) but with all who are ignorant of the fall of man and the justice of God, or who admit these doctrines without perceiving their consequences,—that man is able to procure his own salvation; that he must be the author and meriter of it. Thus therefore, while on the one hand the Reformation from Popery made progress among them, and their little flock increased every year; on the other, the Christian life was not at all exhibited, and the love of the world still governed them nearly as much as formerly.

M. Devisme, being the minister of numerous churches, scattered throughout many departments, could but seldom visit this, one of the least in numerical importance; so that his ministrations could scarcely penetrate the bosom of this little community with the doctrine of salvation by faith in the blood of the Son of God. Besides which, he died a very few years after the formation of this little church. Some servants of Christ indeed visited them occasionally, but not remaining long among them, there appeared no change in their religious condition. "This was the case to the year 1819," continues the pastor to whom we are indebted for these statements, "when it pleased the providence of God to conduct me to them. From my first visit, it was easy to discover the state of religion among this little flock, and to perceive the error with which I should have chiefly to contend. I began immediately in my sermons, and in my private conversations, to dwell chiefly upon the justification of a sinner by faith, without the works of the law. I endeavoured

to shew them their state as sinners, to make them feel that the law of God could not consent to the salvation of those who have broken it; that it requires full satisfaction; but that Jesus Christ has made this satisfaction, obeying its precepts, and dying under its curse; that the pardon of the sinner is to be found only in the work of the Redeemer; and that the method appointed by God for its attainment is by faith, and not by works; but that true faith never fails to work by love, which is the fulfilling of the law. This doctrine appeared to them, as is always the case, a singular *novelty*; but as I had been careful rather to use the words of Scripture than my own, they felt obliged to pay some attention to them. Still it cost them much to abandon their former notions. Each individual maintained them as well as he could; some with much warmth, especially among the elder members of this church. Gradually, however, the strong evidence with which the sacred Scriptures have surrounded the doctrine of salvation, made its way into some hearts: young men, hitherto strongly attached to the world, were among the first to be convinced, and were a powerful encouragement to me to continue to plead with others the cause of divine truth, which they found also the way of salvation. Among those who still kept at a distance, I had remarked a very silent young man, with a cold and reserved manner, who appeared carefully to endeavour to hide himself among the crowd, in order to avoid conversation with me. This young man was Ferdinand Caulier. His reserve surprised me the more because it was not the characteristic of the rest of the family, especially of his father, whom I frequently saw; and I could not avoid thinking that either my doctrine or my presence, or both, were disagreeable to him.

"I afterwards heard that this opinion was well founded: Ferdinand,

being much addicted to the pleasures of his age, saw me with vexation, because the villagers had determined, ever since I had been at N., to pass the Sunday evening with me, instead of following their usual rural amusements; besides which, although I preached to them a free salvation, I insisted much upon a renewal of the heart, upon the necessity of conversion to God, upon giving up the world, and other Christian duties. As Ferdinand persisted in avoiding me, I lost sight of him for some time; but the Lord had his eye on him, and was secretly carrying on the conversion of that soul, which he had chosen as an elect vessel, to fill it with the blessed savour of Christ.

"Ferdinand was naturally of a reflective and observing disposition; nothing escaped his notice. Although the doctrine which I continued to preach did not please him, he had paid attention to it, and his conscience told him that it might possibly be true; but the influence the world had over him was too powerful to yield at the first signal; so that the '*video meliora proboque, deteriora sequor*,' was literally his case.

"One Sunday, after having heard the two sermons which I was accustomed to preach to this little flock, he was seized with a strong desire to go and spend the remainder of the day in diversions. His conscience at first presented some obstacles; but he soon overcame them. He set out without paying much regard to the distress which his conduct would occasion his father; but towards the close of the evening he was seized with a violent headache, which obliged him to retire and go to bed, and there, for the first time, the thought of death presented itself to his mind with so much force that he was greatly alarmed. This light which the mercy of God had caused to shine on his mind, was the beginning of his conversion. From that moment he resolved to renounce the world;

and as he was endued with great firmness of purpose, the world in fact lost him from that hour.

"All this took place unknown to me. His natural reserve and timidity induced him to keep to himself what was passing in his mind; and I should long have remained ignorant of it if a circumstance had not occurred, which doubtless our blessed Lord had appointed to bring us together. Although I lived at V., because this town was the centre of my sphere of duty, I very frequently visited my little flock at N. They were accustomed to come to a distance of several leagues to meet me. It happened one day to be the turn of Ferdinand thus to receive me. He came as far as V.; and, during a journey of five hours, I had, for the first time, the opportunity of having a long conversation with him. How great was my surprise, when this young man, whom I thought still far from the kingdom of God, made known to me that the mercy of the Lord had already touched his heart, and that his progress in the spiritual life was already evident. My joy was great, and his was not less in having thus opened his mind to me. This first interview became the foundation of a friendship which was afterwards a source of the greatest enjoyment to us both. I became acquainted with a fine mind; but little cultivated, it is true, according to the estimate of the world, but which already exhibited the germ of those spiritual graces which at a later period developed themselves, and rendered Ferdinand one of the most faithful and devoted Christians whom I have ever known.

"Although the doctrine of that free salvation, which to the Christian gives infinite value to the inspired word, had much affected him, and although it had the first place in his thoughts, he had also early felt the absolute necessity of obedience to the will of God. He had been particularly struck with that summary of the law, which makes love the

great principle, nay, the very end of that obedience which God requires. The great aim of his Christian life was to study to obtain this obedience, and to cultivate that spirit of love to God which renders it at once easy and delightful. He particularly delighted in the Lord's day. How often have I seen him on that day court solitude, and without affectation retire from every thing which might occasion distraction of mind, even from the society of his family and Christian friends, to seek, and no doubt to enjoy, in peace, the presence and communion of his Lord.

"A short time after his conversion, a plan had been formed at N. for distributing the word of God by means of colporteurs (hawkers) which has been successful far beyond expectation. Our first colporteurs having quitted N., with a good stock of New Testaments, had been received every where with eagerness; and in a few days their boxes had been emptied. None of the difficulties which were at first anticipated had impeded them; and thanks to the Divine blessing, and the co-operation of two Christian societies, this undertaking soon assumed a shape which was likely to render it permanent.

"Ferdinand felt an ardent desire to devote himself to this employment. No occupation appeared to him so dignified, so exalted, as to pass one's life, however humbly, in the service of God; but he respected too much the authority of his father to undertake any thing without his consent. Besides which, he felt that he ought first to ascertain what was the will of God, which he sought to know by earnest prayer. In the mean time, he was not less scrupulous in fulfilling the duties of his calling. His time was divided between agricultural labour and the cultivation of his mind: he had a strong desire for improvement, but his desire was limited to that most important species of knowledge—the

knowledge of salvation. I have frequently observed him guiding his plough with one hand, while with the other he held the New Testament, the most striking portions of which he committed to memory. Far from becoming less ardent, time only strengthened his desire to be entirely devoted to the service of God; and the increasing success of the colporteurs made him anxiously wish for the time when he might labour like them, if this should ever be granted to him.

"I had lately been induced to extend my ministerial labours into Beauce. Ferdinand was inclined to think that all his hopes were now about to be frustrated, and that, when I should be removed from him, no one would endeavour to promote the scheme which he had so much at heart. I entreated him not to fear this, and left him with a promise that I would continue to interest myself for him, and that, if he could obtain the consent of his father, I hoped that God would remove other obstacles, and would supply me with the means of employing him in the work of circulating the Scriptures.

"My hopes were not disappointed. Six weeks had not elapsed after my departure from N., when Ferdinand was with me in Orléans. We went to Beauce, and began together to scatter around the good tidings of salvation; he by distributing the word of life, and I by preaching its doctrines. Like the other colporteurs, he wrote a circumstantial journal of what he did and said during his journeys. I think I shall do well to insert here some extracts from this journal. My readers must bear in mind while reading them, that at this time Ferdinand was destitute of any education but that which was to be obtained in his village. He knew well the Sacred Scriptures, but nothing else. His journal was only written for my use, and I required simply the relation of facts. The extracts which follow

are intended to exhibit him such as he was, from the very commencement of a career which God has honoured with so many blessings.

"St. A. (I give only the initials of the places) Jan. 18, 1821.—I asked a man of this village if he wished to purchase one of my books: he desired to look at them, with which I was much pleased, for he was the first person with whom I had been able to converse. But what was my grief, when I heard him say that the book was too expensive *for children!* I told him that the book was fit for him, for one cannot read the word of God too much: it is quite necessary you should read it also. To this he replied, If one reads it, one ought to do as it teaches, and I will not do so. I then asked him what would become of him after his death; to which he replied, that all would then be over with him. I then asked him if Jesus Christ had risen from the dead. He answered that he had never seen him. I endeavoured to continue the conversation; but he would not hear, and there I left him. I went a little farther, and having entered into another house, after having shewn my books and spoken a little, they said that I was a Protestant, because I spoke of Jesus Christ. I told them that I was a Christian. So are Protestants, they replied. Well, I am a Protestant; but hear me, Jesus Christ has not said that in order to go to heaven, we must be either Protestants or Roman Catholics; but he has said, 'He who believeth on the Son hath eternal life;' therefore those only are Christians who believe on him. He who believeth not is condemned already. A woman who was present, said that this was true, and that in fact Jesus Christ alone can save us. This remark gave me great pleasure. We continued to converse about our Lord Jesus Christ. This woman well understood the doctrine of justification by faith without the deeds

of the law. I left them rejoicing; for they told me that they had a Bible and a New Testament."

B. Jan. 19.—"I bless God for having been enabled in one house to speak of my Saviour. At first there were about half a score women present. When I began to speak to them of Jesus Christ, they laughed; but I told them that they ought not to laugh at the Lord Jesus Christ, for sooner or later they must appear before him as their Judge. They did not laugh any more. Many persons who were passing came in to listen. One young woman, after having looked at my books, bought a New Testament."

O. Jan. 24.—"A man with whom I had already had some conversation, wished me to go home with him, that we might converse farther. We talked much of our Lord Jesus Christ, and his holy word. He seemed pleased. I pointed out to him many passages of Scripture, which he noted down."

St. M. Jan. 25.—"In speaking with the master of a house in which I had offered my books, he said that we have so much misery in this world, that we might well expect something better in a future one: I told him that our troubles here could not open paradise to us. Well, said he, then we shall always be miserable. I asked him whether, after having been miserable on earth, God should condemn us to hell hereafter, we should have any cause of complaint against him? Would he not give us what we have well deserved? He allowed this to be true. But, said I, if we go to Jesus Christ, we shall certainly be saved, although we are very great sinners. We talked much more about Jesus Christ. He listened to me, and so did his family. A woman came into another house while I was there, and began to say that she said masses for all those who gave her directions to do so; and, addressing me, said, 'If you

will give me some halfpence I will pray to the Holy Virgin for you.' I replied, 'I pray to the Saviour.' 'But,' said she, 'you should also pray to his blessed mother; for he has said, Mother, ask what you will, and I will give it to you.' 'You are mistaken,' I replied, 'Jesus Christ said those words, but they were for all the world.' We continued to converse on various subjects, till at last she bought one of my books. I left her, hoping that God would bless it to the good of her soul. I offered my books in another house, in which there was a death: they said that they did not want any. I spoke a little of the benefits of afflictions, if they lead us to think of God; which seemed to afford them comfort. I also mentioned the salvation which is in Jesus; they listened to me, and I left them, committing them to the Lord, and praying that he would bless the words which I had spoken there and elsewhere."

Pa. Jan. 31.—"They told me in one house which I entered, that they did not want any of my books. But as soon as I explained to them what they were, and that this was the only book which tells what the Saviour has done for sinners, they bought two portions of the New Testament. In another house where I offered my books, they said the same. I reminded them that it was the word of God; that this book shewed us our salvation, which was accomplished by Jesus Christ; with much more, which induced them to purchase of me two New Testaments."

Pr. Feb. 2.—"I found in one house two aged women, to whom I was enabled to speak for a long time concerning the Saviour and their own salvation. One of them replied, that I spoke the truth; that without him we should all be lost; that he suffered for us; and that through faith in him we should be saved. There, and elsewhere, I was enabled to say much;

for by the mercy of God I had many opportunities of making known the Saviour's name according as he gave me power to do so. I left this village rejoicing, as much for the books which I had left there, as for the words which I had been enabled to speak. May God bless them all. Amen."

Pr. Feb. 3.—"I was driven from one house in this village; but a little girl entreated her mother so earnestly to buy her a New Testament, that she complied. I entered a public-house, in which there was much company, in order to offer my books: all examined them, and thought them very beautiful. I heard one person say to the rest, that religion must be founded on this book, because it is there found as the Apostles preached it."

The same village, Feb. 5.—"I had left in this village, the day before yesterday, some New Testaments in a depository; and when I returned thither to day, many persons ran to meet me to inquire for the New Testament. I noticed particularly an aged man, who, as soon as he saw me, entreated me to carry one of them to his son. I told this young man that this was the word of God, the book of salvation. 'That is why I buy it,' said he, with a satisfied air: 'I wish to read it in the evening, in order to learn what it contains.' After some farther conversation, I returned to the house where I had left the New Testaments, where many persons were waiting to buy some. In short, I could not do enough, either in explaining what the New Testament is, or in distributing it to those who wished to purchase. When this crowd was dispersed, I went through the streets crying, Buy my New Testaments, so that I sold some more. When I quitted this village I was filled with joy, because the word of God had been so promptly received in it. May the Lord bless it to them by opening their hearts to receive it, as he did that of Lydia."

G. Feb. 8.—"When I offered

my books in one house in this village, the master of it told me that he knew all about them, because he had already a New Testament. Well, said I to him, how do you hope to be saved? He replied, 'By doing every thing which God requires of me.' 'But do we do this? If we do not, we are sinners deserving condemnation.' 'That is true,' he replied. 'Well, then, how in this case are we to be saved?' 'By repentance,' he replied. 'No, repentance is not capable of meriting the remission of our sins. If I owed you a large sum of money, would you consider it as paid, because I should be sorry for having incurred the debt?' 'Certainly not,' he replied, and then asked me what he must do to be saved. I pointed out to him many passages, in which we are told that the blood of Christ cleanseth from all sin; that he who believeth on the Son of God hath eternal life; that justification is by faith, not by works. 'That is all true,' said he; 'but nevertheless good works are not useless to us; for if they were, it would not be worth while doing them; and yet it appears from what you say, that we are not free from the performance of them.' 'But,' I replied, 'if you were condemned to die, and I were willing to die in your stead, could you help loving me?' He answered that he could not. 'Well,' said I, 'the Saviour has done more than this for us; since, if I had died for you, I should have only saved you from death for a few years, whilst Christ saves us from eternal death. We shall love him then if we are saved by him; and if we love him we shall obey him, that is to say, we shall perform good works.' I then shewed him some passages in the Epistle to the Romans, where it says, 'Shall we then continue in sin that grace may abound?' To these neither he nor his sons made any answer, and I left them.—I had in this village nearly the same conversation with a sick person, who listened to

me, and who told me before I left him, that it was indeed true, that we can be saved only by faith in Jesus Christ."

Bo. Feb. 9.—"I had similar conversations in this village, in one house in particular, where there were many persons. One woman said, 'I have read the New Testament a great deal, but never understood this.' Well, said I, do you understand it now? 'Yes, yes,' she replied; 'I understand fully that it is impossible for us to be saved but by Christ.' And do you, sir, understand this? said I to a man who was present. 'Yes,' replied he, 'I cannot gainsay what you have pointed out to us, since it is the word of God.' I then entreated them to continue to read it with attention. The woman replied, 'That she would not fail to do so, and begged me not to omit calling at her house when I again came to the village; for,' said she, 'I should never be weary of hearing you converse about the Scriptures.' Well, said I, if you read the New Testament, you will have still greater pleasure, for our Lord himself speaks there. I left them, hoping that they had understood what I had said."

B. Feb. 9.—"I had been already twice to this village, and I was entreated to visit it again: I returned thither the third time, but I had only one New Testament in my case. Four persons in one house, each begged to have it; and as it was impossible for me to satisfy the four, they drew lots for it. In another house, a woman asked me what was meant by the words, 'He who believeth shall be saved.' Well said I, shall we talk a little about our salvation? 'Yes,' she replied, 'I should like it very much.' How do you hope to be saved, said I? 'I do not know,' she replied. I then explained to her, how salvation has been effected, how we may obtain it," &c. &c.

It was in this manner that this humble servant of God followed the steps of his Divine Master, go-

ing about doing good. His modest deportment, his gentle manners, easily procured him access wherever he went: his faith, his pure and enlightened zeal, sustained his courage under his severe fatigue: he prepared the way for the preaching of the Gospel, and in the humble office of colporteur, he had the joy of being the instrument of the conversion of more than one sinner, and of drawing the attention of many others to the sacred Scriptures.

Deep humility was one of his decided characteristics. A. G. a Christian well capable of judging, thus wrote of him, in Aug. 1822: "We met Ferdinand, the colporteur, who has been so useful in selling Bibles and New Testaments in our country. He is a young man of about twenty-three years of age. While all those whom we met praised him, and attributed to his efforts the revival of piety and faith among them, it was truly edifying to hear him speak of himself in terms of the deepest humility, attributing all to the power and mercy of God, to whom he gave all the glory."

Ferdinand thus went on for some time, making visible progress in the understanding of the hidden things of God, and in the habit of addressing sinners to induce them to think of their salvation. God thus prepared him, unsuspected by himself or any one else, for the still more useful service of preaching the Gospel, in which he was afterwards employed. The circumstances which led to this appointment were the following.

(To be continued.)

FAMILY SERMONS.—No. CCLXVII*.

Psalm xlii. 5.—*Why art thou cast down, O my soul? and why art thou disquieted in me? Hope*

* This sermon is from the pen of the Right Rev. Bishop Griswold. See our review department.

thou in God; for I shall yet praise him for the help of his countenance.

THESE words of king David, uttered under the pressure of some heavy affliction, probably when driven from his kingdom, and the holy hill of Zion, by the rebellion of his son Absalom, afford much comfort to Christian mourners, and to those especially whose minds are dejected with religious melancholy. The loss of his kingdom, and of temporal grandeur, seems to have far less affected that monarch, than his exile from the sacred place where the ark rested; his being cast out, as it were, from the Lord's presence. Nature was in him, as in other men, weak: there were seasons when his spirits were much depressed, but he was never in despair. He knew in whom he trusted, a God of refuge, who never forsook a faithful servant. He reproves his own weakness, in suffering desponding apprehensions to pain his heart; and grace rises in triumph, and comforts his soul with religious consolations. Often did he repeat these words of the text, "Why art thou cast down, O my soul? and why art thou disquieted in me?" Is not God, who governs the world, just, and wise, and merciful? Shall we receive good at his hands, and shall we not receive evil? Afflictions are sent in love; they are necessary to our better good. I will still hope in his unchanging goodness: I will never cease to trust in his mercy, whose unfailing word is pledged for my support. The happy time will again come, when my soul shall rejoice in the light of his countenance; when I shall praise him for that mercy which endureth for ever.

If a man of David's sound faith, ardent piety, and religious experience, was sometimes beset with such dejection, we may well expect, what is too much the fact, that God's people at other times, that Christians now, should, in many instances, experience the like dejection.

The Saviour of the world shed his blood to deliver us from the pains of eternal death; but not from all the sorrows incident to humanity in this present world. It is rather the Lord's will, that through much tribulation we should enter his heavenly kingdom.

And yet, this seems a strange difficulty to many Christians. That impenitent, unbelieving sinners, who are "without God in the world," should have no hope, is not difficult to be supposed. But why should they who believe in Christ, be ever cast down? Why should they who know that the sufferings of this present world are not worthy to be compared with the infinite joys which await them in a better state, suffer dejection of spirits, and in many instances be less cheerful, and appear less happy than worldly men? Why should they, who have once "tasted the good word of God, and the powers of the world to come," ever seem to doubt the certainty of his word, and suffer the pains and disappointments of this life to cast them down? Nothing, the Christian well knows, can be more sure than the word and promises of God: heaven and earth will sooner pass away, than his covenant fail. That the dead will be raised to life, is made to us no less certain, than that it is appointed unto all men once to die; and that there is a reward for the righteous in heaven, is not less sure, than that they have sorrows, or that they have existence here on the earth. But it does not follow that men must of course have the same lively and undoubting assurance of spiritual things, as of sensible objects. The evidence of our senses is more powerfully convincing, than that of our reason and understanding. In the one case, we walk by sight; in the other, by faith only. What we know by the testimony of our senses, we cannot doubt of. "That which we see by the light of grace, though it is indeed more certain, and our reason must so acknowledge, yet

standings."

Let it be remembered too, that spiritual light is given men in various portions, and different degrees, according to the very different states and trials to which it has pleased God to call us. Some, indeed, have ten talents; others have but five; and some but one. We have reason to believe, that the principal circumstance in the moral probation of many, not to say the most of people, may be the obscurity of the evidence given, or the doubts which are permitted to perplex them. The fruits of faith and holiness are required, and are accepted, "according to that a man hath, and not according to that he hath not."

Let it also be considered, that none are perfect; that all fall short of what is justly required, and that our best deeds have need of pardon. Our faith, compared with what it should be, is weak when we are confident; and a sense of this weakness is often our best security. He, who without any "fear and trembling," thinks that he stands secure, ought, more than other men, to "take heed lest he fall." And let every one take heed how he boasts of, or confides in, a strength which he does not possess, lest he should lose the support of that weakness, which in common with all men, he certainly has.

But this is a subject of such general interest, and is so connected with our religious practice, that it claims our more particular attention. And it is intended, as the Lord shall permit, to offer some remarks upon the cause, the use, and the remedy of the depression of spirits to which Christians are subject.

I. In many cases, melancholy proceeds from bodily weakness, and then what it most needs, is medical relief. Often too, in the constitution or natural temper, there is a disposition to sadness, and to view every thing on the most discour-

this, as every other inordinate propensity and unreasonable disposition, yet the tempter will take advantage of this, as of every other human infirmity, to cloud our hopes, and cast us down. Christians of such melancholic temperament are usually weak in faith, and even religion they will view in the light which is most gloomy and discouraging. They are ready to fear that their hearts have not been renewed; that their repentance is not sincere; and their faith not that which justifies. All the threatenings against sin, they are ready to apply to themselves, and none of the promises in Christ.

2. Another cause of religious discouragement, is a habit which some have, of judging themselves, not from the word of God, but from the words of men. They hear others talk of comforting experience, of rapturous devotions, and sublime enjoyment of religious hope; and because they feel less assurance, are ready to conclude that they have none. This is unreasonable; for others may be too confident and fearless: they may be deceivers, or themselves deceived. "Cease ye from man, whose breath is in his nostrils." And supposing that other men are all that they think themselves, or pretend to be, it does not follow that all Christians must be like them. The Lord himself makes one to differ from another; and they who mourn in Zion, may serve him as acceptably, as others who are always rejoicing. We know, and we rejoice that there are many Christians who in this life, especially towards its close, reach to very high degrees of assurance, and leave this world in the most triumphant expectation of a blessed immortality. But generally strong expressions of undoubting confidence are no sure indications of stability, or of a well grounded faith. St. Peter, of all the chosen Apostles, was the most confident, that though he died with

forsake him; and yet, within a few hours, he did both.

3. It is also an error, and it is a further cause of religious discouragement, that they who seek God and endeavour to serve him, in some instances, and perhaps we may say generally, form too high expectations of assurance and of comfort. They expect clearer revelations of Divine things; brighter evidence of their justification, and greater joy in the Holy Ghost, than is promised them in this present world. In our teaching, there are few things that we find more difficult, than to make Christians realize that the church here is militant; that this is a state of trial and warfare; and that we are now contending for the prize, not enjoying it. Thousands seem to expect, that the moment they forsake the world, they shall be in paradise; that if they believe, no doubt can assail them; that they shall immediately be, what the most faithful Christians can scarcely in a whole life attain; even what St. Paul was, when he had finished his course, and was ready to be offered, or what the Psalmist was in the brightest seasons of religious comfort. They forget through what "fight of afflictions," what manifold and great tribulations, those faithful servants of God had passed; they forget how often the soul of David was cast down, and his heart disquieted within him. The consequence of this error is, that some whose minds the Lord has truly awakened; whose hearts are warmed with the fire from his holy altar; whose desire is to be found faithful; to be holy, sanctified, and accepted with him; yet, because they are not what they wish to be, and what they erroneously suppose a true Christian immediately must be, durst not profess to be what they truly are, sincere believers. That which is the best evidence of their conversion, their penitence, their humility, their fear to offend God, they construe as the contrary, and

because faith does not yet effect in them all that it ever has effected, they judge themselves yet faithless.

If God does not fill them with all "joy in believing," they refuse to receive any. As well might a man conceive that he does not belong to the human race, because he possesses not every limb and faculty in perfection, which some men enjoy.

4. Another cause of discouragement, or deep concern in Christians who have been for some time disciples, is the advancement which they have made in spiritual knowledge. They obtain a more perfect knowledge of God; they discover more and more the purity of his law, the evil of sin, and the depravity of their own natures. They who are recently converted to the Gospel faith; whose hearts are comforted, and their souls perhaps enraptured with a view of God's mercy in Jesus Christ, too seldom sit down to count the cost of their profession; they rejoice with too much confidence, because they are too ignorant of themselves, and know not how deceitful and desperately wicked their heart is. But after some experience of their many infirmities; after some time enduring the conflict of the Christian warfare; when they know that they are set in the midst of manifold and great temptations, and feel how easily many sins beset them; that when they would do good, evil is present with them; and that in every thing they fall short of what the law requires, they are humbled with penitence and sorrow. In cases not a few, they begin to doubt whether they have passed from death unto life. Every succeeding year they appear to themselves more sinful, and less worthy, than in years past. They think more also, of how much is at stake, and what it is to lose their souls. The magnitude of eternity is rising on their view. They find now, that the righteous scarcely are saved; and that their own salvation must be "wrought out with fear

man become a man seeking a great treasure; the more he discovers its value, the more awakened are his apprehensions of losing it.

5. There is also a plain distinction between the doubting of unbelief, and the doubting which is through infirmity; as there is also between the sins of infidels, and of weak believers. The latter often err, and may fall into great sins; but they never yield themselves the servants of iniquity, nor are they contented with their bonds. They find no peace or comfort; their hearts are disquieted within them, till they are fully restored to the liberty of the sons of God; till they behold again his reconciled countenance. The errors of a Christian, and his general conduct in life, are as a line drawn by a trembling hand; though it appear ragged and uneven, the general course is right, and it comes at last to the point where it should end. But the ways of the faithless and wicked, are as lines drawn in a wrong direction; the farther they extend, the more they err; and when they seem most straight and smooth, deviate the most rapidly from the true point. There is mercy with God, that he should be feared, and men be saved; and a humble spirit, and a contrite heart, though trembling and afraid, he will never despise. Yet many, who, by such view of their sins, are, like the Psalmist, cast down, will not like him be comforted. They feel the wound, but apply not the remedy. They mourn the want of Divine grace, when it is powerfully striving with them. They lament the loss of what they actually possess; are quite discouraged at the hardness of their heart, when it is actually melting by the mercies of God. They think that they have no faith, because some doubts still perplex them; that because they have no perfection, they have no true religion. If I were renewed in heart (they say), should I be thus? so cold in my affections to God? so

in my living? so inclined to evil? so in love with the world? They forget that their grieving for these things is an evidence that their hearts are opposed to them. We ought not to despise the day of small things, but believe that he who has begun a good work in us, is able and willing to finish it. Though evil is present with you, yet if you would do good, you shall be delivered from the body of this death. "Blessed are they who hunger and thirst after righteousness, for they shall be filled." When the Christian's heart is thus depressed, he should say, "This is my infirmity, but I will remember the years of the right hand of the Most High." I will consider what he has done for me and for others.

II. The Christian will be more inclined, and better prepared to improve from these trials of religious depression, if he consider also their use. They are profitable,

1. For the trial of your faith. It is good for us, as Christians, no less than as men, to be sometimes afflicted, brought low, and made to be humble. It is much better that we should often, with the publican, be reduced to cry, God be merciful to me a sinner; than to be like the Pharisee, thanking God that we are not as other men. "The Lord would have those who walk in the light, never forget what it is to sit in darkness and the shadow of death. A grieved spirit is the best foundation of a faithful heart."

2. These desponding apprehensions are a powerful remedy for self-righteousness and spiritual pride. They who think themselves righteous, and in a sure and perfect way to heaven, are likely to be vainly confident, and to think of themselves more highly than they ought to think. When you are brought more and more to feel yourself an unworthy, and perhaps a perishing sinner; when you find that your best deeds are far short of perfect

grace ; that in yourself is no spiritual health, you will naturally cease to think highly of your own merits : you will make no claim of salvation for any thing that you do ; the doctrine of justification by faith will be not only your belief, but your only hope and comfort. Again,

3. By this depression of spirits, to which good men are subject, you are taught how little confidence can be placed in your religious feelings, or the mere state of your passions. When your soul is in raptures, you may be in a dangerous state ; when you are depressed and discouraged, the Lord may be nearest to aid and bless you. There is an ebb in the tide of human passions ; the higher they flow, the lower and the sooner they are likely to subside. They whose love to God is sometimes raised to joyful exultations, may, at other seasons, become dull, and without spiritual enjoyment. Now, perhaps you are ready to go to prison and to death with Jesus ; and perhaps, next year, you will be tempted to deny, or to forsake him. One day, like the Psalmist, your heart is elated with a view of the Divine perfections ; your soul has a longing to enter into the courts of the Lord ; your heart and your flesh rejoice in the living God. One day in his courts is better than a thousand spent in worldly pursuits. But soon, perhaps, you will sink into the deep mire, and the waters will come over your soul. Soon your spirit may cleave to the dust, and you will go mourning all the day long. At one season, we see people much awakened to spiritual things, and flowing into the church, like doves to their windows. Like Israel of old, they gladly quit the pleasures of Egypt, and rejoice to serve God in the wilderness. But a few months elapse, and their hearts turn back : though in their Father's house is enough and to spare ; though the manna daily falls around them, and they may feed on angels' food, the

feed on the husks which the swine do eat." You may one while seem to be more favoured of God than any other mortal, and ere long be disposed to complain that you are cast out from the light of his countenance. This is our infirmity ; we are subject to these changes, but God is ever the same. This teaches you, his dealing certainly ought to teach us all, that our mental feelings, or animal affections, are but a very doubtful criterion of our religious state. They are no certain evidence of your acceptance with God, nor of the progress which you have made towards Christian perfection. We may hope as much from him who mourns in Zion, as from him who rejoices. In a spiritual sense, it is sometimes "better to go to the house of mourning, than to the house of feasting."

III. "Let us then hear the conclusion of the whole matter." What is the remedy for this dejection ? How ought the Christian, when his spirits thus sink, to demean himself ? Do as the Psalmist did ; do as he has taught you in our text ; put your trust in God. How far religious sorrow may be profitable for you ; how far necessary he only knows. It seems to us more desirable to rejoice in the Lord, than to mourn his absence. But this he best knows, and in him confide. Say to your soul when cast down, "Hope thou in God." With confidence believe, that if you are patient and submissive, if you do not sin nor charge God foolishly, he will make the affliction work for your good ; that you shall still "praise him for the help of his countenance."

In every trial we may sin : when prosperous, we may be vainly confident ; when cast down, we may be too soon dejected or too much discouraged. "The fear of the Lord is the beginning of wisdom ;" but an overwhelming fear may lead to despondence. Let the fire consume the sacrifice, but not him who

your sins before God.

With most of you there will be seasons when your spirits sink; when zeal is languid, devotions are dull, and the wandering thoughts can scarcely be formed into prayer. Yet cease not to pray; the Spirit makes your tremulous groans prevailing supplications, and intercedes for you. God hears you, when unable to speak; he understands those thoughts which to you seem all confusion; and when you seem to fail in prayer, your prayers may be well accepted, through Him, who is touched with the feelings of your infirmities. When you seem to yourself to have no faith, in the Lord's view your faith may be most alive. Mourning is a more sure sign of feeling, than rejoicing is. The grief you feel for your hardness, is an evidence that your heart is not of stone, but of flesh. Your earnest desire to be what God requires, is an evidence of a renewed mind. Many who are weak in faith, continue faithful in their weakness, and the Lord is ever with them; the bruised reed he will not break, nor quench the smoking flax. In all these trials, you have a short and plain direction before you: it is to hope still in God. While he continues unchangeably faithful and true, not to trust in him would be a sin. Often, no doubt, storms in our passions are raised by the adversary against us; let us take heed that they do not drive us on the rocks of despair, and make shipwreck of our faith. They who sin through infirmity, have always an advocate with the Father, whose prayer is, Father, forgive them.

In avoiding one error, be cautious also, not to fall into another. Some cherish melancholy, when they have occasion, and when they ought, to rejoice: they reject "the voice of the charmer, charm he ever so wisely." They seem to make a merit of sadness; to suppose that if they "go mourning all the day

has no where promised, nor has he required this at your hands. He would rather that you should rejoice in his comfort, and enjoy his peace; for this we ought to strive.

Let it be considered too, that our want of religious comfort is sometimes owing to our remaining sins, and it is generally the most safe to consider that such is our own case; that God forsakes us, because we have forsaken him. And remember also, that truly to put your trust in God, you must faithfully do his will. Let your heart, like the dial, be true to the Sun of Righteousness, whether or not he shine upon you. Let his loving kindness which has ever been of old, be the pledge of his future mercies, and your assurance, that he who endureth unto the end shall certainly be saved. Nothing can separate you from the love of God; let nothing divert you from his fear and service.

CONJECTURE ON THE HISTORY OF JOSEPH.

For the Christian Observer.

A CORRESPONDENT in the *Christian Observer* lately remarked, that much of Jacob's apprehension about sending Benjamin into Egypt might arise from a fear that they wished to sell him for a slave. I am inclined to suspect whether Joseph also might not have the same apprehension, and whether several circumstances, in the conduct both of Jacob and Joseph, may not be best accounted for on this supposition. Let us look at the facts of the case.

Kidnapping persons and making slaves of them, appears to have been very common at the period of this history. When Joseph is sold, nothing is said to indicate that it was a remarkable occurrence; on the contrary, it was as regular a trans-

West-India colonies. Egypt was evidently a great mart for the purchase of slaves brought from a distance; thus Joseph was sold to Potiphar, and he speaks of being "stolen away out of the land of the Hebrews," just as a poor unhappy Negro might, of being captured from Africa, without any crime on his part: "here also" (in the land of his slavery, intimating *there* also, in the land in which he was sold) "have I done no wrong that they should put me in the dungeon." The idea of slavery is indeed familiar throughout the history. When the steward of Joseph overtook his brethren and charged them with stealing the cup, and they protested they had not done so, they added, that if they had, the delinquent should die, and the rest should be Joseph's slaves. Joseph also says to Judah that the one who (as it seemed) had taken the cup, should alone be reduced to this condition, and the rest might go. Judah again offers to be a bondman or slave in his stead. And to sum up all, when a king arose that knew not Joseph, the whole of the descendants of the family were reduced to slavery.

Taking then with us these facts, and the horrid familiarity of this revolting idea of buying and selling human beings, on the most trifling pretexts, without even the Christian plea of a different skin, let us see how the narrative may be supposed to proceed upon this state of things.

Joseph's brethren intended to kill him; but Reuben, the eldest, purposing to rescue him, persuades them to cast him into a dry pit. Judah seeing a caravan going to the slave mart of Egypt, proposes to sell him, which is done. Reuben was not privy to this, for on returning to the pit he was greatly distressed, and "rent his clothes," and said, "The child is not; and I, whither shall I go;" either to seek him, or to avoid the reproaches of their parent. It does not seem clear

the real fact: he was doubtless a party to the stratagem of dipping Joseph's coat in blood; but this he might think would be a more lenient announcement to his father than the act of fratricide. When, more than twenty years after, he said to his brethren, "Spake I not unto you saying, Do not sin against the child; and ye would not hear? therefore behold his blood is required," his words may seem to imply that he still thought Joseph had been put to death; though the commentators say that slavery being worse than death, he meant only to allude to that. But supposing him acquainted with the real fact; at all events, allusions sufficient must have occurred in the long course of family intimacy and family quarrelling, to render him at least suspicious of what had happened, that Joseph had been sold for a slave.

And was not Jacob probably suspicious of the fact also? Circumstances must surely have transpired in the course of so many years to awaken this idea in his mind. His sons in their quarrels, and perhaps drunkenness, could scarcely have avoided some allusion to this dark incident. Let us see how the history agrees with this notion. When Jacob sent his ten sons into Egypt the first time, he would not let Benjamin go with them, "lest peradventure mischief befall him." He was then twenty-five years of age, and therefore there could be no danger from the mere journey, which he was as able to endure as his brothers; there seems to have been something lurking in Jacob's mind that he might be taken away as Joseph was. I am inclined to think also, that when they arrived in Egypt Joseph entertained a similar suspicion. He accosted them as if they had been a company of vagrant merchants (spies), just like the Ishmaelites, to whom he himself was sold, and who had sold their younger brother to pay their expenses, and to buy corn to preserve themselves

His language is very strong and pointed. They had said, "The youngest is this day with our father, and one is not;" on which this horrible surmise, I can conceive, flashed across his mind: and he replies, "that is it that I spake unto you, saying, Ye are spies, [I will not enter into the criticism of this word, but it is of very indefinite meaning,] hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your younger brother come hither." I do not see how producing Benjamin could shew that they were not spies, in the ordinary idea we attach to that term; but it would be a sufficient proof that they had not sold him. Joseph might even suspect that their selling himself had been the commencement of a life of predatory slave-stealing, as was common in those countries; and that they had some mischievous errand of this sort in Egypt. His roughness to them I cannot believe was to revenge himself for an injury inflicted two-and-twenty years before, but from some suspicions he entertained as to their character and objects. This obviates the idea of his acting a part. He was sincere in his conduct: he was not satisfied that they deserved his favour; but the moment the mystery that hung over their proceedings was cleared up, he embraced them with fraternal affection.

But to proceed, he says, "Send one of you, and fetch your brother, and he shall be kept in prison, that your words may be proved." He in consequence keeps them in ward three days, perhaps with a view of incidentally learning some further particulars without their suspecting that he understood their language. He might also wish to make inquiries, in case he suspected that Benjamin had been bought and sold as a slave. At the end of this time, nothing transpiring, he agrees to let nine of them go, "to carry corn for the famine of their houses," not wishing his father and relatives to

hostage; adding, "But bring your youngest brother unto me; so shall your words be verified, and ye shall not die." If he had been satisfied as to the truth of their words at first, why all this mysterious dealing? He had only to say, at once, I am Joseph, and Benjamin would have been sent; but their words wanted "verifying:" he had, I think, a suspicion respecting the fate of his brother; which he might very naturally have from his own case; and what confirms me in this idea is, that his brethren themselves instantly allude to that nefarious transaction. "And they said, one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child, and ye would not hear: therefore, behold also his blood is required." Their language seems to me to imply, "This man appears to think we have been acting suspiciously about Benjamin: it is true, we have not; but we well deserve such a retribution for our past sins, as we did act in that very way with Joseph."

Joseph, in dismissing them, gives them provisions, and returns their money. He might do this, not only from affection, but also to prevent their being in such want as to be induced to commit any predatory act, or to sell Benjamin as they had sold himself. I am not sure that he might not suspect their money to be the price of blood; nor can I well account in any other way than I have supposed for Joseph's letting his brethren go back without disclosing himself. It seems strange that he was not anxious to send the intelligence of his own life and prosperity to his father, and to urge him to come down that he might embrace him once more. At Jacob's time of life, even a few months were a serious period;

had been their conduct, in unnecessary suspense? Why, especially, keep Simeon for a hostage, if he had no suspicion about Benjamin? He needed but to say, "I am Joseph," and all would be well. But if the conjecture I have suggested be true, his conduct was very natural. He might say, "I wish to disclose myself to my brethren, and to befriend them if they are really honest men; I earnestly desire also to see my father and Benjamin; and I am grieved to prolong this state of suspense; but if I tell them prematurely who I am, then in case they have done any wrong to my poor brother, I shall never get at the facts of the case. They will pretend to go back and fetch him, and I shall hear of them no more. If they know what an interest I have in his fate, they will be afraid to see me again, or to let me hear what has become of him. He may possibly have been brought by them to Egypt, and sold as I was to some Potiphar, for money to buy corn. He may be languishing among the newly arrived captives at this moment. My only hope of learning the truth, is, for the present, by making myself strange to them."

Now let us go to Jacob. When his sons had shewed him their treasures, and told him what the lord of the land had said about sending down Benjamin, what does he say? "And Jacob their father said unto them, Me ye have bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin also." I incline to think, that when he saw the money, and found that Simeon was absent, he thought they had sold him, as he probably long before this time had suspected they had done to Joseph. The absent son, and the money which they owned they could not account for, and which appeared to have been equally divided among them, were very suspicious circumstances. If Jacob really suspected it, it does

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very timid man, and he might think it impossible the family could ever live together again, if he openly expressed, what could have scarcely been kept a close secret for twenty years, that Joseph had been sold for a slave, that he feared Simeon had followed him, and that Benjamin, if trusted with his brethren in a foreign land, would meet with the same fate. There was no real ground, however, for this last suspicion; and accordingly Reuben, whom if Jacob had learned the real circumstances of Joseph's abduction, was most likely to have influence, pledged the life of his own two sons for Benjamin's: "Slay my two sons if I bring him not to thee; deliver him into my hand, and I will bring him to thee again." If Jacob had the fears I have intimated, this guarantee was appropriate; but Reuben could not ensure Benjamin's life, in the natural course of events, or from casualty; so that in this respect his pledge would have been of no avail. Leaving his own two sons as hostages, would shew that he did not mean to allow Benjamin to be sold into Egypt, but would not prevent his dying. But it may be objected, how could Jacob know in case of his *natural* death, that he had not been unfairly dealt with, and sold as a slave? Very easily, for Reuben might have produced the body itself, or at least procured satisfactory evidence of the fact, so as to redeem his two sons.

I pass over various other circumstances of the history, which all tend to the same conclusion. It is remarkable, that the moment Joseph saw Benjamin, he relinquished all the severity he had before shewn to his brethren. On the hypothesis which I have been suggesting, I should say that his fears now being silenced, he gladly indulged all his fraternal affection. "When Joseph saw Benjamin with them, he said to the ruler of the house, Bring these men home, and slay, and make

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about the money in their sacks: "Peace be to you—I had your money;" as he had, though he had returned it. And he brought Simeon out to them, the hostage being no longer necessary.

Joseph, however, did not at once disclose himself; but adopted the stratagem of sending them away, first putting the cup in Benjamin's sack, and then ordering them back on this account. I cannot think that Joseph did this just to punish them a little longer, especially as poor innocent Benjamin was the most punished. But on the above hypothesis this difficult part of the history is clear. Suppose he at once reveals himself to his brethren; shall he keep Benjamin, or let him go with the rest to fetch his father? He cannot keep him; for if he did, his father would die of a broken heart: he never would believe such a marvellous tale as that Joseph was found, and was lord of Egypt. Benjamin then must go; but can he trust him with his envious brothers, who, for ought he knew, might be doubly envious when they found that Joseph's dreams were accomplished; and might on their way home revenge themselves on Benjamin, or even sell him as they had done Joseph? He devises therefore, (I speak only hypothetically,) a stratagem, which would prove their affection to Benjamin; and if it was found wanting, would allow of his retaining him by force, without violating the rights of justice and hospitality to a foreigner. He causes them to be arrested, with the cup in Benjamin's possession: they own their supposed guilt, and submit themselves to be Joseph's slaves. Joseph declines this; and says, that he only in whose hand the cup was found should be detained. If the brothers appeared cold hearted at this declaration, Joseph would instantly see that Benjamin was no favourite among them, and would detain him till he

Judah's affecting burst of feeling, chap. xlv. verse 18, to the end. Joseph sees at once that Benjamin is in no danger: Judah is even willing to be a bondsman in his place. He has now attained his object; it is plain there is no plot against Benjamin: he therefore no longer practises any device; his brethren are not predatory marauders. The very next words are, "Joseph could no longer refrain himself;" and he discloses himself to his brethren.—I submit the above to the consideration of the reader only as an hypothesis, but I think a probable one, and one which casts much light upon the circumstances of the history.

CLERICUS.

SCENE AND ERA OF THE APOCALYPTIC SEALS.

(Continued from p. 215.)

HAVING in my last communication concluded my interpretation of the vision, or symbolical painting, exhibited to St. John on the opening of the first seal, I will now proceed without farther preface to the second seal. "And when he had opened the second seal" (says the Apostle), "I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." (Rev. vi. 3, 4.) As I have considered the *white* horse, under the first seal, as symbolizing the Roman empire, during a period of pre-eminent virtue and prosperity, so I now understand the issuing of the *red* horse to prefigure a great revolution in the fortunes of the empire, marked by blood and oppression, for these are most naturally symbolized by the red colour of the horse. And the description given of the rider, and the emblem assigned to him of a great sword,

"power was given to him to take peace from the earth, and that they should kill one another." The characteristic marks which distinguish the riders in the two cases from one another, are, first, that the rider of the *white* horse is described as going out to foreign conquest, while the rider of the red horse is represented as involving the empire in civil discord and intestine war; secondly, that the former holds a bow, the significant emblem of conquest, while to the latter is given a great sword, a suitable emblem of bloodshed and oppression. Now the history of the Roman empire, subsequently to the death of Marcus Antoninus, records to us a long period of military usurpation and tyrannical oppression, abundantly verifying the prophetic vision thus understood. The reign of his immediate successor, Commodus, marked by profligacy, military licence, and suspicious tyranny, indicated too plainly the growing degeneracy of the times, and the arrival of a new epoch in the history of Rome. The author of the *Decline and Fall* well describes the transition in the fortunes of the empire, in thus depicting that which took place in the emperor's character: "Commodus was not, as he has been represented, a tiger born with an insatiate thirst of human blood, and capable, from his infancy, of the most inhuman actions. Nature had formed him of a weak, rather than a wicked, disposition. His simplicity and timidity rendered him the slave of his attendants, who gradually corrupted his mind. His cruelty, which at first obeyed the dictates of others, degenerated into habit, and at length became the ruling passion of his soul." "During the first three years of his reign, the forms, and even the spirit of the old administration were maintained by those faithful counsellors, to whom Marcus had recommended his son, and for whose wisdom and integrity

and his profligate favourites, revelled in all the licence of sovereign power; but his hands were yet unstained with blood" (Gibbon, chap. iv). A conspiracy, however, against his life, formed within the palace by his sister Lucilla, transformed him at once into a suspicious tyrant. "The Delators, a race of men discouraged, and almost extinguished, under the former reigns, again became formidable, as soon as they discovered that the emperor was desirous of finding disaffection and treason in the senate. That assembly, whom Marcus had ever considered as the great council of the nation, was composed of the most distinguished of the Romans; and distinction of every kind soon became criminal. The possession of wealth stimulated the diligence of the informers; rigid virtue implied a tacit censure of the irregularities of Commodus; important services implied a dangerous superiority of merit; and the friendship of the father always ensured the aversion of the son. Suspicion was equivalent to proof; trial to condemnation. The execution of a considerable senator was attended with the death of all who might lament or revenge his fate; and when Commodus had once tasted human blood, he became incapable of pity or remorse."... "History has preserved a long list of consular senators, sacrificed to his wanton suspicion, which sought out with peculiar anxiety those unfortunate persons connected, however remotely, with the family of the Antonines, without sparing even the ministers of his crimes and pleasures. His cruelty proved at last fatal to himself. He had shed with impunity the noblest blood of Rome: he perished as soon as he was dreaded by his own domestics. Marcia, his favourite concubine, Eclectus, his chamberlain, and Laetus, his Prætorian prefect, alarmed by the fate of their com-

every hour hung over their heads, either from the mad caprice of the tyrant or the sudden indignation of the people. Marcia seized the occasion of presenting a draught of wine to her lover, after he had fatigued himself with hunting some wild beasts. Commodus retired to sleep; but whilst he was labouring with the effects of poison and drunkenness, a robust youth, by profession a wrestler, entered his chamber, and strangled him without resistance." Thus perished the tyrant, but not with him tyranny. A reign of thirteen years of profligacy and cruelty had dissolved the moral bands of society, and introduced licentiousness and insubordination into the Prætorian guards, and sown the seeds of that military despotism, which was to oppress and desolate the empire through a long succession of usurpers, dependant on the caprice of the armies. The virtuous Pertinax, after a brief reign of eighty-six days, fell a victim to the jealousy and discontent of the troops. "They had reluctantly submitted to Pertinax; they dreaded the strictness of the ancient discipline, which he was preparing to restore; and they regretted the licence of the former reign."... "On the twenty-eighth of March, eighty-six days only after the death of Commodus, a general sedition broke out in the camp, which the officers wanted either power or inclination to suppress. Two or three hundred of the most desperate soldiers marched at noon-day, with arms in their hands, and fury in their looks, towards the imperial palace. The gates were thrown open by their companions upon guard; and by the domestics of the old court, who had already formed a secret conspiracy against the life of the too virtuous emperor.... A barbarian of the country of Tongus levelled the first blow against Pertinax, who was instantly dispatched with a multitude of wounds." (See Gibbon,

of the Prætorian guards, with their subsequent sale of the vacant purple to the highest bidder, justly roused the indignation of the legions in all quarters of the empire, and was the immediate signal for civil war. At this crisis the armies of the empire were commanded by three distinguished generals, Severus in Illyricum, Niger in Syria, and Albinus in Britain, who became competitors for the throne; and, in their struggles for power, involved the empire from one extremity to the other in bloodshed and desolation; and the whole conduct and character of the successful usurper Severus, strikingly designate him as one of the riders of the red horse, contemplated by the Spirit of prophecy. His first deed of blood was to march on Rome and murder the emperor, and every senator whom he looked on with an eye of jealousy. After thus filling Italy with a dread of his name, he marched against Niger, carrying slaughter to the eastern extremity of the empire. In his progress, he defeated the proconsul of Asia Minor, Æmilianus, whom he caused to be put to death; defeated and put to flight the army of Niger, pursued him into Cilicia, and again defeated him in a still more bloody battle at Issus, and, having afterwards taken him prisoner, cut off his head. Nor did the work of blood stop here; he put such of the senators to death as had served under Niger in quality of the generals. He spared the lives of the other senators, but banished them to the islands. He also caused a great number of other persons of inferior rank to be publicly executed, without considering whether they had engaged in the war by choice or constraint. Many who had never seen Niger were involved in the general massacre of his friends and partisans. No sooner had he thus destroyed his competitor in the east, but he marched to the extremity of the west, to overwhelm

dictive cruelty upon his rout upon the Byzantines, who had sided with Niger. After having taken the city after a long siege, he razed the walls to the ground, and put the magistrates and soldiers to death. Albinus he had attempted treacherously to destroy by assassins; but that general, having detected the plot, placed himself at the head of his army. The two generals met in Gaul; and near Lyons, one of the most destructive battles was fought ever recorded in history; a hundred and fifty thousand Roman soldiers being engaged, actuated by the bitterest animosity. The fortune of this day having decided in favour of Severus, the relentless cruelty of his character again displayed itself on the vanquished: he first plundered Lyons, and then laid it in ashes, and, with inhuman ferocity and exultation, caused his horse to trample on the body of his unfortunate rival; ordered his wife and children to be inhumanly massacred, and their bodies to be thrown into the river; barbarously slaughtered all his friends; and most distant relations, without distinction of age or sex; and most of the great men of Gaul and Spain who had shewn any attachment to him, underwent the same fate. These cruelties in Gaul were the preamble to acts of the same remorseless vengeance in Italy. Having marched in triumph to Rome, he filled the city with massacre and bloodshed. In a few days, forty-two senators, most of whom had been consuls or prætors, were sacrificed to his fury and revenge. Herodian tells us, that he cut off all those who, on account of their birth or riches, bore any sway in the senate, or the provinces. But the cruelties of Septimus Severus were not confined to the boundaries of the Roman empire; he took peace from the earth in a still larger sense, and carried his bloody sword to the extremities of the then known world. Twice more he traversed the whole extent of the Ro-

struck the Parthians and Britons with the terror of his name. After the capture of Ctesiphon, the seat of Vologeses' empire, he gave up the city to be plundered by the soldiers, who put all the men to the sword, sparing only the women and children; whom however, to the number of one hundred thousand, they sold for slaves. During the years of peace which succeeded this Parthian war, when he had no longer an enemy to dread, he still shewed, by the severity of his administration, how well he merited the epithet which history has associated with his name. He did not quit Syria till he had poured out the dregs of his vengeance on the partisans of Niger; gleaned after the vintage, as Tertullian expresses it; and on his return to Rome, her citizens, as well as the provinces, experienced repeated instances of tyranny and cruelty. As his infirmities increased with his years, he became more suspicious, and many illustrious persons fell victims to his jealousy. The closing years of his life, which were spent in Britain, retained the same character of ferocious tyranny and unrelenting severity; the inroads of the northern tribes of Britain had rendered his presence necessary for the preservation of the colony. This hardy and warlike race he reduced to subjection, only by the utter desolation of their country by fire and sword; and when, unable longer to take the field, and lying on his death-bed, he was informed of the seduction of his troops by his son Caracalla, he immediately summoned the army to assemble, caused himself to be placed upon his tribunal, and ordered the ringleaders to be beheaded that instant in his presence; thus eminently exemplifying the prophetic character given of the rider of the red horse. But the vision of the second seal cannot be so properly considered as relating to a single emperor, as to that long period of military despotism and

the reigns of a multitude of successors, who, wading to the sceptre through blood, were themselves in their turn murdered by their competitor, or by their own soldiery. Gibbon, speaking of the ambition and treachery of Severus's son, Caracalla, gives us this prospectus of his reign. "The old emperor," he says, "had often censured the misguided lenity of Marcus, who, by a single act of justice, might have saved the Romans from the tyranny of his worthless son;" "but," he subjoins, "placed in the same situation, he experienced how easily the rigour of a judge dissolves away in the tenderness of a parent; he deliberated, he threatened, but he could not punish; and this last and only instance of mercy was more fatal to the empire than a long series of cruelty." Caracalla, after rebelling against his father, attained to the sole government of the empire, by the treacherous assassination of his brother Geta, and endeavoured to establish himself on the throne by the murder of all his adherents. "It is computed," subjoins Gibbon, "that under the vague appellation of the friends of Geta, above twenty thousand persons of both sexes suffered death. But his cruelties were not restricted to a party, or to the seat of empire....The tyranny of Tiberius, Nero, and Domitian, who resided almost constantly at Rome, or in the adjacent villas, was confined to the senatorial and equestrian orders. But Caracalla was the common enemy of mankind. He left the capital about a year after the murder of Geta, and he never returned to it. The rest of his reign was spent in the several provinces of the empire, particularly those of the East, and every province was in turn the scene of his rapine and cruelty....In the midst of peace, and upon the slightest provocation, he issued his commands at Alexandria in Egypt, for a general massacre. From a secure post in the temple of Serapis, he viewed and

thousands citizens, as well as strangers, without distinguishing either the number or the crime of the sufferers; since, as he coolly informed the senate, all the Alexandrians, those who had perished, and those who had escaped, were alike guilty." (See Gibbon, chap. vi.) His own violent death completed this reign of blood; his Prætorian prefect, Macrinus, to save his own life, causing him to be assassinated. "Such," observes Gibbon, "was the end of a monster whose life disgraced human nature, and whose reign accused the patience of the Romans." His murderer and successor, Macrinus, suffered for his crime by his death, within a year, being put to death by those very troops who had raised him to the imperial purple. The same fate likewise attended his successor Heliogabalus. After a profligate and ignominious reign of but four years, he was also dethroned and assassinated by the Prætorian bands, who raised his more virtuous cousin, Alexander, to the imperial throne. The virtues of this young prince might have been expected to sheath the sword; "but his whole administration," says Gibbon, "was an unavailing struggle against the corruption of his age. In Illyricum, Mauritania, Armenia, Mesopotamia, and in Germany, fresh mutinies perpetually broke out: his officers were murdered, his authority was insulted, and his life was at last sacrificed to the fierce discontent of the army." On an expedition into Germany he fell a sacrifice to the discontent of the troops, fomented by the arts of the ferocious and aspiring Maximin; and his mother and friends shared the same fate. In this new usurpation we recognise the character of the rider of the red horse, more strongly marked than even in the case of Severus, who had first raised him to the honour of a Roman soldier. "The former tyrants, Caligula and Nero, Commodus and Caracalla, were all dissolute and inexperienced

the luxury of Rome, and the perfidious voice of flattery. The cruelty of Maximin was derived from a different source, the fear of contempt." The knowledge of his original obscurity was in itself an unpardonable crime, and for this crime alone many were put to death. By the execution of several of his benefactors, Maximin published, in characters of blood, the indelible history of his baseness and ingratitude. The dark and sanguinary soul of the tyrant was open to every suspicion against those among his subjects who were the most distinguished for their birth or merit. Whenever he was alarmed with the sound of treason, his cruelty was unbounded and unrelenting. A conspiracy against his life was either discovered or imagined, and Magnus, a consular senator, was named as the principal author of it. Without a witness, without a trial, and without an opportunity of defence, Magnus, with four thousand of his supposed accomplices, were put to death. Italy and the whole empire was infested with innumerable spies and informers. On the slightest accusation the first of the Roman nobles, who had governed provinces, commanded armies, and been adorned with the consular and triumphal ornaments, were chained on the public carriages, and hurried away to the emperor's presence. Confiscation, exile, or simple death, were esteemed uncommon instances of his lenity. Some of the unfortunate sufferers he ordered to be sewed up in the hides of slaughtered animals, others to be exposed to wild beasts, others again to be beaten to death with clubs. During the three years of his reign, he disdained to visit either Rome or Italy. His camp, occasionally removed from the banks of the Rhine to those of the Danube, was the seat of his stern despotism, which trampled on every principle of law and justice, and was supported by the avowed power of the sword." (See Gibbon

ranny of this monster, A. D. 238, "and the people fondly persuaded themselves that a golden age would succeed to an age of iron." And here, I conceive, the sacred interpreter may properly close the career of the red horse, and the period of the second seal; not that the golden dreams of the people were realized, or the empire delivered from military licence and tyranny by the removal of Maximin, but a new epoch appears here to commence in the history of the Roman empire.—The first period, comprised under the first seal, was characterised by external conquest and internal prosperity and virtue; the second, contained under the second seal, we have seen marked by intestine war and bloodshed; but the fortunes of Rome from this time present a new aspect. The dominion of the world was no longer to remain the undisputed right of the Roman arms; but Rome was assailed on every side by foreign foes, and from henceforth had to contend for her very existence against those barbarous hordes of the north which she had never been able to subdue, as well as those more civilized nations beyond the Euphrates, whom she had vainly endeavoured to bring within the pale of her dominion. No sooner was she delivered from the ferocious tyranny of Maximin, but the emperors of the senate, Maximus and Balbinus, were called upon to provide for the safety of the empire against the invasion of the Goths and Persians; and on their falling a sacrifice to the jealousy of the Prætorian guards, the younger Gordian was obliged to proceed by rapid marches to check the inroads of Sapor in the east, and in his route through Masia and Thrace had to force a passage through hordes of Alani, Goths, and Sarmatians, who had passed the Danube, and were laying waste those provinces. From this time to the death of Gallienus A.D. 268, we see Rome maintaining an ineffectual struggle

and Sapor take Antioch, the capital of Syria, and in his third invasion overran most of Asia Minor; and along the whole portion of the Euxine, Danube, and Rhine, the fairest provinces of the empire were perpetually assailed and plundered by the Scythian and German tribes: nor was the empire a prey merely to her foreign enemies, but her desolation was aggravated by internal insurrection and the ambition of her generals. This desolation occasioned an universal famine, which was aggravated by a devouring pestilence; and these are distinctly symbolized by the visions of the third and fourth seals. The former is thus described by the prophet: "And when he had opened the third seal, I heard the third beast say, Come and see; and I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." (Rev. vi. 5, 6.) Here every symbol aptly and significantly represents the gloomy reign of famine—the black colour of the imperial horse, the weighing out of a daily allowance of wheat and barley, the scantiness of the allowance, and the dearth of the article; for the chœnix, the measure specified, held no more than the usual daily allowance for bread to a labouring man, or even to a slave; and the penny, or denarius (about sevenpence halfpenny) was commonly his day's wages. The injunction given to spare the wine and the oil imports that those fruits alone should be exempted from the general destruction, to prevent the utter extinction of the human race; and this specification of the vine and olive probably also was intended to point out Italy, the original seat of the empire, as the peculiar subject of the prophecy. The subject of the fourth seal is thus described: "And when he had opened the fourth seal, I heard the

and see; and I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him: and power was given unto them, over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." (Rev. vi. 7, 8.) It is here quite needless to point out to the reader how appropriately every emblem characterises mortality and disease: the colour of the horse is pallid, the rider is Death; Hades follows in his train. To the desolating effects of pestilence, however, were to be added those of war and famine, and of the beasts of the earth: such was to be the depopulated state of the empire that it was to be even overrun with beasts of prey. How exactly both predictions were fulfilled, the page of history sufficiently shews during the period above assigned; and I will here content myself with citing the last paragraph of the tenth chapter of the Decline and Fall of the Roman Empire:—"Our habits of thinking so fondly connect the order of the universe with the fate of man, that this gloomy period of history has been decorated with inundations, earthquakes, uncommon meteors, preternatural darkness, and a crowd of prodigies, fictitious or exaggerated. But a long and general famine was a calamity of a more serious kind. It was the inevitable consequence of rapine and oppression, which extirpated the produce of the present, and the hope of future, harvests. Famine is almost always followed by epidemical diseases, the effect of scanty and unwholesome food. Other causes must, however, have contributed to the furious plague which, from the year two hundred and fifty to the year two hundred and sixty-five, raged without interruption in every province, every city, and almost every family of the Roman empire. During some time five thousand persons died daily in Rome; and many towns that had escaped the hands of the barbarians

have the knowledge of a very curious circumstance, of some use, perhaps, in the melancholy calculation of human calamities. An exact register was kept at Alexandria of all the citizens entitled to receive the distribution of corn. It was found that the ancient number of those comprised between the ages of forty and seventy had been equal to the whole sum of claimants, from fourteen to fourscore years of age, who remained alive after the age of Gallienus. Applying this authentic fact to the most correct tables of mortality, it evidently proves that above half the people of Alexandria had perished; and could we venture to extend the analogy to the other provinces, we might suspect that war, pestilence, and famine, had consumed in a few years the moiety of the human species."

D. M. P.

(*To be concluded.*)

SUICIDE FORBIDDEN BY THE SIXTH COMMANDMENT.

To the Editor of the Christian Observer.

A CORRESPONDENT in your Number for February has animadverted upon the doctrine held by Dr. Whately, in his Essay on the Writings of St. Paul, that the law of the Ten Commandments is abolished; so that neither the Christian Sabbath, nor any moral obligation whatever, can be enforced by that code. I regret to be obliged to controvert a position in another of Dr. Whately's works, his *Logic* (p. 148), where he characterises as weak and absurd the argument against suicide drawn from the Sixth Commandment. In his opinion, this "grievous sin is much more closely allied to the sin of wasting life in indolence or trifling pursuits; of killing time, as it is familiarly called." I think that he has wholly failed to establish his objection. That time is fearfully

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suicide, no one indeed will deny; but an attempt to give to the relation which exists between the trifier and the suicide, a prominence greater than that which connects the murderer and the suicide, tends to diminish the horror with which self-murder is, and ought to be, contemplated. Of wasting time, all men have more or less cause to repent; nay, the bulk of mankind conspire to deem it a very venial offence; while murder excites the deepest abhorrence and the severest reprehension. The mischief is enhanced by the deservedly high character of Dr. Whately for acuteness, learning, and piety; and by the partial adoption of his work as a text-book in the schools of Oxford. Let us, then, attentively and fairly estimate his proofs.

He first asserts, that "the Bible is not a complete code of laws; it is a system of motives and principles."—I need not examine the strength of this position, nor am I satisfied as to the true meaning and limits of the propositions which it involves. It is sufficient for the present purpose to answer, that the crime of self-murder, though not specifically forbidden, is, as I think I can clearly shew, forbidden by just and direct inference.

The next argument is, that "language often bears rule over our minds;" that we are here "deluded by a name;" and that we "assume it to be a species of murder, because it is called self-murder."—Language, I reply, is the indispensable implement of thought. Some writers, of no mean name, have judged that without this heavenly gift we never could have attained to the exercise of reason. At any rate, it is a matter of fact that we never reason distinctly and correctly till we reduce our thoughts into words. It is true that the relations of things are innumerable, and that the most copious language is very limited: consequently that we are often compelled to use the same word for ideas con-

and that, as Dr. Whately convincingly shews, this necessity is a fruitful parent of fallacies. But we must not reject the analogies of language because they are often overstrained. They will frequently lead us to the truth by an obvious path, so straight and clearly defined as to be its own evidence. The relation between the murder of another human being and of oneself is so glaring, so necessary, the horrible nature of the crimes committed is so identical, that, in all languages to which I have access, equivalent expressions are applied to both: the verb is the same, the object on whom the act is perpetrated alone differing: in either case, the sword is unlawfully raised against the life of man. Are we to reject this inevitable and universally acknowledged relation of things, because words, the only exponents of truth, are sometimes abused to the furtherance of error?

All this, however, is but a species of prelude: our next step discloses the very marrow of Dr. Whately's argument. "Suicide," he says, "is not a breach of the Sixth Commandment, because it wants the most essential characteristic of murder, namely, the hurt and injury done to one's neighbour in depriving him of life, as well as to others by the insecurity they are in consequence liable to feel."—There is a want of logical precision in this statement. One "most essential characteristic of murder" is at first predicated; but when the author proceeds to particularize, we are introduced to two characteristics—namely, injury inflicted on the person murdered, and liability to alarm on the part of the rest of the world, who are not murdered. Passing over this little slip, however, I think that on re-consideration the author will hardly maintain that a possible consequence to those against whom a hostile arm was never raised, is an *essential characteristic* of murder. The fear of personal safety which

necessary in order to constitute Cain the murderer of Abel. I therefore dismiss this topic as irrelevant, and confine my remarks to "the hurt and injury done to one's neighbour in depriving him of life," as constituting, in Dr. Whately's judgment, the essence of the crime of murder. Here it strikes me, that the words, "to one's neighbour," are an unauthorized limitation of the law. The Commandment simply forbids killing. To kill, is to take away that Heaven-inspired breath which God has given to his reasonable creatures. Whether it be taken from myself or another, is a mere circumstance: I am guilty of murder if I take it away from *any human being*, unless I can shew, in other parts of God's word, a positive or justly inferred permission to set the law aside in particular cases. Of course, no such permission is ever pleaded in defence of self-murder. The gloss which has thus narrowed the text, will, I suppose, be maintained on the authority of St. Paul, who declares "that all the Law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself." But in this and similar passages the Apostle can only mean, that all the Law is fulfilled *so far as it concerns our neighbour*. Were we to interpret the proposition universally, excluding the duty which we owe to ourselves, it would prove too much, for it would exclude from the requirements of the Law our immediate duties to God.

Before we proceed to weigh the soundness of the assertion, that the "essence of murder consists in the hurt or injury done," I shall observe, that even the concession of it furnishes no criterion of difference between the homicide and the suicide. Cases of homicide may be easily imagined, and have occurred, in which the consent of the sufferer does not clear the slayer from the guilt of blood. A wife is unlawfully slain, although she implore the blow

outrage: we may not yield to the solicitations of a friend who desires to be snatched from the infamy of public execution, or the torments of lingering disease. And if we elevate our regards from temporal concerns, and consider man as an immortal being, the weight of hurt and injury inflicted will even preponderate in the scale of suicide. It is no sin to be violently driven by another into the presence of the Almighty Judge, but it is a dreadful instance of presumption to rush before his tribunal unbidden. Our will was not consulted when we were called into being at the high behest of the Creator. As our sole and absolute Lord and Master, he has appointed the time and scene of our duties; neither has he devolved on us a licence to determine the duration of our trial and education for another world. "Life," as Dr. Whately observes, "is bestowed as a seed-time for the harvest of immortality;" and they who, either in themselves or others, nip the blossoms before the fruit is perfected, inflict in both cases "hurt and injury," in which I vainly seek for a generic or characteristic difference. The suicide *does*, "strictly speaking, do injustice to himself:" "he can therefore, in the literal and primary acceptation of the words," and in direct opposition to Dr. Whately's conclusion, "be said to rob himself" of the most valuable treasure which a creature can possess—of the favour of God. He may with rigorous propriety be said "to murder himself."

Thus far I have proceeded on the assumed concession that Dr. Whately is right in his interpretation of the Sixth Commandment,—that the essence of murder consists in the hurt and injury thereby inflicted; and that I am consequently bound to shew that suicide is injurious. But a still graver consideration remains. We have no *right* to speculate thus on God's Law; to make probable conjectures on the motives

then to exclude certain offences from the sanction of its penalties, because the result of our definitions is to exclude them from its guilt. The Commandment forbids an overt act—it forbids the raising our hand against the life of man, *on any ground whatever*. It does not send us to our own reasonings to discover why the Omnipotent Lawgiver thus decreed; and, consequently, to obey him only so far as is required by that motive which we have presumed to fathom. I fully acquit Dr. Whately of any such intention: but we have to do with the drift, the tendency, of his reasoning. Nothing, as I have already said, will justify the act of homicide, but the plain permission of Him who enacted the law; as in the case of the magistrate, who "beareth not the sword in vain," and is himself commanded to shed the murderer's blood. If, therefore, God's laws are to be obeyed simply because they are his laws, whether wise men can succeed or not in unfolding the reasons of them, then must we abstain from the horrid sin of self-murder, because it has been said, "Thou shalt do no murder;" then must we not do violence to our own life, because violence is not to be done to the life of *any man*.

But, though God is not required to give us an account of his matters, it does so happen that he has condescended to assign a reason for this commandment—a reason which evinces the futility of Dr. Whately's argument, and establishes beyond dispute, if I do not greatly err, the important fact that self-murder is "strictly, and in the literal and primary acceptation of the word," murder. The observance of it is of such importance to the very existence of society, that its promulgation was not deferred to after ages; it was published to the assembled fathers of mankind immediately after the Flood:—"At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be

he man." The reason assigned differs mightily from Dr. Whately's philosophical reason. We are authorized to take away, for our just and necessary wants, the life of animals, which have not inherent in them the image of God : but man, glorious man, though fallen, still possesses that indelible image ; and he who effaces it, whether it be in himself or in another, is guilty against Heaven of the crime of wounded majesty ; and of him " blood shall surely be required."

T. B.

Since writing the above, I am glad to find that even Dr. Arnold will not escape from Dr. Whately's imputation of using " a weak and absurd argument " on this topic ; for he does not scruple to characterize the suicide as " guilty of murder." Sermons, p. 235.

DEFINITION OF TYPES.

To the Editor of the Christian Observer.

A CORRESPONDENT, in your Number for last December, quotes the Bishop of Peterborough's definition of types ; and is followed by another correspondent, in your January Number, who confirms and follows up the Bishop's views. The Bishop's definition of a type, I admit, is clear and correct, and precludes all fanciful discoveries of types where none were intended ; but it also excludes some which divines consider to be unquestionable types, though they are not declared expressly to be such by Christ or his Apostles. The sacrifice of Isaac by Abraham ; his willingness to be a victim ; his carrying the wood of his sacrifice ; and his restoration, as it were, to life and to his father ; are surely undoubted types and prophecies of God, who spared not his own Son ; and of the Lamb of God, which taketh away the sin of the world ; who loved us, and gave himself for us, an offering

smelling savour. According to the Bishop, no reliance is to be placed on this as a type, because it is not expressly declared to be such in the Gospel. " But why even of your own selves judge ye not what is right ? Do ye not hear the law ? " was St. Paul's reproof to the Galatians for not discerning the allegory of Ishmael and Isaac. Much more, if we did not discern the sacrifice of Christ in the history of Isaac, might he say, " Do ye not hear the law ? " But your correspondent VECTIS asserts that St. Paul does not say that Sarah and Isaac, Hagar and Ishmael, were express types of the covenants, but only that their history might be allegorized to illustrate his subject. St. Paul uses no such language ; but says, they *were* the two covenants allegorically. According to the Bishop's rule, they bear the closest relation to one another. Abraham was decreed and promised a son by God ; but, the time being not come, and Abraham not yet prepared for it, a temporary expedient was resorted to : Hagar, the bondswoman, was taken in the place of Sarah, and Ishmael was their offspring. Abraham for a while looked for no other. But Isaac being born at the set time, according to the promise, and growing up, his claims were opposed by Ishmael, and asserted by Sarah. Abraham was greatly attached to Ishmael, and it was very grievous in his sight to establish Isaac at his expense. God, however, commanded him to do so ; " for," said he, " in Isaac shall thy seed be called." So Christ, and his Gospel—namely, eternal life by faith in him—were promised to Abraham, to be revealed in God's appointed time ; but the Law was added as preparatory, because of transgressions, till the Seed should come to whom the promise was made. When Christ came, and offered his Gospel to the world, the Jews, attached to the old Law, opposed his claim and his gift, and preferred the covenant which gen-

mother of free children. But God vindicated the freedom and heritage of believers in Christ, saying, "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman." This beautiful allegory, or type, was doubtless designed by God, who ordained the circumstances of Abraham and his family. Between the strictness, therefore, of the Bishop, and the laxity of VECTIS, we should be robbed of much wholesome instruction; and I think your readers will not consent to such a sacrifice, unless better reasons are given to shew its necessity.

N.

**MR. WESLEY'S LAST THOUGHTS ON
A SEPARATION FROM THE ESTABLISHED CHURCH.**

To the Editor of the Christian Observer.

THE fourth volume of your work contains a reprint of some reasons, which the Rev. John Wesley published in 1758, against a separation from the Established Church; but it has often been inquired, whether he maintained the same sentiments to his death, which did not take place till upwards of thirty years after. The inclosed paper affords a satisfactory answer to this inquiry, and shews that he lived and died zealously attached to the Church of England. He printed it only a few months before his death, in the "Arminian Magazine" for April 1790, from which the following copy is taken.

*"Farther Thoughts on a Separation
from the Church."*

"1. From a child I was taught to love and reverence the Scriptures, the oracles of God; and next to these to esteem the primitive Fathers, the writings of the first three centuries. Next after the primitive church I esteemed our own, the Church of England, as the most

world. I therefore not only assented to all the doctrines, but observed all the rubrick in the Liturgy; and that with all possible exactness, even at the peril of my life.

"2. In this judgment, and with this spirit, I went to America, strongly attached to the Bible, the primitive church, and the Church of England, from which I would not vary in one jot or tittle on any account whatever. In this spirit I returned, as regular a clergyman as any in the three kingdoms; till, after not being permitted to preach in the churches, I was constrained to preach in the open air.

"3. Here was my first irregularity; and it was not voluntary, but constrained. The second was extemporary prayer. This likewise I believed to be my bounden duty, for the sake of those who desired me to watch over their souls. I could not in conscience refrain from it; neither from accepting those who desired to serve me as sons in the Gospel.

"4. When the people joined together, simply to help each other to heaven, increased by hundreds and thousands, still they had no more thought of leaving the Church than of leaving the kingdom. Nay, I continually and earnestly cautioned them against it; reminding them that we were a part of the Church of England whom God had raised up, not only to save our own souls, but to enliven our neighbours, those of the Church in particular. And at the first meeting of all the preachers in conference, in June 1744, I exhorted them to keep to the Church; observing, that this was our peculiar glory, not to form any new sect, but, abiding in our own church, to do to all men all the good we possibly could.

"5. But as more Dissenters joined with us, many of whom were much prejudiced against the Church, these, with or without design, were continually infusing their own prejudices into their brethren. I saw

in public; and in the year 1758 I resolved to bring the matter to a fair issue; so I desired it might be considered at large, whether it was expedient for the Methodists to leave the Church. The arguments on both sides were discussed for several days; and at length we agreed, without a dissenting voice, 'It is by no means expedient that the Methodists should leave the Church of England.'

"6. Nevertheless, the same heaven continued to work in various parts of the kingdom. The grand argument (which in some particular cases must be acknowledged to have weight) was this: 'The minister of the parish wherein we dwell neither lives nor preaches the Gospel: he walks in the way to hell himself, and teaches his flock to do the same. Can you advise them to attend his preaching?' 'I cannot advise them to it.' 'What then can they do on the Lord's-day, suppose no other church be near? Do you advise them to go to a Dissenting meeting, or to meet in their own preaching-house?' Where this is really the case, I cannot blame them if they do. Although, therefore, I earnestly oppose the *general* separation of the Methodists from the Church, yet I cannot condemn such a partial separation in this particular case. I believe, to separate thus from those miserable wretches who are the scandal of our church and nation, would be for the honour of our Church as well as for the glory of God.

"7. And this is no way contrary to the profession I have made above these fifty years. I never had any design of separating from the Church; I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do many of them will separate from it (although I am

be so bold and injudicious as to form a separate party, which consequently will dwindle away into a dry, dull, separate party. In flat opposition to these, I declare once more, that I live and die a member of the Church of England; and that none who regard my judgment or advice will ever separate from it.

"John Wesley."

The sentiments contained in this document may teach some useful lessons. In our own times it is very common for the most uninformed persons to affect to despise the Established Church, and to dwell upon what they are pleased to term her errors. The dying judgment of a man like Mr. Wesley should teach such persons to stop, and consider. He was under no particular temptation to espouse the cause of the Church; he was in every way well qualified to form a judgment upon the subject; yet he declares with his dying voice, that he lived and died in her communion, and that none who regarded his judgment and advice would ever separate from it.

If it be asked, How are many things in Mr. Wesley's own conduct to be reconciled with this declaration? I acknowledge that I am not sufficiently acquainted with his feelings and history to answer this question; but the above document may throw some light upon it. Mr. Wesley viewed the Church of England as the most scriptural national church in the world; he professes to live and die a member of this church; and that none who regarded his judgment or advice would ever separate from it; yet he violated its order whenever he thought that by so doing he could effect greater good.—But was not this yielding too much to a doubtful expediency? Would it not have been a higher act of obedience to God, if he had submitted to the laws and regulations of the

attachment, and have done his utmost in subservency to those laws and regulations? He says, he was not permitted to preach in the churches, and that he was constrained to preach in the open air: but by this he can only mean that he was not permitted to itinerate wherever he pleased in the churches, since he does not appear to have been refused induction into a living, or a licence to a curacy. Mr. Wesley's friends often advance his success as a defence of his conduct; but in so doing they omit to take into the account the success which might have followed the labours of a man of his energy and capacity for action within the pale of his own church. Who can estimate the blessed effects of the labours of men like the Rev. Mr. Milner of Hull, or Mr. Robinson

and consequences, we must take the most remote into our calculation. We must not only consider what may be best for ten years, but what will be best for a thousand; not only what we might suppose best for one person to do, but what is the best general rule to regulate the conduct of all. Is it not to be feared, that in our own times many good men seem to think they may dispense with the plain rules of right, when by so doing they imagine they can do more good? Such persons must be taught, that the highest act of faith consists in an entire submission of the mind and the heart to the will of God; and the highest zeal, to do all the good we can, under the direction of his law and the regulations of his church.

A DISCIPLE OF THE OLD SCHOOL.

MISCELLANEOUS.

LAST DAYS OF A NEGRO EXECUTED FOR MURDER.

For the Christian Observer.

IN perusing our respected correspondent's interesting account of Philip Jolin, our recollections recurred to a somewhat analogous instance, in the case of a poor ignorant Negro in St. Croix, who was executed in 1815 for an atrocious murder, committed, like Jolin's, during a fit of intoxication. The narrative will interest our readers, as exhibiting the similarity of the work of the Holy Spirit on the human heart in every age, every clime, and under every variety of circumstance and complexion. We present the facts, subject to those salutary cautions which our correspondent has so well unfolded in his account of Jolin; yet with the equally firm conviction, that, as the power of God and the efficacy of

the Redeemer's sacrifice are infinite, we are not to reject as delusive every instance in which a condemned criminal is apparently brought to true repentance, faith, and conversion of heart. We give the circumstances in the words of an ear and eye witness.

"The missionaries had often been excited to adore the riches of Divine grace, exemplified in the salvation of the most ignorant slaves of sin. In 1815 they were permitted to witness a very striking instance of this kind, in the case of a Negro criminal, who was executed in St. Croix for the murder of a girl, about twelve years old, whom he had cut and mangled in the most shocking manner. His execution was fixed for the 14th of June. Two days previous to this, the town-clerk requested the missionaries to visit and prepare the criminal for death.

"Brother Lehman immediately

interview with the criminal, whose name was Lancaster. He found him one of the most ignorant and stupid Negroes he had ever seen. He had not even an idea of God, much less of salvation by Jesus Christ. He shewed no remorse of conscience, seemed perfectly indifferent about his soul, and evaded every charge of criminality, by alleging that he was intoxicated when he committed the murder.

"This state of insensibility on the part of the culprit deeply distressed brother Lehman; the more so, as the shortness of the time previous to his execution appeared to render it a hopeless, and almost impossible, case to be of any real service to him. On representing to the Byvoight these unfavourable circumstances, he procured an order from the Governor-general, by which the execution was deferred, in order to afford more frequent opportunities for instructing the criminal. The missionaries now resolved that one of them should visit him every forenoon, and two of the assistants every afternoon.

"During the second visit Lancaster appeared pensive, and rather uneasy; still he could not be convinced that his inebriety, when perpetrating the horrid deed, did not render him excusable; much less could he be made sensible that he was by nature a corrupt creature, and must be eternally lost, unless Jesus Christ had mercy upon him, and delivered him from the power and curse of sin. This visit, however, seemed to pave the way for that grateful and astonishing change which was afterwards wrought upon him by Divine power.

"At the next visit brother Lehman spoke to him in a very close and serious manner; telling him, that he was a slave of sin and of the devil; that by his works he had not only well deserved the punishment which the offended laws of God and man would shortly execute upon him, by depriving him of his natural life, but that his sins

heinous and atrocious, that after this life he must be doomed to eternal misery, if he died in his present state: but that Jesus Christ, the Son of God, had come into the world, and become man, that by his innocent sufferings and death he might take upon himself the punishment which the sins of the most guilty had deserved, thereby to reconcile us to God. During prayer, all present were deeply affected, and shed many tears; and even poor Lancaster began to weep bitterly.

"On the 16th, being asked how he had slept, he replied, he had got but little sleep, and added, 'I am a miserable sinner; I have acted wickedly; I have done a great deal of evil; and now I must soon die! Oh, what is to become of me!' The comforts of the Gospel were then set before him, and he was directed to Jesus, who came to save sinners, even the chief, and who will receive all that accept of his mercy as a free and undeserved gift.

"At a subsequent interview the missionary observed such a change in the criminal, as encouraged him to hope that he would be plucked as a brand from everlasting fire. Being asked, whether he were now willing cheerfully to leave this world and appear before the throne of God? He replied,—'Yes! I am indeed frequently terrified at the thought of death, when I reflect how much evil I have done; but I immediately turn in prayer to our Saviour, and then all my desponding thoughts vanish. Therefore I will pray continually to Him who died for me. He will not suffer me to be lost.'

"A portion of the New Testament was daily read to him, especially the history of our Saviour's sufferings. This proved very consolatory to him, and greatly enlarged his ideas on Divine subjects.

"The missionaries, having consulted together on the propriety of granting his repeated application for baptism, came to the resolution,

heard their prayers, and opened his heart to understand and receive the Gospel, they might now administer this holy ordinance to him, conformably to the command of God our Saviour. When the poor penitent was informed of this, he expressed his joy in the liveliest manner, and said, 'Though I am such a bad man, yet I perceive that my Saviour will not reject me. but shew mercy even unto me. Thanks be to him to all eternity.'

Of this solemn transaction and the closing scene, the missionaries give the following account:—

"On the 21st, in the afternoon brother Lehman went to the prison. Many were already assembled, some belonging to the prison, both Whites and Blacks, and others who had obtained permission to be present at the solemn transaction, people from town, and many of our Negro congregation. Lancaster's irons had been taken off, and he was sitting on a stool, perfectly clean, and dressed in white. After the singing of an hymn, brother Lehman spoke on the eleventh verse of the xxxiii chapter of Ezekiel: 'As I live, saith the Lord, I have no pleasure in the death of the wicked;' combined with the words of our Saviour, Matt. xi. 28, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' During the discourse great silence and devout attention prevailed in the whole assembly, and when, at the conclusion, the subject was treated of in application to the state of the criminal, silent tears flowed plentifully down his cheeks. He answered the questions put to him according to the ritual of the Brethren's Church*, with humility and

* The questions here referred to, are the following:—

"Q. Dost thou believe that thou art a sinful creature, and hast by thy sins deserved the wrath of God, and eternal punishment?

"A. I do believe it.

"Q. Dost thou believe that Jesus Christ became man for us, and by his innocent

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prayer was offered up, that the Lord would pardon and absolve this penitent sinner, give him an assurance of the remission of his sins by the blood of atonement, and cleanse him from unrighteousness in that precious fountain. Brother Lehman then baptized him in the name of the Father, Son, and Holy Ghost, and called him Thomas. The conclusion of this service was made by singing a hymn

"Brother Lehman had now a most difficult and distressing task to perform, being commissioned to inform poor Lancaster that the next morning he should suffer the punishment due to his crime. When informed of this, he said, 'I am ready; for my Lord Jesus Christ has forgiven me all my sins. My sins are no more there to condemn me; He has taken them away; He will not suffer me to be lost, but receive me in mercy.' He pronounced these words with such an humble voice and cheerful countenance, that all who heard him were filled with astonishment. At taking leave he earnestly besought the missionaries not to forsake him, but return to him in the morning.

"Early on the 22d, Brother Lehman repaired to the prison, to comfort poor Thomas in his last moments, and accompany him to the place of execution. The officer on duty met him at the door, and declared that he had never in his life been witness to such a scene;

life blood-shedding and death reconciled us poor sinful creatures to God?

"A. I verily believe it.

"Q. Dost thou believe that He purchased for thee by his blood and death, remission of sins, life, and happiness eternal?

"A. I verily believe it.

"Q. Wilt thou in this faith be baptized into the death of Jesus, and be washed in His blood?

"A. This is my sincere desire.

"Q. Dost thou also desire to be delivered from the power of sin and Satan, and to be received into the fellowship of Jesus Christ, and of those who believe in him?

"A. This is my sincere desire, and I renounce the devil and all his works and ways."

2 Q

horted other criminals who were confined for similar offences, to repent, and confess the whole truth, as God knew their hearts, and all their evil deeds; and to cry to him for mercy.

"As soon as brother Lehman entered the room, Thomas, who was already brought thither, came up to him, and expressed his thanks for the favour conferred upon him on the preceding day; adding, that he had not slept at all during the night. Being asked the cause of this, he replied: 'This is my dying day, and I shall soon see my Saviour face to face. He waits to receive me.' After some conversation and prayer, they were informed that the military were drawn up and in readiness; upon which brother Lehman and Thomas left the prison, and entered the circle formed by the soldiers. The delinquent was without fetters, and dressed in white. The procession now moved forward through the whole length of the town; the streets being crowded with people, and the windows and roofs filled with spectators. During their whole walk, the missionary spoke comfortably to the sufferer, and exhorted him to look stedfastly to Jesus his Redeemer, who went for him to the cross, and would not forsake him in his last extremity. Thomas was still, and silently repeated every word. When he had got out of the town, and could see the place of execution at some distance, he seemed to shudder, and stopped for a moment; but on being encouraged not to lose his confidence, but to keep the eyes of his faith fixed on his Saviour, who went willingly to death for him, he said, with trembling lips, 'O Lord Jesus! I will likewise come! O strengthen thou me!'

"Having arrived at the gallows, and the master of the police having again read to him the sentence of the law, he mounted the cart. When his hands and feet were tied, brother Lehman addressed him: 'Thomas,

was Jesus crucified?' He replied, 'For me; for my sins.' This he did with such distinctness, that it excited great astonishment. His last words were, 'Lord Jesus, be merciful unto me!' Brother Lehman added, 'Remember Jesus Christ, who died and rose again for you!' During these words, he was launched into eternity.

"The great resignation, with which Thomas went to execution, exceedingly surprised many, both Whites and Negroes, who had formerly been acquainted with him. One of the clerks of the court called afterwards upon us, and could not sufficiently express his wonder at the change wrought in the deportment of this Negro. He related, that when he was brought into court, he behaved in the most audacious and brutal manner, and his conversation was the most scandalous and wicked ever heard. He added, 'But how did he afterwards pray to God for mercy! and how patiently, like a sheep to the slaughter, did he go to his death! Many, besides myself, never expected, that that would be the case with him! O how great is the benefit derived from the Christian religion!'"

We have before said, that we present this simple and affecting narrative subject to those salutary cautions which our valued correspondent has suggested.

MISSIONARY PREACHING.

To the Editor of the Christian Observer.

I TAKE in good part the reply of CANDIDUS, in your March Number, to my remarks on Mr. Wolfe, in your Number for February. I would not set up a Swartz, or Martyn, or any other man as standards, either of Scripture doctrine or missionary preaching. So far Candidus and I agree. Candidus thinks that Mr. Wolfe has erred in the matter of

also; nor should I wish "to visit his offence too severely." But the declarations of Mr. Wolfe, to which I adverted in my first paper, were, I think, very exceptionable, and have been followed up by others more exceptionable still, and such as no government, Turkish or Christian, can, or ought to, allow to be used in its territories. But it is not my object to allude to these points, which will doubtless be duly weighed and decided upon before long, by the friends of that excellent institution to which this zealous, but erratic* missionary belongs. My only wish in this paper

* I do not use this term reproachfully, but in reference to Mr. Lewis Way's just and eloquent description of his fervid friend. If any of your readers do not recollect the passage, they will thank me for transcribing the passage.

"Wolfe appears to me to be a comet without any perihelion, and capable of setting a whole system on fire. When I should have addressed him in Syria, I heard of him at Malta, and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the crumbling towers of Aleppo. A man, who at Rome calls the pope 'the dust of the earth,' and tells the Jews at Jerusalem, that 'the Gemara is a lie;' who passes his days in disputation, and his nights in digging the Talmud, to whom a floor of brick is a feather bed, and a box a bolster; who makes or finds a friend alike in the persecutor of his former or present faith; who can conciliate a pacha, or confute a patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pay without money—forgiving all the insults he meets with, and forgetting all the flattery he receives; who knows little of worldly conduct, and yet accommodates himself to all men, without giving offence to any; such a man (and such and more is Wolfe) must excite no ordinary degree of attention in a country, and among a people, whose monotony of manners and habits has remained undisturbed for centuries.

"As a pioneer, I deem him matchless. 'Aut inveniet viam aut faciet;' but if order is to be established, or arrangements made, trouble not Wolfe. He knows of no church but his heart, no calling but that of zeal, no dispensation but that of preaching. He is devoid of enmity towards man, and full of the love of God.

"has in substance done nothing more than what has been done before by many writers, respectable both for learning and piety, from the time of Lactantius to the present day." Now it is quite true that many writers respectable for learning and piety have had strange fancies, which have proved to be but fancies, by being disproved by events, just as I conceive Mr. Wolfe's predictions about the personal coming of the Son of Man in 1847 will be. But when such speculative conjectures on unfulfilled prophecy, instead of being calmly discussed, with prayer and diligent study, have been "preached in the streets," to persons ignorant even of the first principles of the Gospel, and unacquainted even with the evidence from which the inference was crudely deduced, what has been the invariable consequence? Have faith, or love, or humility, or holiness, or peace, or glory to God, or salvation to man followed from these portentous announcements? Let the excesses of the Fifth-monarchy men, and various similar passages in history, answer the question. Ecclesiastical history is in this view a most important study to every Christian. As truth is one and imperishable, so also he will scarcely find any novelty in error. Above all, while he sees how confidently men have predicted in former days, and how egregiously they were deceived, he will learn to distrust his

By such an instrument, whom no school hath taught, whom no college could hold, is the way of the Judean wilderness preparing. Thus is Providence shewing the nothingness of the wisdom of the wise, and bringing to nought the understanding of the prudent: thus are his brethren provoked to emulation, and stirred up to inquiry. They all perceive, as every one must, that whatever he is, he is in earnest; they acknowledge him to be a sincere believer in Jesus of Nazareth; and that is a great point gained with them; for, as you know, the mass of the ignorant and unconverted deny the possibility of real conversion from Judaism."

to be certain where God has not vouchsafed clear information.

While writing these remarks, I have met with a passage in Evelyn's Journal, which may be worth quoting as an illustration of the above statements.

Evelyn says, anno 1689, "I went with the Bishop of St. Asaph (Dr. Lloyd) to the Archbishop at Lambeth, where they entered into discourse concerning the final destruction of antichrist, both concluding that the third trumpet and vial were now pouring out. My lord of St. Asaph considered the killing of the two witnesses to be the utter destruction of the Cevennes Protestants by the French and duke of Savoy; and the other, the Waldenses and Pyrennean Christians, who by all appearance from good history had kept the primitive faith from the very Apostles' time till now.... They both much approved of Mr. Mede's way of interpretation, and that he only failed in resolving too hastily on the King of Sweden's success in Germany."—Again, 1690, Evelyn says, that the bishop explained to himself, Mr. Boyle, and Lady Ranelagh, "what events were immediately to follow; namely, the French king's ruin, the calling of the Jews to be near at hand; but that the kingdom of antichrist would not be utterly destroyed till thirty years, when Christ should begin the Millennium, not as personally and visibly reigning upon earth, but that the true religion and universal peace should obtain throughout the world."

Evelyn adds, in 1694, "A great rising is taking place of the people in Buckinghamshire, on the declaration of a famous preacher, till now reputed a sober and religious man, that our Lord Jesus Christ appearing to him on the sixteenth of this month, told him he was now come down, and would appear publicly at Pentecost, and gather all the saints, both Jews and Gentiles, and lead them to Jerusalem, and begin the Millennium, and, destroying and

Great multitudes followed this preacher, divers of the most zealous brought their goods, and considerable sums of money, and began to live in imitation of the primitive saints, minding no private concerns, continually dancing, and singing Hallelujah night and day."

Who doubts now that this "famous preacher" knew nothing of the matter? and as little in 1847 will the world doubt that other famous preachers were equally deceived. And thus it comes to pass that the world viewing these contortions of prophecy, the holy word itself is disparaged, and the hearts of the righteous made sad, whom God hath not made sad. Let the humble, the sober-minded Christian beware of this consequence; and if he have an hypothesis, as he has a right to have so long as he thinks it warranted by the Divine word, let him not confound it with those points which are both clear and essential, or cast it as a deadly firebrand within the hallowed walls of the church of Christ. But be this as it may, I return to my original question, "Is this a befitting style for missionary preaching?"

A COMMITTEE-MAN.

M. FELLEBERG; HIS SCHOOLS AND PLANS.

(Continued from p. 227.)

I PROCEED to notice some of M. Fellenberg's principles of education, and to illustrate them by his practice. He has made it a rule that too many new pupils should not enter his schools at one time. Each boy, at his first coming, is wrought as much as possible into such a shape as will afterwards fit him to sustain his part in strengthening and cementing the general edifice. He is trained to co-operate cheerfully with the masters, not only in

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men," meaning flagrant vices, "and the defects of their intellectual character often arise from bodily debility, from the depraving increase of sensual wants, and the consequent subjection to immoral tendencies. This, indeed, often results from want of energy, from the want of perceiving how time might be profitably employed, or from a want of knowing how to execute conceptions. On this account action should always follow as closely upon instruction, as the thunder upon the lightning*." A good preceptor, he holds, ought to be an experienced friend, who will guide the direction of energy; rather than a master, and especially an irritable master, who does but command. M. Fellenberg is no imitator of Procrustes: there is nothing arbitrary, as there is no harshness, in his method of education. He fits the means of instruction to the child, and not the child to the means. If a boy in Vehrli's school discover extraordinary talent, the advantages of the Institute would, in due course, be accessible to him; and those of a university would not finally be withheld. I did not hear of any whose minds had been found of so remarkable a cast as that M. Fellenberg had been induced to go to that expense; but he deems it his duty to foster extraordinary talent, though his general plan is rather to provide suitable instruction for pupils of moderate ability.

* In making these observations M. Fellenberg might be alluding to the same frailties and infirmities which Sir Joshua Reynolds adverted to when he remarked, that "Treatises on education and methods of study have always appeared to me to have one general fault. They proceed upon a false supposition of life: as if we possessed not only a power over events and circumstances, but had a greater power over ourselves than I believe any of us will be found to possess." I may add, that I fear neither the British artist, nor the Swiss philanthropist, had any just notion of what constitutes, in the Scriptural sense, "the moral corruptions of men." I have before noticed this fundamental defect in M. Fellenberg's system.

me with a translation from the German, made by a friend of his, of a portion of a letter on the subject, in which he says,—

"We commence our task with the conviction, that the destination of every child is indicated by Divine Providence, in the natural turn of his mind; and that no *educator* should allow himself to misapprehend or prevent, according to his own confined ideas, that which the Creator has ordered in infinite wisdom. Society has provided with great care for the temporal inheritance of our youth, which consists in visible and tangible property; but, on the other hand, that far more precious, imperishable endowment which every child receives at the hand of his Creator—that individual capital, which consists in the sum of his intellectual and moral faculties, and on which depends not only the acquisition and proper use of wealth, but the elevation of man above all earthly dependance on earthly possessions, is generally consigned to the absolute, and often blind, disposal of the parental or public guardians of youth, without rendering them in the slightest degree responsible for their conduct. By this neglect of duty on the part of society, both the temporal and eternal welfare of innumerable children, and of society in general, are seriously and unwarrantably hazarded. In this dreadful guilt, I would have no share. On the contrary, the object which I have most at heart is, to point out, by means of the facts to be observed at Hofwyl, and in other institutions which may arise from it hereafter, what society should do in order to fulfil those duties which Christianity imposes upon it, in reference to every child born within its limits. Jesus Christ has described these duties in the following terms (M. Fellenberg here cites Matt. xviii. 10, xix. 14, Mark ix. 42, and Luke xviii. 17, and then continues):

him to observe his own character, and shall set in the clearest light all the exterior objects which claim his attention.

"A great variety of exercises of the body and the senses are employed, to prepare these instruments of the human soul for the fulfilment of their destination. It is by means of such exercises that every man should acquire a knowledge of his physical strength, and attain confidence with regard to those efforts of which he is capable, instead of that fool-hardiness which endangers the existence of many who have not learned to estimate their own powers correctly.

"All the various relations of space should be presented to the eye, to be observed and combined in the manner best adapted to form the *coup d'œil*. Instruction in drawing, renders important service in this respect. Every one should attain the power of reproducing the forms he has observed, and of delineating them with facility, and should learn to discover the beauty of forms, and to distinguish them from their contrasts. It is however only where the talent is remarkable, that the attempt should be made to render the pupil an artist.

"The cultivation of the ear, by means of vocal and instrumental music, is not less important to complete the development of the human being. The organs of speech, the memory, the understanding, and the taste, should be formed in the same manner by instruction, and a great variety of exercises in language, vocal music, and declamation. The same means should also be employed to cultivate and confirm devotional feelings.

"In the study of natural history, the power of observation is developed in reference to natural objects. In the history of mankind, the same faculty is employed upon the phenomena of human nature and human relations, and the moral taste

rectness, and of employing and combining with readiness, the materials collected by the mind, and especially the reasoning faculty, should be brought into exercise by means of forms and numbers, exhibited in their multiplied and varied relations.

"The social life of our pupils contributes materially to the formation of their moral character. The principles developed in their experience of practical life among themselves, which gradually extends with their age, and the progress of their minds, serve as the basis of this branch of education. It presents the examples and occasions necessary for exhibiting and illustrating the great principles of morals. According to the example of Divine Providence, we watch over the little world in which our pupils live and act, with an ever-vigilant but often invisible care, and constantly endeavour to render it more pure and noble.

"At the same time that the various improvements of science and arts are applied to the benefit of our pupils, their sound religious education should be continually kept in view, in every branch of study. This is also the object of a distinct series of lessons, which generally continue through the whole course of instruction, and whose influence is aided by the requisite exercises of devotion.

"By the combination of means I have described, we succeed in directing our pupils to the best methods of pursuing their studies independently. We occupy their attention, according to their individual necessities and capacity, with philology, the ancient and modern languages, the mathematics, and their various modes of application, and a course of historical studies, comprising geography, statistics, and political economy.

"It is the object of our most earnest efforts, to enlarge and ennoble the ideas of our pupils in re-

I did not put the reader upon his guard against supposing for a moment that a child thus trained would be truly brought up in "the nurture and admonition of the Lord." The contemplation of "the infinite wisdom and goodness of the Creator and Preserver of the world," even as exhibited "in the Holy Scriptures," is not more than a Socinian, or even a Deist, might inculcate; unless that wisdom and goodness were set forth, where most brightly they shine, in the redemption of the world by our Lord Jesus Christ; of which the above extract says nothing, any more than of that awful fact which must never be forgotten in Christian education, the fallen and guilty condition of mankind, and the necessity of conversion to God through the power of the Holy Ghost. Truly does M. Fellenberg remark, "Every sound system of education must rest in the instructions of Jesus Christ;" but those instructions contain infinitely more than is developed in the above passages. I have merely offered these cautions, to prevent misconception in so important a matter. Education may be essentially defective, nay, positively injurious, by being grounded on false or inadequate views of religion, as well as by a neglect of moral culture. M. Fellenberg has done well in shewing that the heart, as well as the understanding, is to be educated: and those who take infinitely higher views than appear in the above extract, of what constitutes spiritual education—the Christian education of the heart—may profitably avail themselves of many of our philanthropist's suggestions, and much of his machinery; while they ground the whole upon those celestial principles which alone lead the wandering sinner to the kingdom of God.

(To be continued.)

To the Editor of the Christian Observer.

IN the interesting notice of the religious character of the Emperor Alexander, in your last Number, an allusion is made to the interviews between Mr. Lewis Way and the Emperor, and to other sources of information respecting his religious character, subsequently to the period at which M. Empeytaz's narrative is brought to a close. I should feel indebted would you permit me to direct the attention of such of your readers as maintain a correspondence with Christians on the continent, to a source from which, I doubt not, very valuable information might be derived.

A Protestant-catholic minister of the name of Lindl, whose labours in his own parish (Gundremningen) in Bavaria appear to have been remarkably blessed to the conversion of many of his people, set out for St. Petersburg in the autumn of 1819. In an extract from a letter which he wrote from that place, and which was published in 1820 in the "*Magasin Evangelique**" at Geneva, occurs the following passage: "On the 28th of November I preached my first sermon, before several persons belonging to the court. The Lord strengthened me, and I preached with power, and with a blessing, on that which is the life and essence of Christianity. My discourse was mentioned to the Emperor; and that prince desired me, through his minister of religion, to wait upon him the next day. Expression fails me to describe the goodness, the humility, of this sovereign. He made me sit down

* This respectable work, which did not proceed beyond two or three volumes, was edited by the pious and able translator of Mr. Scott's Commentary into French.

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SERVER SERMONS in a separate volume, and with a larger type than that of a periodical publication. The want of discourses adapted for family perusal was greatly felt among religious members of the Church of England, at the time when the plan of inserting a sermon monthly in the *Christian Observer* originated, about twenty years since; and though, of late, volumes of sermons are constantly issuing from the press, highly valuable for the Scriptural character of their doctrine, and for their application to the life and conscience, and written by clergymen warmly attached to our beloved church; yet it is not in general found that discourses originally composed for the pulpit are altogether fitted for perusal in the family circle. It is seldom that the whole of such an address is applicable to a private household; and usually in reading it, some things are passed over, while others require to be supplied. Many of the discussions, much of the classification of character, and some of the most pointed and pungent appeals, are couched in a style not adapted to the occasion; and even the beautiful pastoral appellation of 'my brethren,' gives to a sermon read in a family an air which is not natural.

"These considerations will perhaps lead the reader to account for, if not to justify, the usual plan of the following discourses. That they are brief, and are attempted to be simple, and easily intelligible, and seldom or never controversial, needs no apology. That they should be chiefly elementary, embracing the leading points of Christian doctrine and practice, is what the writer wished, at least, to attain. That they are too calm, too little conversant with the striking illustrations and never-forgotten words which are sometimes heard in the pulpit, is partly the writer's defect, but it is also partly incidental; for a sermon written expressly to be read in families—perhaps often by a son or daughter, the whole audience being only the parents, children, and servants—would be wholly unsuitable if composed in a style very proper for the pulpit. Denunciations must often become persuasions; fervent appeals to various classes of character must often become rather Scriptural statements respecting such classes of character, since either the originals may not be present, or, if present, the application might be improperly personal; the pastoral authoritative 'you,' must sink into the modest 'we;' and the whole assume the air of simple discussion, affectionate advice, gentle persuasion, and plain Scriptural instruction, rather than those elevated features which the family reader could not with propriety adopt, so as to make the sermon his own. This would be no excuse for want of

"The doctrines of these sermons correspond with those which it has been the uniform object of the work in which they were inserted to maintain. It was thought that the chief topics for Family Sermons—and indeed all sermons—were such simple Scriptural points as the fallen, guilty, and helpless condition of mankind by nature; the love of God in Christ; the atonement; repentance; faith; justification; the offices of Christ, and of the Holy Spirit; sanctification; peace with God; love to God; the forbearance of God; Christian obedience, and love to mankind; death, and eternity; heaven, and hell: and that they should not be discussed controversially, but practically, with constant application to the conscience, and prayer for the blessing of God.

"It gives the writer singular satisfaction to have been allowed to avail himself of the honour of dedicating his pages to two Right Reverend Prelates, whose names are so greatly beloved and revered by the best friends of our Church and our common Christianity. It is not often that two such near relatives have been sitting side by side among our prelates; brothers in office, as well as by birth, affection, and that higher brotherhood which shall never cease: and certainly in no instance has such a coincidence occurred more honourable to those who bore the office. But this is a topic on which the writer may not enter. It is not for him to echo the tribute of public respect and esteem so widely felt for that active zeal, those labours abundant, that professional ability, that amiable and courteous deportment, and, most of all, that deep and humble piety, and that attachment to the doctrines of the Gospel and the discipline of our revered church, which have endeared the name of Sumner to every wise and good man; and which filled the hearts of so many with gratitude to God, that the talents and spiritual virtues which had adorned subordinate stations in our ecclesiastical Zion were henceforth to be consecrated to the high and Apostolical office of the prelate. It was said of Bossuet and Fenelon, 'The one proves religion, the other makes you love it.' The biographer of either of the two Sumners will not be obliged to discover the characteristics.

"As these discourses may fall into the hands of some persons who are unacquainted with the periodical publication from which they are extracted, it may not be irrelevant to state a few particulars respecting that work. The writer of the present pages may the more properly give this recapitulation, as, though he has conducted the work for a period approaching towards half the term of its existence, he had no share in its formation or early ma-

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Rev. Legh Richmond, Dr. Claudius Buchanan, Mr. Hey, and many others †. In several instances, valuable works, with the names of living authors, are a republication, with enlargements, of papers in the *Christian Observer*: such as Mr. Babington's admirable work on Education; Hodgson's Letters on America,

was one of the most considerable and valuable contributors to the work.

* Bishop Heber first inserted in the *Christian Observer* a number of those beautiful hymns on the Church Fasts and Festivals which are contained in the volume of his Hymns, published since his death, but prepared by himself for publication.

† See his "Remains; a work which, notwithstanding the high tone of scriptural piety of the writer, extorted, by its talent, from the rival Quarterly Reviews of London and Edinburgh the highest encomiums. The papers which the reviewers chiefly lauded, and wondered where they could have appeared, were extracted from the *Christian Observer*.

‡ See the Memoir of Mr. Scott, by the Rev. J. Scott; of Mr. Richmond, by the Rev. T. S. Grimshawe; of Dr. Buchanan, by the present Dean of Salisbury; and of Mr. Hey, by the late John Pearson, Esq.: in which many of their papers are alluded to or republished. Mr. Pearson (himself a most valuable contributor to the *Christian Observer*), in mentioning Mr. Hey's papers in its pages, says, "This periodical work has now been so many years in circulation, that its merits may be safely left to speak for themselves: and although it has participated in the lot of many other useful productions—that of being misunderstood by some, misrepresented by others, and opposed by the enemies of the faith and hope of the Gospel—yet it has surmounted all opposition, and through the Divine assistance has been eminently and extensively beneficial both to the clergy and laity of this kingdom. The *Christian Observer* has displayed good temper, and a spirit of moderation and candour, towards the various denominations of Christians: it has demonstrated that genuine and fervent piety may exist without ignorance or fanaticism; that polemical discussions may be conducted without railing, bitterness, or asperity; and that sobriety of mind and cautious investigation are not hostile to purity of faith or soundness of doctrine. Above all, the *Christian Observer* has been the unwearied and zealous advocate of scriptural morality: it has enlarged on the extent and holiness of the Divine law; rescued the preceptive parts of the Gospel from the cold, heartless, insipid commentaries of those who would reduce Chris-

tianity to a round of formal observances, and a decent conformity to social duties; and, by inculcating the necessity of combining spiritual affections with an orderly and correct practice, it has laboured to convey and excite the most enlarged, noble, generous, and animated conceptions of the nature and genius of true religion: and it has pleased God to bless its endeavours with an abundant success."

the Rev. C. Bridges's valuable work on the Causes of the Inefficiency of the Christian Ministry, especially in the Church of England (a work of great piety and spiritual utility); Mr. Riland's faithful and powerful delineation of 'Antichrist'; and Mr. Newnham's able and interesting treatise on Superstition. Others might be added; but the object is not to swell a list of names, but merely to mention, as a specimen, some of the pieces which happen to occur to the writer.—The value of a periodical publication must, however, chiefly depend upon its ordinary contributors; and living names, much as he values their favours, the editor is not allowed to specify.—But far the greatest tribute of affection and gratitude, from the friends of the work, is due to one individual, who conducted it for more than half the period of its present duration, and gave to it that character, whatever it may be, which has prevented the necessity for new plans or a new series, and has stamped on it the claim of being at least a consistent work. Long may it be before, not only the friends of the *Christian Observer*, but of no small number of our great religious societies—the friends of injured Africa, the friends of the oppressed slave, the friends of education, and piety, and philanthropy throughout the world—will be at liberty to say all they think and feel in reference to the zealous and judicious labours of that esteemed and highly-gifted individual.

"Numerous testimonies to the character of the work, and the benefits which, by the blessing of God, have attended its perusal, might be adduced from the writings of individuals, living and dead, whose approbation is honour. One may be the rather mentioned, as the writer is in a better world, and his approval was beyond the suspicion of partiality, he being neither a fellow-countryman nor a member of our own communion. Dr. Dwight, the revered and lamented President of Yale College, Connecticut, united with some other well-known friends of religion to introduce the *Christian Observer* to his countrymen, among whom it obtained so much celebrity that it was soon regularly reprinted every month, in two rival editions, at New York and Boston: and it has been the model on which several

tianity to a round of formal observances, and a decent conformity to social duties; and, by inculcating the necessity of combining spiritual affections with an orderly and correct practice, it has laboured to convey and excite the most enlarged, noble, generous, and animated conceptions of the nature and genius of true religion: and it has pleased God to bless its endeavours with an abundant success."

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at issue with our Dissenting brethren, with the Church of Rome, and also those which divide the members of our own communion; the interpretation of the inspired prophecies (on which not a few of the chief writers who have turned their minds to this subject during the last thirty years have, anonymously or by name, stated their views through the medium of the *Christian Observer*); obituaries and memoirs of persons eminent for piety in our own and former times, including many original notices, which have rendered this department of the work one of its most interesting and valuable portions; the painful, but ultimately useful, controversies which arose out of those plans of Christian benevolence which began about the period of the commencement of our publication (particularly the Bible Society, and the education of all classes of the poor);—these and similar topics of discussion have employed many a page—not, it is hoped, without benefit—of this miscellany. Bad as is the world, defective as are our best institutions, far as our own clergy and laity are from perfection, and dimly distant as still appears the prospect of a Millennium; much, very much, has been effected during the present century, in which the Christian and the philanthropist must greatly rejoice.—In the course of their labours, the conductors of the *Christian Observer* have had to record, among numerous other subjects of interest to all who are anxious for the glory of God and the welfare of mankind, the struggles and the triumph which signalized the abolition of the African slave-trade; the opening of the East to Christian instruction; the emancipation of Europe from a military usurpation; the wide diffusion of just principles of liberty; the increased attention devoted to moral and political economy, with a view to better the condition of mankind; the modern reviviscence and extension of several societies which had previously existed for the promotion of religious and benevolent objects throughout the world; and the origin and wonderful progress of those more recent Bible and Missionary Institutions which have now taken fast root in every quarter of the globe, all simultaneously operating to hasten on the time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; the astonishing progress of education under the system of mutual instruction—the vast powers of which were unknown to Europe till long within the

results of their exertions: and, besides all this, societies for the conversion of the Jews, societies for promoting virtue and suppressing vice, societies literary and philosophical, mendicity societies, savings banks and friendly societies, anti-slavery societies, Prayer-book and Homily societies, prison discipline societies, church-building societies, colonisation societies for the outcasts of Africa, societies for assisting indigent clergymen, societies for improving the condition of the poor—to say nothing of numerous institutions of a more limited kind, which have for their object the relief of various calamities incident to our fallen humanity. Nor is it the least pleasing feature of the events which we have witnessed and recorded, that our own clergy are enlisting themselves in increasing numbers under those Scriptural banners which the Martyrs and Reformers of our church delighted to bear; and that of her laity, also, multitudes, influenced by Christian motives, aspire to assist in the general extension of religious knowledge. It is comparatively little, that any particular publication may have been enabled to contribute towards these glorious results; but each has its own circle of influence; and the conductors of the *Christian Observer* would hope, that a work conscientiously, however feebly, devoted to these objects, could not have been so long continued and so widely circulated without conducting, by the blessing of God, in some humble measure, to the end proposed. Indeed, scarcely a month elapses without their receiving communications, many of them from persons now occupying eminent posts of usefulness in the public eye, which prove that 'their labours have not been in vain in the Lord.' This is their consolation; and this, it is trusted, will animate them to renewed and persevering exertion.

"While this preface is passing through the press, the editor has received many communications approving of the design of publishing a selection from the Family Sermons, and expressing much interest in the *Christian Observer*. He has great pleasure in subjoining, with the kind permission of the writers, the two following, from two much esteemed and venerated friends,—Mr. Wilberforce and Mrs. Hannah More.

"My dear sir,—I have heard, with very great pleasure, of your intention to collect into a volume a selection of the sermons dispersed throughout that very valuable periodical, the *Christian Observer*, thus rescuing from the mass those sound and excellent portions of divinity, and presenting them to the public in a compendium, which will be a real acquisition to it. The volume will be most acceptable to many of your readers, not only for their

Christian Observer, which, whether in the examination of the productions on either side of the question, or in original communications, may justly claim a very considerable share of the praise which belongs to its successful termination."

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volume of sermons which he has just published, we feel much pleasure in making our readers on this side of the Atlantic acquainted with him, by transcribing one of them for a family sermon. Bishops Griswold and Hobart were consecrated in 1811; and are therefore, with the exception of the venerable Bishop White, who is the link between English and American Episcopacy, the oldest in standing of the eleven United-States prelates. In the Protestant Episcopal church in the United States, as our readers are aware, there prevail the same differences of opinion as unhappily in our own. The question of "high churchmanship," the baptismal-regeneration controversy, the Bible society, and some even of "the five points" have been as warmly discussed in our sister, or daughter, church, as on her parent shores. We are happy in believing that these controversies are rapidly dying away; not however by the stagnation of religious indifference, but by an increased infusion of pure doctrine and zealous piety, and also by the wide extension of a serious spirit of inquiry, accompanied with great moderation of spirit in many quarters where there still exist many remaining prejudices against what their brethren consider the plenitude of church doctrine and evangelical truth. Such serious discords as we had lately to lament in reference to two episcopal elections, we are persuaded are not likely to occur again: they have been the early workings of an untried engine; the steam was not properly set on and adjusted, but burst out in irregular action; it has now a regular and silent but powerful action, with due safety valves, and well-oiled machinery, and we doubt not will work safely and efficiently. We have lamented that our sister church should have been subjected to those mournful controversies which have riven our own; her vine, as we have before remarked, seemed too tender to

or have rooted it up. But these tempests, as we trust, have well nigh past: let our valued brethren now rather beware of a deceitful calm. The recent choice of Dr. Meade to be assistant bishop of Virginia was conducted with a piety and Christian cordiality, that would almost reconcile us, if a similar spirit always prevailed, to popular elections to ecclesiastical offices. With the exception of perhaps two dioceses in which (if we *must* unwillingly use exceptionable terms of distinction among members of the same church) what are called the orthodox and the evangelical party* are nearly

* We always admit these, or similar popular phrases, unwillingly, and only for the sake of intelligible specification, without admitting that any "party," if parties they must be called, ought to use terms of invidious assumption. Such appellations, especially as applied to matters of church doctrine and discipline, are becoming increasingly equivocal. Bishop Hobart, for example, lately published several official addresses, entitled "The High Churchman Vindicated." The bishop's test of a high, or, as he considers, a sound churchman, is, that the episcopal church is the sole divinely-appointed medium of spiritual blessing to mankind, and also that it has no connexion with any civil patronage or institution. Now it appears to us that in England our "orthodox" and "evangelical" friends would be very inconveniently marshalled by this test. Bishop Hobart would consider the Christian Observer as low church, because we do not consign all our dissenting brethren to the uncovenanted mercies of God; but practically we rise far higher in our views of episcopal obligation than those "vicars of Bray," who, however they may denounce Dissenters, mix up the church with the state, and would cease to be churchmen if kings ceased to be its nursing fathers, and queens its nursing mothers. Among our lay acquaintance we have almost uniformly found that those who assumed the highest claim to high churchmanship were persons who had no true notion of the church as a spiritual institution; who had never studied the question of primitive episcopacy; who in fact had never got beyond the low and secular notion of an Established Church, a dominant church, a church lifting its mitred head in courts and parliaments; and who would be the first to despise it, if they

of the Protestant American Church, we know not any portion in which even a contested election for a bishop would be likely to occasion unseemly heats. We bless God for this increase of Christian brethren and Christian love: Our them to be possessed: may they be effectually guarded against the wiles of the common enemy, the enemy not of their or our church only, but of all the churches of Christ, every name. Let them beware that they fall not out by the way; and believing as they do that their church is built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone, let them strive to build upon it, not a fabric of human

found it a small, scattered, despised, and persecuted remnant amidst a rich and haughty community. Our American episcopalian friends are high, or rather we would say, true, churchmen; they adhere to no civil privileges, no secular patronage, no numerical distinction, no cathedrals, no tithes, no endowments, no splendour; nothing but pure, primitive, scriptural authority. We honour them for their deed; and if a similar state of things should ever unhappily occur amongst ourselves (we say "unhappily" advisedly, and from deep consideration of the vast religious benefits of an established church, even with some attendant evils), it will be seen who are the true churchmen, the conscientious adherents to episcopacy as a scriptural institution. And here, if we must again allude to the invidious designations above specified, we have greatly rejoiced at the affectionate zeal with which what are called the evangelical clergy have, of late years especially, rallied round the bulwarks of our church, and evinced their attachment to even its minutest ordinances, proving by their regularity in lesser matters, how powerfully they felt in greater. We United States. On a late occasion, when our high-church orthodox friend, Bishop Hobart, strongly urged some curtailment of the service, not because he himself wished it, but because he himself thought it better to give discretionary permission than to allow of irregularity, what are called the evangelical party, both in the house of bishops and in the diocesan and general conventions, almost to a man opposed the measure, and it seems not likely to be carried.

The first discourse is entitled "the Corruption of Human Nature." We copy two or three detached passages which explicate the bishop's general view of the subject.

"The object of this discourse is not so much to prove this doctrine, which is evidently taught throughout the Scriptures, as to explain it; and if the Lord vouchsafe his blessing, to direct your thoughts to the proper inference. This doctrine, which is so essential to Christianity, and so decidedly viewed and taught by our church, is, when rightly understood, agreeable to our reason, and confirmed by our daily experience. The more true the doctrine is, the stronger and more general, of course, will be the prejudice of mankind against it. By very many it is not candidly examined, and therefore not well understood." p. 13.

"We know that to those who are not well taught in this doctrine, it seems strange, and to those who are unenlightened, it is offensive to be taught, that their natural mind is enmity against God, and that, without the sanctifying influence of God's grace, in them there is no good."

lities. Among pagans of ancient times, as also among modern unbelievers, we sometimes meet with shining virtues, noble sentiments, and generous principles, such as ought to make some Christians, and indeed most Christians ashamed. In teaching the doctrines of Christ we have no desire, and we have no occasion, to deny, or to misrepresent what is matter of fact, or evidently true. But we desire that what we do teach may be fairly understood." p. 14.

"But still, after all these concessions, it may be true, as the Scriptures teach, that in our flesh there is no good thing. What we do from selfishness or pride;—to give ourselves pleasure, or to advance our interest or fame, however generous, or noble, or good, it may seem to men, and though it is according to worldly wisdom in a religious view, or in God's sight, is 'not good.' The best works so done, not being according to the will, or revealed word of God, have in them the nature of sin. The doctrine of Christ is, 'To be carnally minded is death: but to be spiritually minded is life and peace.' And this last, to be spiritually minded, is 'that which by nature we cannot have.' It is a new principle infused into the heart by the operation of Divine grace. Nature can give us but one heart or one spirit, and that evidently is worldly and selfish." pp. 16, 17..... "Without the grace of God, we do not love him, nor live to his glory. We have not from nature any desire to commune with God, nor to be conformed to his will. Pride and vanity, self-love and self-will, are natural to all the human race. Who can deny that in our flesh dwelleth an aversion to spiritual things? Or, as the Apostle elsewhere expresses it, that 'the natural man receiveth not the things of the Spirit of God?' Who does not know and daily see that the hearts of men must be changed before they can relish, or with satisfaction converse, on such momentous and most interesting subjects, as God, and Christ, and the doctrines of his cross? The grace of God, and the aid and operation of his Holy Spirit, and the salvation of our own souls by faith in Christ, are subjects which we naturally dislike. And what is the cause of this aversion to things which ought of all things most to interest our hearts? We have not the like antipathy to any other subjects; not even to things the most fanciful and absurd; not even to things the most horrid and vile. We are naturally pleased with improbable, inconsistent and romantic tales: we delight to read and to hear of battles and murder, and the most abominable arts of human wickedness. It is only to spiritual things revealed from God, that we have this strange distaste. And is not

more evident in some than in others. Some people are possessed of such liberal sentiments, and such amiable dispositions, as gain our admiration, and merit praise. But such, however much by men admired, cannot 'receive the things of God' without his grace. The seeds of pride and enmity lie buried in our fallen nature. In different people, the growth is different, depending on a thousand circumstances; but the same radical nature is common to all, and the most amiable infidel needs a change of heart, no less than the notorious sinner. When a man, who has lived what we call a good moral life, is converted to the Christian faith, the change, to worldly people may be scarcely visible; yet to himself and to all experienced Christians, it is very obvious. He now perceives that he has been blind and sinful, and that his best deeds need forgiveness. He is now sensible that 'the flesh lusteth against the Spirit, and the Spirit against the flesh.' Motives and deeds, in which he once gloried, he now views with shame. He feels a change: his motives, his views, his hopes, are different: 'Old things are done away: behold all things are become new.'

"The sanctification of the heart is, however, a progressive, and too often a very slow work. It sometimes dawns for a season, and then seems almost to expire: at others it is wavering and scarce discernible. Some Christians are too ignorant of the doctrines of Christ, and others too neglectful of their duty. The lives of some worldly people will rise in judgment, and condemn many 'who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come.' There may, however, be the root of a right faith, when the fruits are shamefully deficient. Many who do not wholly fall away from their steadfastness, by their careless living, 'give occasion to the enemies of the Lord to blaspheme.'" pp. 18—20.

Our readers will infer from these passages, the general character of our respected prelate's preaching. The doctrine of conversion to God, of the atonement of Christ, of the sanctifying influences of the Holy Spirit, of gratuitous pardon, of justification by faith, and the whole scheme of practical religion, are intimately connected with scriptural views of the fallen and helpless condition of human nature; and we feel indebted to our pious author

geration, expressed, and placed at the entrance of his volume, his views on this deeply painful topic.

In another sermon he has stated with equal frankness and moderation, his sentiments relative to another topic much controverted among churchmen on both sides of the Atlantic—the doctrine of baptismal regeneration. It has always appeared to us, that provided persons have a clear and scriptural view of the necessity of true conversion to God, a renewal of the heart by the power of the Holy Ghost, there is no serious discrepancy, though some, including under the term regeneration that change of character which is called conversion, explicate the service of our church on the principle of its being only the language of faith and charity; while others, using the word regeneration in a lower sense, as expressive only of outward or spiritual privilege, but not including a change of character, think that in this sense of the word regeneration is properly predicated of baptism, and use other words to express spiritual renovation. Both these classes are to be carefully distinguished from those who virtually deny the doctrine of conversion altogether, or soften it down to a mere reformation of character where there has been a life of gross vice. Among those who most strongly opposed the doctrine taught in Bishop Mant's well known tract (especially as it appeared in the earlier copies, where "rightly received" and "rightly administered" were lamentably confounded), there were found divines of both the classes which we have above specified. The majority probably of the litigants in our church (for the Dissenters said that the tract spoke the language of our services, but was contrary to the Bible) took the spiritual view of the term regeneration, and predicated it of baptism only in a judgment of faith and charity; while a highly respectable and pious class of their fellow-

of new birth. St. Irenæus the Cyprian, (ii. 12), that 'in baptism we are buried with Christ, and risen with him.' And the Romans, that 'we are buried with Christ by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' Baptism signifies the remission of sins through repentance and faith in Christ's death; that we die to sin and rise to newness of life. Clearly and uniformly does the church teach the same." p. 217.

"Now if 'baptism represents unto us our profession;' if it is but 'the sign' of this change, of course it is not in itself the change. Baptism, strictly speaking, is not regeneration; it is rather a sacramental representation of the new birth. But it is natural, and it is authorized in the figurative use of words, to speak of this sacrament as being what it signifies or represents. It in time became common to speak of baptism as being regeneration; or rather to speak of a baptized person as being regenerate or born again. When you consider that baptism is the sacrament of regeneration; that as St. Paul says to the Galatians, 'As many as have been baptized into Christ, have put on Christ;' that it is an ordinance appointed by our blessed Saviour, 'whereby, says an article, as by an instrument, they that receive baptism rightly are grafted into the church; the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed;' that it represents 'a death unto sin and a new birth unto righteousness,' and that when it is rightly received, God's sanctifying benediction attends the ministration; considering, I say, that such is the nature and design of this ordinance, there may be no great impropriety in speaking of the effects of baptism as a birth or regeneration, provided we are careful not to misapprehend the true doctrine, nor to ascribe more effects to baptism than the Scriptures authorize." pp. 217, 218.

"Baptism represents the new birth, in like manner as the Lord's supper does the body and blood of Christ; and the outward part and the thing signified, are not more necessarily connected in the one sacrament than in the other. We may come to the Lord's supper, without receiving 'the strengthening and refreshing of our souls by the body and blood of Christ;' and we may receive baptism without being truly regenerate and born of God. 'The washing of regeneration' means then, a washing which signifies regeneration; which represents 'a death unto sin and a new birth unto righteousness.' This 'inward part, or thing signified,' cannot be effected merely by the sacramental washing; it requires the operation of God's Spirit; 'the renewing of the Holy Ghost.'" pp. 219, 220.

of their union, is too evidently erroneous to need refutation. The renovation of the heart is represented in baptism; but as has been also shewn, we have too much reason to fear, that many who come to this sacrament in its outward ministration, do not partake of 'the inward part or thing signified.' Our church, in her ministrations, wisely follows where the sure word of God directs her. She also speaks of baptism as the washing of regeneration; as a religious and very solemn transaction, denoting the new birth; and without interrupting the solemnities of the sacrament with any suspicions of hypocrisy, in the language of that charity which 'hopeth all things and believeth all things,' she supposes that the person or child baptized possesses, or, through God's grace in a time accepted, will possess the requisite qualifications. The proper examination into the qualifications of those who are to be baptized, should be at some time previous. During the solemn service, it would be less fitting to suggest doubts about the efficacy of the sacrament, or the sincerity of those who receive it. In ancient times these things were well understood; and our church retains the language of former ages. In the present state of religion, there is, we have observed, some confusion in the use of theological terms; Christians hear them every one 'in his own language, and in the tongue wherein he was born.' This makes it necessary for us frequently to give these explanations. *An alteration of some few expressions in our liturgy, would render these explanations less necessary, and would remove one great obstacle to the success of our labours.* But till such alteration, by the permission of God and the wisdom of his church, shall be made, let us be careful rightly to understand her language, and to embrace her sound Scriptural doctrine." pp. 221, 222.

It would seem from these passages, that our excellent bishop rather considers the language of our baptismal service defensible, and, rightly understood, edifying, than as that which, under all the circumstances of the case, were an entirely new form to be adopted, would be most desirable. Without at present arguing this point, it is very clear that our church has steered far wide of the efficacious *opus-operatum* notion, while at the same time she equally rises beyond the mere *nudum signum*. The precise blessings which attach to baptism, especially to infant baptism, are very variously viewed among

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Counties.	Population.	Parishes.	Roman Cath.	Presb. and	Wesleyan C.	Baptists.	Countess of F. ton's Conn.	Independents.	Total Protest. Dissenters.
Bedfordshire	83,716	124	1		35	21		7	63
Berkshire	131,977	148	6		33	11	3	14	61
Buckinghamshire.	134,068	185	1		25	28		21	74
Cambridgeshire ..	121,909	164	1	1	29	27	2	22	61
Cheshire	270,096	86	7	14	48	5		26	93
Cornwall	257,447	206	2		216	12	2	32	262
Cumberland	156,124	104	4		31	1		16	48
Devonshire	439,040	398	9	11	90	32		57	190
Dorsetshire	144,499	248	7	3	21	5		23	52
Durham	207,673	113	14	2	72	8		13	95
Derbyshire	213,333	136	8	14	84	5	2	35	140
Essex	289,424	400	7	4	35	24	1	59	123
Gloucester	335,843	231	5	4	51	31	5	35	126
Hampshire	283,298	293	11	4	26	25	1	30	96
Herefordshire ..	103,231	221	4		16	9	1	11	37
Hertfordshire ..	129,714	150	1	1	2	13	2	21	39
Huntingdonshire .	48,771	107			8	11		9	28
Kent	426,016	403	6	8	68	30	7	41	174
Lancashire	1,052,859	62	81	39	154	29	6	82	310
Leicestershire ...	174,571	196	7	4	66	13		15	98
Lincolnshire	283,058	630	12	4	211	31	1	20	267
Middlesex	1,144,531	230	25	10	57	55	5	90	217
Monmouthshire ..	71,833	127	5		10	29		24	63
Norfolk	344,368		8	6	73	32	2	20	133
Northamptonshire	163,483	336		1	61	40		35	137
Northumberland .	198,965	460	19	2	28	3		6	39
Nottinghamshire .	186,874	168	3	2	77	7		12	98
Oxfordshire	134,327	207	8	1	43	12		12	68
Rutland	18,487	50			7	2		3	12
Shropshire	206,266	170	7	3	31	15		20	69
Somersetshire ...	355,314	482	8	7	94	34	1	47	183
Suffolk	270,542	575	4	5	40	35		32	112
Surrey	398,658	140	3	1		21		23	45
Sussex	232,927	342	6	7	20	13	3	29	72
Staffordshire	341,824	181	21	7	81	16		31	135
Warwickshire ..	274,392	209	11	8	18	16		26	68
Wiltshire	222,157	304	3	4	36	31		30	101
Worcestershire ..	184,424	152	8	6	22	22	2	10	60
Westmoreland ..	51,359	32	2	1	13			10	24
Yorkshire	1,173,137	363	46	20	545	51	1	156	772
Total in England.	11,292,577	9,133	385	203	2,597	805	47	1,205	4,855
Wales.....	717,108		6	14	214	176		209	443
Total	12,009,685	9,133	391	217	2,811	981	47	1,414	5,298

In 1716, Neal stated the number of dissenting churches at 1,107 in England, of which 247 were Baptists, and 860 Presbyterians and Independents. In 1776, a Mr. Thomson obtained a list of 1,118, of which 391 were Baptists. In 1812, Messrs. Bogue and Bennett state as follows: Pres-

byterians, 252; Independents, 799; Baptists, 532; total, 1,583. In the mean time the Wesleyans have grown from nothing to the number of 2,597. The number of Episcopal churches and chapel is given at 11,042, besides the diocese of Bristol, of which the number is not stated.

FRANCE.

A Society has been established in Paris, the object of which is stated to be to promote the advance of civilization; and to prevent the obstacles to it, arising from the efforts of sects, parties, and local

interests. The society, it is added, is not to interfere with questions of religion, or party politics; but to promote social order, general instruction, and a popular acquaintance with matters of utility in the economy of nations. It purposes begin-

PRUSSIA.

At the feast of the third century of the Reformation in 1817, the Prussian Government convoked ecclesiastical synods, which, among other things, determined on making a new hymn-book. There were in use two old collections, rude in metre, but, we believe, correct and fervid in sentiment; and a more recent one of 1783, better becoming the reign of Frederic, misnamed the Great, than the lips of a Christian assembly. The new collection lately finished was drawn up by a committee, respectable for attainments, but mostly neologian in principle; and the result is, that the book is strongly disapproved of by the most orthodox and religious part of the community; and a warm controversy has taken place on the occasion. It has, however, been at length received in all the churches of Berlin; though the king had issued a command that it shall not be forced upon any parish where it is unwelcome.

IONIAN ISLANDS.

Education is being carried on on a wide and enlightened scale in the Ionian Islands, and bids fair to extend itself into the whole of that division of Greece. The novel measure of introducing female schools, which originated with a committee of ladies in Edinburgh, has not only met with great encouragement on the part of the people, but has been strongly recommended by the Bishop of Corfu.

AFRICA.

The missionaries of the Church Missionary Society in Egypt and Abyssinia have discovered, in the interior of Africa, a tribe, called the Magagine, which has never been visited by any European. They inhabit a place called Darbia, 300 miles south-west of Darfur. They have suffered greatly from the slave-traders of Darfur; their chief protection against whom is a natural fortification, a steep and lofty mountain, which if they can reach in time, they are safe from their pursuers. They do not materially suffer from want in that asylum, having good fountains and pasture for their cattle. The siege of the mountain lasts sometimes for several months. The abodes of the people are usually pulled down by their enemies; but they do not think much of the trouble of building other houses of mud and stones in place of their former abodes. Nobody claims a property of soil, and every one cultivates as much ground

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to them the greatest blessing. Slavery, therefore, is to them the greatest horror and abomination. Their liberty, however, is not without order and discipline. They have good and just laws, not many, according to which differences are adjusted. They have a headman, whom they obey: trifling quarrels are never referred to the judge, but are settled by the parties in single combat. They have an idea of a God, and believe that every person receives reward or punishment according to his merits, after this life. They have a notion of the existence of the devil. The history of the deluge is preserved in their traditions; but they believe that every living creature perished in that awful calamity, and that God created altogether new beings after the deluge. Good angels are considered as the guardians of good people. Their mode of worship appears to be simple, and is free from obscene practices; but they are still Pagans. They take great care of their children, and teach them early to obey and reverence their parents, and aged people. Their language is unknown. We heartily join in the prayer of the missionaries, that it would please God to enlighten this and all the other tribes of Africa, with the light of his blessed Gospel, and prosper the labours of his servants among them.

UNITED STATES.

The legislature of Georgia has adopted a regulation which exempts women from appearing personally in courts of justice as witnesses, except in criminal cases. Commissioners are appointed to take their written depositions.

In a large stage-coach concern, on the route from Staunton to Guyandotte, nine out of eleven drivers have given a pledge that they will abstain, entirely, from the use of ardent spirits for one year, except prescribed by a physician.

All the merchants in Abingdon have bound themselves not to sell any more ardent spirits after the first of January next, in the penalty of 500 dollars for the first offence, and 1000 for the second.

The friends of Episcopacy in the United States have weekly publications in Philadelphia, Auburn, and Hartford; monthly ones in Charleston, Philadelphia, New York, and Middlebury, besides "The Protestant Episcopal Press," in the city of New York, which is employed in printing Sunday-school books, Tracts, and the periodicals of the General Sunday-School Union, and will this spring com-

those who in the United States, and even Colleges, more or less under Episcopal influence: Washington College, Hartford; Columbia, New-York; Geneva, New-York; University of Pennsylvania; William and Mary's College, in Virginia; the College in Charleston, South Carolina; and Kenyon College, Ohio; besides the General Theological Seminary in New-York, a Theological Seminary in Alexandria, and another connected with Kenyon College.

The Puritan founders of Massachusetts colony, when they left their native country, made an address to their brethren of the Church of England, from whom they had separated, in which they say,—“We esteem it our honour to call the Church of England our dear mother; and cannot part from our native country, where she especially resideth, without much sadness of heart, and many tears, ever acknowledging that such hope and part as we have in the common salvation we have received in her bosom, and from her breasts; we leave it not, therefore, loathing the milk which has nourished us, but blessing God for our parentage and education. As members of the same body, we shall always rejoice in her good, and grieve for her sorrow, desiring her welfare, and the enlargement of her bounds. Commend to the prayers of your congregations the necessities of your neighbours, the church springing out of your own bowels. We conceive much hope that your prayers will be a prosperous gale in our sails. We also entreat of you, that are ministers of God,—we crave it of our private brethren,—at no time to forget us in your private solicitations at the Throne of Grace.”—Did ever children leave a parent's house in a more affectionate manner?

Elliot's Indian Bible has become a literary curiosity, and there are, probably, not three persons living who can read and understand a single verse in it. That

he was greatly beloved and revered throughout his long life. Being gifted with quick perceptions and a strong memory, to which was added the most untiring industry, he became an admirable linguist, and soon made himself master of the Indian language. He preached to the Indians, who readily understood him; and, with immense labour, he succeeded in translating the Bible and several religious tracts into their vernacular tongue. He was a man of great simplicity of character; zealous in his profession, and ardent in his desire to convert the Indians. In the Pequod war, these “praying Indians,” as those converted by Mr. Elliot were called, were either neutral or friendly to the Whites; when a different feeling towards the colonies would have been dangerous to the new settlement.—Elliot wrote the first political pamphlet published in America, entitled “the Christian Commonwealth.” This work is full of free and noble principles; but the magistrates took alarm at it, and the good man had to recant his opinions, or rather apologize for their publication. He lived to the age of eighty-six; to a time when the colonies had grown to a large and flourishing people. The tribe of Indians which he instructed is now nearly extinct: there are not more than a dozen of them left. The Indians are every where melting away before the White population; and must soon become extinct, if not better protected than in days past.

MEXICO.

An official report upon the finances of Mexico states, that the mint of Mexico coined, between 1733 and 1828, 64,064,779 pesos piastres, in gold; and in silver, 1,323,851,510 pesos. The other mints, which have been established since the Revolution, have together coined in gold and silver the sum of 67,662,737, making a total equal to 318,408,568½ sterling.

LIST OF NEW PUBLICATIONS.

Sermons on the Doctrine of Universal Pardon. By the Rev. A. Thomson, DD. 6s. 6d.

Discourses on important Theological Subjects. By the Rev. W. Hall. 7s.

Eight Discourses to Youth, with a Memoir. By the Rev. J. Humphries, LL.D.

The Truths of Religion. By James Douglas. 8s.

Thoughts on Prayer at the Present Time. By J. Douglas.

Christ's Return to Glory. By the Rev. Mr. Begg. 3s.

The True Plan of a Living Temple. 3 vols. 1l. 2s. 6d.

Essays on the Principles of Morality. By J. Dymond. 2 vols 18s.

The Psalms metrically and chronologically arranged. 4s. 6d.

Letters of a Recluse. 3s. 6d.

Church Establishments considered. By W. M'Gavin. 2s.

Memoirs of the late Bishop James. By
 the Rev. Prebendary James. 7s. 6d.
 Conversations for the Young. By the
 Rev. R. Watson. 6s.
 Mornings with Mamma; or Scripture
 Dialogues.
 The Indian Brothers; or Facts con-
 nected with Christianity in India.
 The Family Cabinet Atlas, Part I.
 plain, 2s. 6d. coloured, 3s. 6d.
 Historical Memoirs of the Church and

The History of
 Reformation; fi
 Same. No. I. I
 The Family I
 Life of Nelson.
 Introduction
 H. N. Coleridge
 Levi and Sarr
 Translated from
 A Parochial
 Confirmation.

RELIGIOUS INTELLIGENCE

MEASURES FOR THE OBSERVANCE OF THE LORD'S DAY.

WE rejoice to witness the efforts in progress, in various parts of the kingdom, to procure a better observance of the Lord's day. In several places committees have been formed, or are forming, upon the subject; and we hope before long to witness one general and overpowering expression of sentiment from the whole of the Christian part of the community. Sunday newspapers seem to be given up in despair, as an evil too formidable to be put down, either by legislation or private remonstrance. We trust, however, that zealous and persevering, even should they prove fruitless, efforts will be made upon this apparently hopeless part of the subject. But Sunday travelling, at least by public carriages, has of late engaged much attention; and on one road, the Southampton, by the zealous exertions of the Rev. Herbert Smith, the stage-coach proprietors have stipulated provisionally to discontinue running their vehicles on the Lord's day. But grateful as we feel for the pious exertions of individuals who are devoting themselves to check this evil, we perceive increasingly that nothing short of a legislative enactment can be at all effectual. The Southampton coach-proprietors engage, it seems, provisionally, to stop their Sunday coaches; that is, on the condition that no other coach begins to run on that day. Such a resolution is mere hypocritical mockery; it is sordid interest assuming the form of religious decorum. The truth is, that Sunday is on the average a losing day; the whole of the current travelling on the road might be easily comprised in six days, and thus the gains of seven be received with only

the outlay of six travelling is so considerable that a coach starts for them they are not a passenger or passenger and will therefore follow traffic if Our only object prevent the eye the public being facts which have them, and which the evil. A new sell seven hundred days, would be a ber in six, and trouble of carry Sunday, provided do the same; but seventh—probably sales; that is, on Sunday, so convenience and pec but not one more that nothing else compacts such of commercial set aside. If coaches, or should start for the la scientific A. B occupation. W higher principle us. The reform scientific feeling panied by adequate interests on the p newspaper ven ment a few years stating the in business, and sa

it on. The petition was treated with the utmost contempt, as utterly selfish and hypocritical. If these men, it was said, are sincere, let them first make a sacrifice to principle, and then they may honestly ask for protection; but if they only make principle a stepping-stone to convenience, they have no right to expect the legislature to curb others for their benefit. We wish then to see the question taken up seriously, as a matter of conscience. Let every clergyman, every private Christian, speak honestly to his neighbours on the subject: let him not disguise the matter: "It is at the peril of your soul," let him say, "that you keep open your shop, or vend your goods on the Lord's-day." "But I am poor; I shall lose my customers; I shall make a great sacrifice." "I doubt it; for you will be far happier, and I believe in the end quite as rich: but if not, if your loss be ever so great, your duty is clear, it admits of no compromise; you cannot serve God and mammon; you must be willing to give up all, and not least this, for Christ." Many thousands, blessed be God, do so; and if more earnest and heart-reaching appeals were made upon the subject, more would be led to join their number. And are such to be left unprotected? No: let the whole of the Christian community rise as one man to do them justice; let them send in earnest and unanimous petitions to the legislature; let them represent how cruel and inequitable it is that those who obey the laws of God and man should find their worldly interests in a Christian community injured by their conscientiousness. One newspaper vender, or stage-coach proprietor, or innkeeper, or shopkeeper, or even a petty huckster, thus suffering for conscience sake, has a claim upon the whole community. We wish to see petitions, not from those who say they *would* keep the Sunday if their neighbours were made to do the same, and their own interests were thus secured; but from those who *do* keep it, and make pecuniary sacrifices by so doing; or rather from their neighbours claiming for them justice, and the protection of the laws, for their obedience to which they are suffering. If Mr. H. Smith, whose zealous and pious labours have earned for him the gratitude of all who venerate the laws of God or man, can induce any one coach proprietor to make, not a selfish provisional, but a positive and conscientious, determination

such instance, than a ten thousand hollow and hypocritical compacts, fair upon paper, but meaning nothing. The legislature will see that the Christian part of the public are in earnest when they thus take the matter up upon principle, in the same spirit in which in earlier days confessors submitted to the spoiling of their goods, and martyrs went to the stake. It behoves us to be in earnest; let us go to the legislature in behalf of the law and the rights of conscience. We are told of the cruelty of not suffering the poorer classes to earn a trifle on the Lord's day: but far more cruel is it to make restrictive laws, and to give a bonus to those who break them by the sacrifices of those who obey them; far more cruel to say to the open violator of the laws, both of God and their country, "You may pursue your base course with impunity, while the conscientious man who obeys both is left without sympathy or protection, to suffer personal loss, and the affliction of seeing the wicked triumph in their wickedness."

The whole subject we have the satisfaction of adding, is increasingly commanding attention in high and influential quarters. The Bishop of London in particular has nobly thrown himself into the breach by his pastoral letter to the inhabitants of his diocese, the publication of which has gained him the honour of the most virulent abuse from the irreligious and immoral portion of the press, especially the Sunday-newspaper interest. In this he may rejoice; it is a portion of his reward; good men will esteem him the more for it, and bad men will see that good men are beginning to be in earnest. The religious world wanted a nucleus around which to agglomerate their efforts; the Bishop of London's letter supplies this: it has excited public attention; the opposition and abuse which it has met with have given it wings; the righteous and the wicked have had their attention roused: let not then the favourable moment for action be lost; but let Christians in every part of the kingdom act promptly upon it, by remonstrance, by legislative petition, by prayer, by serious warning, and by forming local committees to carry the object into effect. It is never too late, and never too soon, to begin. We shall not recapitulate the violations of the Lord's day which the bishop exposes, as our readers may turn to them in lamentable detail, in the paper of the Christian In-



FOREIGN.

THE French chambers are at length dissolved, and the ministry seem determined to stand or fall by those unpopular views of policy which they have espoused. The expedition to Algiers is a most formidable armament; but its ulterior objects do not appear to be very satisfactorily explained.

Having lately reprehended the past conduct of the United States, in secretly bribing Indian chiefs, to induce them to sell the lands of their tribes, we are happy to add that a clause has been adopted in the senate, forbidding such practices in future.—Measures are in progress for abolishing the use of ardent spirits in the army. It is proved that spirit drinking is a chief cause of the desertions and degradations which occur in the army.—A powerful and eloquent memorial has been presented to the government by the Cherokee nation, against the aggressions of Georgia. The document is a literary as well as political curiosity, having attached to it nearly three thousand Cherokee signatures, almost all in native characters.

DOMESTIC.

We have the satisfaction of stating that his Majesty's health has somewhat amended since last month, though he still continues in a very weak, not to say precarious state.

Lord Mountcashel has brought forward his promised motion for an inquiry into the abuses of the Established Church of England and Ireland, but with so little success that it does not appear to have been even seconded. We desire to see the fullest investigation of this and all other subjects of public interest, civil or religious; but the statements of the noble lord are too vague, too indigested, too sweeping, to lead to a favourable hope of the issue of an inquiry begun under such auspices. At the same time, these important matters should be settled, not by mere votes and numbers, but by the real merits of the question; and with this view we purpose, before long, bringing before our readers a notice of the chief propositions which have of late been urged upon the public in various books and pamphlets for church reform, either as respects our doctrines, our services, or our external economy. On this last point we hail with much pleasure, a bill brought into parliament for the voluntary commutation of tithes upon those safe and equitable principles which we have so often advocated, and which have been most beneficially introduced in Ireland; namely, by means of a fixed rent charge for a specified period only (twenty-one years are proposed), and grounded on a fair corn valuation of the tithes. We augur incalculable benefit to the church,

the interests of religion, the pastoral happiness of the clergy, and the welfare and friendly regard of their flocks, from this salutary measure.

We lament to find that nothing effectual has been yet contrived on the subject of church building. The short clause which passed three years ago has never been acted upon by the commissioners, and though we readily admit that it was too loosely expressed, and that some further specification or limitation might be necessary, we fear that there is in some powerful quarters a strong jealousy upon the whole subject. Not only alleged rights, but personal feelings and private interests are allowed to stand in the way of the great paramount duty of affording the means of Divine worship to the people; and even the modified bill, which was to give the commissioners power to open new churches under more considerable restrictions than those in the late act, seems to be sleeping in the cabinet of the chancellor of the exchequer. It is a lamentable evil, resulting from the abuses of church patronage, that even so palpable a duty as that of providing for the efficient preaching of the word of God, and the administration of the sacraments, is thwarted and impeded by rival interests; for we are convinced that there are no real difficulties which may not be wisely and equitably surmounted, if only there is an honest and persevering wish to effect the object.

We rejoice to perceive that numerous and highly respectable petitions for the abolition of capital punishment for forgery, are flowing into parliament. To our minds it would be sufficient that their prayer is grounded upon plain Christian principle and duty; but we are happy to add, for the sake of their influence upon those who might not be swayed by this higher argument, that they are strongly supported by the commercial and moneyed interests of the country, on the ground of the impolicy of a system of punishment which holds out impunity to offenders, by deterring humane persons from prosecutions. We feel confident, that government and parliament must before long listen to this suggestion; but we trust that the mitigation of our criminal code, as respects the infliction of death, will go much further; we scarcely know where it should stop short of actual murder. The abolition of capital punishments, except in extreme cases, adds another to the many questions on which Christians, guided by the instincts of the Gospel, have discovered what is right; and political men, after much opposition, have at length found out that it was also expedient. Let Christians take courage from such results;

ciple, let them not shrink from asserting the simple truth, because they are told of political difficulties, or interested opposition, or honest ignorance, or the vested rights of iniquity. They will find the Bible their best political as well as religious code; and justice and mercy will prove in the end true patriotism, and the most exalted political economy. Would that all our public men, all our legislators, would that even all those who profess more peculiar strictness as Christians, would reduce every vote to one simple test, Is it right? not, Is it politic? is it countenanced by one party, or discountenanced by another? is it approved in high quarters? is it the sentiment of the circle in which I move? would it bring me into awkward companionships? would it expose me to painful misconceptions? would it affront friends? would it involve sacrifice? would it impede my ascent in life, or affect the interests of my children?—but **IS IT RIGHT?** that is, is it according to the doctrines and precepts of Him whose I am, and whom I serve? Every true Christian must afford to keep a conscience, however expensive the incumbrance. Is it not one of the strangest anomalies of our fallen nature, that there are those who would scarcely shrink from the stake in defence of a scriptural doctrine, who can yet be blinded without difficulty as to their obedience to a plain moral precept? yet such inconsistencies are to be found among us.

Some further discussions having occurred in parliament on the subject of free-trade and the reciprocity system, which many uninformed or interested persons have represented as having injured the commerce and shipping interest of the country, the duke of Wellington has proved from official documents, that the number of ships which left or entered our ports in 1829, was 13,659, with a tonnage of more than two millions, being the greatest amount ever known; and that the increase of British freight over foreign in our ports has been no less than forty-eight thousand tons, even with those countries where the reciprocity system is least in our favour. British ship-building also has greatly increased since the relaxation of the navigation laws; so that the objections often urged against this truly Christian system of international intercourse, are proved to be as unfounded in experience, as they are unphilosophical and illiberal in theory. Is it not surprising that while such well-informed men of the world, as have no private interest to serve, see the propriety and perfect safety of the most enlarged kindly intercourse, and mutual dependence among nations, some who, from their better knowledge of the benevolent spirit of the Gospel, ought to be the first to entertain this wise and liberal sentiment, seem to

tical economy? Gladly would we see our clergy in particular inculcating, as accords with the principles both of good sense and of the New Testament, the most expanded feelings, the most enlightened sentiments, among their parishioners, in the true spirit of that second commandment which involves all our duties to our neighbour. If a man without prepossession or selfish interest, will only enter into the spirit of that precept, "Thou shalt love thy neighbour as thyself," we have no fear as to what will be the result as respects universal education, commercial jealousy, colonial slavery, the compulsory charity of poor-laws, and the numerous restrictions which prevent persons doing what they will with their own; as for instance carrying their commodities where they will, and bringing back what they please in return. We are aware that to many readers this is very unpopular language; but as Christian observers, we can have but one standard, and that is the Bible; and we dare not recede from this standard, because some whom we highly respect in other matters have in this allowed their eyes to be blinded by an ill-understood self-interest. A truly Christian man would not wish to be one penny the richer by intercepting the penny which ought to have found its way to his neighbour's purse; yet this is the real spirit of those illiberal prejudices which some among us are ready to identify with a zeal for the best interests of the country. If any of our readers think us wrong in our opinion, we are open to conviction, provided they will discuss the matter simply upon Christian principles, as they consider it would have been discussed by Christ and his Apostles, and not at the instigation of those passions or selfish considerations which made Jews and Samaritans pride themselves upon their reciprocal hostility. One man tells us that his sugar-farm will be of less value if he may not coerce Black men to cultivate it; another that his ship will be of less value if he may not prevent other people having a share of the traffic; another, that his labour will be of less value if he does not combine with his fellow-workmen to cheat his master and the public by preventing others who are willing to work for less; another, that his wool or silk will be of less value if he cannot make his neighbour pay him more for it than it is worth, that is, than he can get it for elsewhere; another that his corn-field, or orchard, or hop-garden will be less valuable, if all men may buy corn, or apples, or hops where they please. There may be on all such questions, points of concession and equitable adjustment: and these ought not to be overlooked; very far from it; but on matters of broad principle we must not forget that we are Christians, and as

advantageous it may appear to ourselves. There has been a grievous want of simplicity and sincerity among Christians, in not bringing their religious sentiments fully to bear upon their political principles and worldly interests. Take the matter of colonial slavery as an illustration. There are not a few whose conduct on this painful subject will be a thorn in their dying pillow. They may stifle conscience in company, and follow a multitude to do evil, but they must die alone. Will a time-serving support of West-India slavery be among their most agreeable retrospections?

Petitions have been presented to Parliament by Lord Winchelsea, and Sir R. Inglis, praying that Protestant soldiers may no longer be obliged to be present at Roman-Catholic ceremonies. This unjust infliction upon the rights of conscience, we have taken many occasions of alluding to and reprobating, particularly in reference to the severe measure dealt out to Capt. Atcheson and Lieut. Dawson; and we are glad to find that it is beginning to

cease further than the case of the Papas or Greek rites; for in India our officers and soldiers are often obliged to grace the atrocities of Pagan superstition, in a way very painful to a Christian mind.

A committee of the House of Commons is engaged in investigating the workings of the poor laws; and Dr. Chalmers who is intimately conversant with the whole question, is in London for the purpose of giving his evidence.

Mr. R. Grant's bill for the emancipation of the Jews, has been thrown out on the motion for the second reading, by a majority of 228 to 164.—Mr. Brougham is bringing in a most useful bill, with the full concurrence of government, for appointing local courts throughout the kingdom, for the cheap recovery of debts, not exceeding an amount to be specified. He proposes that the local courts, besides a power of direct adjudication, shall be authorized to arbitrate, and even to act by conciliation, in recommending the parties to do what may appear just, without going to law.

ANSWERS TO CORRESPONDENTS.

J. W. N.; CLERICUS INDICUS; R. F. W.; SENEX; G. J.; R. S.; R. F. D.; A CURATE; AMERICANUS; C. F. B.; and D. B. C.; are under consideration.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE. BRITISH AND FOREIGN SCHOOL SOCIETY.

OUR conscientious predilection for schools on the plan of the National Society, has not rendered us insensible to the blessings of moral and religious education in other quarters. Truly rejoiced are we that the tens and hundreds of thousands of the poor who cannot, or will not, avail themselves of education directly in the bosom of our national Zion, are still learning to read the word of God, and receiving Christian instruction in other quarters, especially by the benevolent labours of the British and Foreign School Society, which we would far rather regard as an auxiliary in the common warfare against vice, and ignorance, and irreligion, than as a rival, the labours of which impede those of any institutions connected with our own church. From the annexed documents of the society, it appears that in England alone, nearly a million of children have passed through the society's schools, who might otherwise have grown up in vice and ignorance; and we are gratified in learning that the education is avowedly scriptural, though not connected with any particular denomination of Christians. It is, however, chiefly for the sake of the information respecting the important foreign operations of the institution that we purpose from this time to append the society's quarterly extracts to our Numbers; and in this branch of its proceedings, our extinct controversies about Bell and Lancaster will not prevent every true friend of humanity, of religion, and we add confidently, of our own church, rejoicing that useful and scriptural education, under the gigantic powers of the system of mutual instruction, is working its way to the remotest corners of the earth. Education, Bibles, and Christian missions are a threefold cord which will not easily be broken; and by their united efficacy, under the influence of the Holy Spirit, we confidently anticipate for future ages a wide, and at length a universal, diffusion of spiritual blessings throughout the world. The Society's communications from Greece and Russia are peculiarly interesting.

ANTI-SLAVERY REPORTER.

The Supplement to the Reporter gives a highly interesting account of the proceedings of Anti-slavery meetings in various parts of the empire; and next month, will appear the speeches at the meeting in London, which have caused a powerful sensation throughout the kingdom, and done much to excite a more ardent and widely spread determination than ever that slavery shall speedily cease to pollute the British name. We shall recur to the subject.

HIBERNIAN SOCIETY.

We have only room to announce the Report of this society, without one word of comment; except our increased conviction of its great utility and valuable labours.

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RELIGIOUS COMMUNICATIONS.

MEMOIR OF FERDINAND CAULIER.

(Concluded from p. 268.)

THE circumstances which led Ferdinand Caulier to commence preaching,—or more properly teaching and exhorting, for he never became ordained as a pastor,—were the following.

“Providential occurrences had removed me from that part of the country. My departure left a vast, but promising field uncultivated. In a short time, the hunger and thirst for hearing the word of God being increasingly felt, the people began to apply to Ferdinand, who continued to distribute the Scriptures, to address them at their little meetings. He did not refuse, and his first attempts increased his courage. By degrees, invitations of this nature greatly multiplied, and in proportion as he yielded to them, the people had increasing cause for rejoicing at the clear and simple manner, but often full of unction, in which he instructed, convinced, and exhorted. He thus found, without having sought, the office of preaching the Gospel, and that precisely at the time when the *colportage* had been stopped by obstacles to which we were compelled to yield.

“Thus the Lord, by the secret working of his Divine providence, introduced our beloved Ferdinand into this important office. He had
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never ventured to carry his views so far. What he himself called his ignorance, and his want of education, appeared to be insuperable obstacles. But God, who is not obliged to seek his servants only in the bosom of academies, and who often, on the contrary, has pleased to select them elsewhere; from the plough, like Elisha; from the flocks, like the shepherd of Tekoa; or from a court, like Isaiah; shewed, in this instance, that he could make a humble peasant a chosen instrument for the advancement of his kingdom upon earth.

“The success which attended the labours of Ferdinand was soon much more remarkable than that with which I had been favoured in cultivating the same field. Many sinners were soon brought to the knowledge of the Lord Jesus, and proved by newness of life the sincerity of their conversion. It was not only in G—— that this religious revival took place, but throughout the neighbourhood. For a considerable time scarcely a week elapsed in which he did not receive fresh invitations to visit small religious societies, the members of which wished to hear him. His whole time was thus occupied; and, notwithstanding his incredible activity, he could not do all that was required.

“He began now to think of choosing a companion; and being
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is contrary to the will of God, and that it is always accompanied by dangers and difficulties, he determined not to give his hand to any one who had not given her heart to God. He found such a person in R. R., who became his wife. His marriage did not diminish his zeal, his devotedness, or his labours. He had acquired by this time a facility in public speaking, which would have astonished those who knew the few advantages which he had enjoyed; but with his accustomed humility he thought his powers very inadequate to the situation which he occupied. Being frequently called upon to speak before persons better educated than himself, he feared lest what he called the coarseness of his language and the want of polish in his ideas should injure the cause which he pleaded. He therefore thought seriously of applying himself to study, and with this view solicited and obtained from the society which employed him, permission to place himself for some time under my care.

"We had thus the happiness of being reunited at B. I may with truth say that I have rarely seen so much ardour for study as he possessed. In a short time he made great progress in the knowledge of his own language, and in theology; still endeavouring, whenever he had an opportunity, to promote the kingdom of God on earth by assisting me in my ministry.

"After two years, well and fully occupied, he returned to La Beauce, to which place he had been frequently solicited to return. A short time after his arrival there, many untoward circumstances occurred, which however all proved to his advantage, and augmented the influence which his Christian virtues and his disinterested zeal had obtained for him. He resumed his labours with renewed ardour, perhaps even with too much. Sometimes in one place, sometimes in another,

might almost say, that under a presentiment of his approaching end, he hastened to accomplish his work; and that as his sun must set when that of others was rising above the horizon, he wished to fulfil his entire day.

"A short time after his return, some of his friends began to urge him strongly to procure ordination to the ministry by the imposition of hands; but he thought himself unworthy of this sacred office. He continued to view himself as among the least of those who serve God upon earth; and the thought of assuming a title which he did not consider himself warranted in seeking was painful to him. However, as the advice was urged by persons for whose judgment he felt much deference, he regarded it his duty to consider the subject. But his Lord had decided otherwise, and recalled him to himself at the very time when he was thinking of going to England, in order there to receive ordination."

His last illness exhibited in a remarkable light the Christian graces which he had received. His wife, three days after his death, gave the following interesting account of his last moments, in a letter to the writer of the above particulars.

"During the night of the 29th or 30th of October, he had a severe fit of coughing, which ended with a violent suffocation; he desired me to fetch my father, which I immediately did. We thought that all was over. I asked him whether the Lord was going to take him to himself, he answered, that he did not think that his time was come. The violence of this attack subsided, although it did not entirely leave him: he rose the next day, and remained up part of the day, and then undressed himself, and got into bed without assistance; but, alas! it was to leave it no more. He was very weak, and much oppressed during the night.

weakness.' I asked him whether he thought that his Lord was then coming to fetch him, he replied, that he did not know; but at about two o'clock in the afternoon the oppression of his breath increased, and he began to feel that his end approached. 'Adieu, my beloved wife,' said he; 'I must leave thee; the sacrifice will soon be over. Do not weep; thou shalt soon join me, to part no more.' By three o'clock this beloved friend had quitted this world of misery. He had never felt any fear of death. He often said, that if it should be the will of God to restore him to health, in order to labour still longer in his work, he should be quite satisfied; 'but,' added he, 'if he has decided otherwise, the Lord's will be done!' When he perceived that his departure was at hand, he desired to have the thirty-first Psalm read to him; then, addressing himself in prayer to God, he said, 'Lord Jesus, receive a miserable sinner who calls upon thee; wash my soul again and again.' Then turning to me, he said, 'My dear friend, pray that the Lord may pardon all my sins, that he may wash me in his blood.' 'That is done already,' said I; 'O yes,' he replied, 'that is already done. What mercy!' And as he could scarcely articulate, I often said to him, 'You do not regret leaving this world, do you, my dear Ferdinand?' 'No, no.' 'Is the Lord with thee?' 'Yes.' My sister coming to his bed-side, he entreated her to think of the salvation of her soul; and in about five minutes after this his spirit had quitted this world to enjoy everlasting felicity. He is now happy, and I am left alone. Oh, if you knew my dear friend how hard it is to be separated!"

To another friend his still sorrowing wife adds the following interesting particulars.

"Nothing, we know, happens without the permission of God. Our life is in his hands, and he disposes of

exhorted to redeem the time: they ought to work while it is day. If I were not convinced of this, I should be inconsolable on account of the fatigues which my dear husband sustained while in the body, knowing that his zeal and his ardour for his work have shortened his days. But it was in the cause of Christ. Who can know so well as I the excessive fatigues which he endured? Since our return from B—— especially, he did not lose a moment; he was instant in season and out of season. Thus, following the example of his Saviour, he went about doing good. On Sunday he had scarcely time to take his necessary food, being surrounded by persons almost incessantly from eight o'clock in the morning until ten or eleven at night. When I sometimes entreated him to retire and to take a little rest: 'No, my dear wife,' said he, 'let me work while there is time. Our Lord did much more than this; he preached all day long, and at night retired to pray.... And sometimes passed the whole night in prayer.' What could I say except to supplicate for Divine grace to be found as earnest? Sometimes, quite exhausted, he said to me, 'I am quite overdone; I have scarcely courage to go to bed; but truly, the Lord giveth strength to the weary.'" He delighted thus to apply this passage.

"He conducted five religious services in five different villages during the week, and scarcely passed a day without visiting several persons. He discharged this duty towards all the Protestants in the neighbourhood, speaking to each as his case required. He never spoke to any one even for a moment on secular subjects, unless duty required that he should do so. I recollect that on our return from B., he was much affected at finding himself alone in the midst of so wide a field of labour. 'Who am I,' said he, 'to have so important a

On every side persons surrounded him, who seemed to demand all his care, and to depend upon him alone for religious instruction. 'But,' continued he, 'the Lord is able to make use of weak things to confound the strong: if he should see fit, he can make use of a poor miserable sinner like me, to bring the souls of men into captivity to the obedience of Christ. He can manifest his strength in my weakness.' It was in this manner that he felt his own insufficiency, and at the same time implored the aid of his Divine Master. He often said, 'I have done but little when I have conversed with sinners, when I have exhorted them, when I have entreated them to go to Jesus, to be converted to him, if I do not pray that the Author of all mercy will bless my words.' 'He who preaches,' said he, 'very often, and does not afterwards pray with earnestness for those to whom he has preached, has but half discharged his office.' He, indeed, preached the Gospel earnestly; but he also frequently prayed for the blessing of God on his labours; and I am persuaded that his prayers were granted. It is remarkable to what an extent he had gained the affection and confidence of his hearers. Even sceptics, in spite of their enmity to religion, were compelled to speak well of him. I have, since his death, heard among other instances, that a person seeing him approaching, said, 'There is the servant of the Lord coming to see us.'

"It appears, then, that he was eminently useful in his neighbourhood, and we are almost tempted to ask, Why was he withdrawn from it? But the ways of the Lord are deep, past finding out. He shews us that he needs not the aid of his creatures. He proved this to us when he recalled his servant in the midst of labours which were so evidently blessed.

"He was ill, so far back as July, 1828; but we little thought that

he exerted himself nearly as much as ever. He conducted public worship as usual on Sunday; but he became so weak as to be obliged to lie down between the services. About the end of August, his illness assumed a more serious character, although he did not suffer acute pain. His weakness daily increased, and his poor body became quite emaciated. I never observed, during his illness, that he had any fear of death. He often said, that if it should be the will of the Lord to restore him to health, he should be truly happy to be again able to labour in his service; but that if it were otherwise appointed, he acquiesced entirely in his holy will. 'And you, my dear wife,' said he to me, 'may trust in the Lord.' If I leave you, I shall leave you in his hands, and I am confident that he will not forsake you. Pray that his will may be done, even when it is opposed to your's.' When he saw me much distressed, he used to say, 'Go, my dear, cast yourself at the feet of your Saviour, and open your heart to him.' Some persons often said to him, 'We must still hope: the Lord can do every thing; he can restore you.' 'Yes,' he replied, 'I know that he is able to do so; but his will be done.'

"On account of his chest, the physician had positively prohibited him from speaking; but he could not be silent when ignorant or thoughtless persons came to see him: he could not allow them to depart without taking occasion from his own illness to remind them of the frailty of human life, and the necessity of labouring for the salvation of their souls. He sometimes said, 'When I reflect upon my sins, when I consider the corruption of my heart, I am astonished... What Ferdinand Caulier saved! Wonderful! what a miracle! what an astonishing mercy! and yet it is a fact.'

"One day, as I was reading to him that passage, 'If ye loved me,

father, he asked himself what I thought of it, with a tone and manner which seemed to say, 'If you love me, you ought to rejoice that the Lord will soon take me to himself.' "

The friend before-mentioned writes: "He has left deep regret among our dear friends: I have heard many persons say that his death is a severe trial to the neighbourhood, and that his loss will with difficulty be supplied. I do not wish to exaggerate his powers; no, he knew himself well: he humbly confessed that he was a poor peasant without education; but this circumstance, notwithstanding his zeal and faithfulness, kept him humble, and enabled him to adapt himself to the state of the villagers to whom brilliant and eloquently composed discourses are but of little use. To preach to them the doctrines of the Gospel with simplicity and affection, is the way to reach their hearts, and to bring them to the obedience of the Gospel. And it is on this account that I venture to say, that the place of our dear deceased friend will be with difficulty supplied. How often has this faithful servant of God spoken of his Saviour in a cottage, an outhouse, or a stable, where often in winter five or six persons were gathered together. He read the word of God to them, he exhorted them, he prayed with them, and these occasions were often singularly blessed. It was seldom that he went to the house of any person without asking him the most important questions respecting the state of his soul, always speaking and acting with perfect gravity. The following remarks prove that he did not glory in himself:—

" 'Another month has passed away! How rapidly does time pass away! As for me, I am sometimes terrified in considering how much I have lost, and how much I still lose every day, of this precious time. When my conscience thus reproaches me, and I am privileged

to do so, I shall really redeem the time; but, alas! I soon perceive that I waste some of that which is yet granted to me. How much do I need that the Lord of his infinite mercy should support, pardon, and keep nigh unto me! Yes, Lord Jesus Christ, come, reign, and rule in my heart. Amen.' "

"One Sunday, when he had conducted three services in a neighbouring village, and had but just returned home, exhausted with fatigue, a man came to request him to attend a funeral the next morning, in a village fifteen miles from his house. 'What shall I do?' said he: 'shall I have strength to go thither? Yet it is another opportunity of preaching the Gospel. I will go. The Lord will supply the strength which I need. I depend upon him.' He actually rose the next morning at three o'clock, quite exhausted with the fatigues of the preceding day, he scarcely took any nourishment before he set out. One may easily imagine in what state he arrived at the place of his destination. He was expected, and a hundred persons were assembled. He hastily took some food, and, sustained by the almighty power of God, exhorted these immortal souls to believe in the Saviour. When he returned from the burial ground, many Catholics came to ask him if he would not preach again, as there were many people who were waiting in the street. Weak as he was, he instantly resolved to address them. The house was filled in a moment, and he began again to announce the glad tidings of salvation to this people who seemed to be hungering for the word of God. He was so much assisted on this occasion that he no longer felt his fatigue.

"I have often heard him say during his illness, that he was aware that he had hurt himself by his perseverance in preaching; but he never repented of it."

robust and healthy quarters. The following is the substance of a short account written by a simple Christian; one, we believe, of the fruits of Caulier's labours, of the commune of G——.

"It is with mingled feelings of joy and sorrow that we wish to make known the edifying death of our beloved brother F. Caulier. The father of all mercies gave him to us in love, to teach us the way of salvation. He was truly an instrument in bringing many souls to the knowledge of the salvation which is in Christ Jesus. I shall only mention the last day of his life.

"His conversation was so truly interesting during his illness, that as soon as our occupations permitted us, we all went to visit him. I was with him the day of his death. I found part of his family around his bed. One of our friends was reading to him the fifty-first Psalm, making a pause after a few verses, on account of his great weakness. He then asked me to pray for a short time. We unitedly addressed ourselves to Him who has the power to save and to communicate true peace. After prayer he was still able to say, 'Amen, so be it.' We then thought that he was leaving this world. Calmness and serenity were stamped on his face. As I had gone away, he soon sent for me back again. When I returned, I found him occupied in prayer, and durst not interrupt him. I heard him, among other words, say as follows: 'Oh Jesus, have mercy upon me, upon me who have committed sins the most.' He then made his father-in-law come near him, and said to him, 'My father, if I have given you any uneasiness, forgive me, as God has forgiven us in Jesus Christ.' His father answered him, 'You have never given me any uneasiness.' Then, he said, 'Embrace me, father, while I am still sensible.' His father having embraced him, he repeated this question: upon this his dear weeping

I have already said every thing to thee,' replied he. 'The Lord united us like two children of God, but now he separates us. Take courage, my dear friend: thou wilt not be long in this world of misery, then thou with me shalt ever be with the Lord.' She asked him if the Lord were with him: to which he made a sign in the affirmative. She asked him if he believed that he should soon die: to which he replied, 'I am sure of it:' adding, 'Oh how sharp, and yet how easy is death!' She said to him again, 'I will write to your father, and to M. P.' 'Yes; you will write to N. and to M. P.—You will write—You will tell them—' He could say no more; these were the last words of our dear brother."

Thus died at the age of thirty, Ferdinand Caulier, after a life of which the latter years had been entirely devoted to the service of God. The remembrance which he has left of his faith, of his humility, of his uninterrupted gentleness, will ever be cherished in the hearts of those who have known him, and the traces of his short sojourn upon earth will long be visible. Truly, it is profitable to be present at the last moments of the children of God. Oh! what serious reflections do they give rise to! "I may truly say for my own part," adds the respected pastor, to whom we are indebted for the above narrative, "after what I have witnessed of our dear brother Caulier, May I die the death of the righteous! and may my last end be like his!"

SCENE AND ERA OF THE APOCALYPTIC SEALS.

(Concluded from p. 285).

THE historical evidence which I have set before the reader will suffice, I trust, to convince him, as it has done me, that the prophetic visions, shewn to the Apostle on

which befel the Roman empire, from the succession of Nerva and Trajan, to the close of the ignominious and disastrous reign of Gallienus, if we may indeed consider the fourth seal as even then terminating; for the exact point, at which this fourth period should be closed, may admit of doubt. The cause of that desolation which overspread the empire through this gloomy period, might cease with the life of Gallienus, but the effects still remained, and could only be remedied by the healing hand of time; and moreover, the reigns of his immediate successors, though of a far more virtuous and energetic character, exhibit to us a continual struggle with the barbarians of the North, by whose incessant inroads the provinces along the Danube and the Rhine were incessantly harassed; and who, notwithstanding they were for the most part successfully repelled, yet in the course of the sixteen years which elapsed from the death of Gallienus to the accession of Diocletian, A.D. 284, effected a partial settlement within the boundaries of the empire: nor does its history present any new epoch deserving the attention of the spirit of prophecy; but under the administration of Diocletian, a new scene unfolds itself, of a different kind and character from those which preceded it, and accordingly the hieroglyphics exhibited under the fifth seal are entirely different. In the former is presented to the eye of the Apostle, the imperial war-horse, diversified only by difference of colour, and the quality of the rider; in the latter, he sees the altar of the temple of God, and under it the souls of the martyrs, who had attested the truth of the Gospel by their blood. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice,

avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled" (Rev. vi. 9—11). The subject is therefore no longer the political state of the Roman empire, but the condition of the Christian church under that empire; and the persecutions which it had undergone, and had still to undergo, are so plainly symbolized, or expressly announced, that it is impossible not to refer the vision, so far as it describes the complaints and prayers of the souls under the altar, to the bloody persecutions to which the Christians had been exposed before the date of the vision, and, so far as it is prophetic, to the last and most bitter persecution, which they were afterwards to endure under the reign of Diocletian, or rather of Galerius. The testimony of history is abundant, as to the fulfilment of this prediction; and even that of Gibbon, partial as he is to Paganism, and hostile to the Christian church, is sufficiently explicit; and as it may be considered as the involuntary testimony of an enemy, it has peculiar weight, and may suffice to satisfy the reader. The commencement of the Diocletian persecution, and the publication of the first edict, are thus recorded by him: "The twenty-third of February, which coincided with the Roman festival of the Terminalia, was appointed (whether from accident or design) to set bounds to the progress of Christianity. At the earliest dawn of day, the Prætorian præfect, accompanied by several generals, tribunes, and officers of the revenue, repaired to the principal church of Nicomedia....The doors were instantly broke open; they rushed into the sanctuary,...committed to the flames the volumes of Holy

incessant labour, in a few hours levelled the sacred edifice with the ground. The next day the general edict of persecution was published; and though Diocletian, still averse to the effusion of blood, had moderated the fury of Galerius, who proposed, that every one refusing to offer sacrifice should immediately be burnt alive, the penalties inflicted on the obstinacy of the Christians might be deemed sufficiently rigorous and effectual. It was enacted, that their churches, in all the provinces of the empire, should be demolished to their foundations; and the punishment of death was denounced against all who should presume to hold any secret assemblies for the purpose of religious worship.... The bishops and presbyters were ordered to deliver all their sacred books into the hands of the magistrates; who were commanded, under the severest penalties, to burn them in a public and solemn manner; and by the same edict the property of the church was confiscated,... and the whole body of the people were put out of the protection of the law."—This edict being torn down from the wall to which it was affixed, by a Christian zealot, "he was burnt, or rather roasted, by a slow fire;" and the palace of Nicomedia, and even the bedchamber of Diocletian, being twice in flames a few days after, the Christians were charged with the treasourable design of destroying the emperors, though without proof, "and the court, as well as city, was polluted with many bloody executions." Felix, an African bishop, having refused obedience to this edict, was beheaded; "and this precedent appeared to authorise the governor of provinces, in punishing with death the refusal of the Christians to deliver up their sacred books." Some slight disturbances also, which took place in the East, being ascribed to the intrigues of the bishops, "the resentment, or the fears of Diocletian, at length transported him be-

which he had hitherto preserved; and he declared, in a series of cruel edicts, his intention of abolishing the Christian name. By the first of these edicts, the governors of the provinces were directed to apprehend all persons of the ecclesiastical order; and the prisons destined for the vilest criminals, were soon filled with a multitude of bishops, presbyters, deacons, readers, and exorcists. By a second edict, the magistrates were commanded to employ every method of severity, which might reclaim them from their odious superstition, and oblige them to return to the established worship of the gods. This rigorous order was extended by a subsequent edict, to the whole body of Christians, who were exposed to a violent and general persecution." This furious persecution, which lasted for ten years, was insufficient, however, to extirpate the church; the inexhaustible patience and fortitude of the Christians excited the pity and admiration even of the pagans themselves, "and the blood of the martyrs became the seed of the church;" so that Galerius himself being at length convinced by experience, that the most violent efforts of despotism are insufficient to extirpate a whole people, or to subdue their religious prejudices; desirous of repairing the mischief that he had occasioned, published an edict of toleration, A.D. 311; and though this persecution was partially rekindled in the East, by Maximin, the permanent security and peace of the church were two years afterwards established by the decree of Constantine, published at Milan, after the defeat and death of Maxentius. This triumph of Christian faith is plainly alluded to in the words of the prophecy, "and white robes were given to every one of them," and verifies the truth of it.

The complete triumph, however, of Christianity over Paganism, and the final establishment of the Christian church on the ruins of the



lost its most powerful votaries. But it is to be further particularly noted, that the downfall of Paganism is directly ascribed by the prophet, to the rise and prevalence of Christianity. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" By the decree of Milan, published A.D. 313, Constantine granted to the Christian church a full and universal toleration: in the year 324, after the defeat of Licinius, he published an edict, ordering an universal restitution to be made of all that had been taken from the churches, and for rebuilding those that had been destroyed; in 329 and 330, he dedicated his new city of Constantinople to the God of martyrs, and in it erected a vast number of churches, crosses, and other religious and public edifices. Thus Christianity became the religion of the state; and, through the influ-

tingent, events. Six vestals devoted their virginity to the guard of the sacred fire...Seven Epulos prepared the table of the gods...The three Flamens of Jupiter, of Mars, and of Quirinus, were considered as the peculiar ministers of the three most powerful deities...The king of the sacrifices represented the person of Numa and of his successors...The confraternities of the Salians, the Lupercals, &c. practised their superstitious rites...As the service of the altar was not incompatible with the command of armies, the Romans, after their consulships and triumphs, aspired to the place of pontiff or of augur; the seats of Cicero and Pompey were filled, in the fourth century, by the most illustrious members of the senate; and the dignity of their birth reflected additional splendour on their sacerdotal character." (Gibbon, ch. xxviii.)

but still deep-rooted prejudices, and especially religious prejudices, are not to be extirpated at once, or in the course of one reign*. Time was requisite for effecting a full conversion of the Roman world to the faith of Christ; and for accomplishing this great end, the providence of God is represented, in the sequel of St. John's vision, as interposing to grant a longer respite to the western empire from the destruction which overhung it by the desolating inroads of its barbarous enemies. "And after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed, an hundred and forty and four thousand of all the tribes of the children of Israel.... After this I beheld, and, lo, a great multitude whom no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne,

* During the short reign of Julian, Paganism again reared her head; and it was not till the accession of Gratian, that the colleges of priests were finally suppressed, and the statue of Victory displaced from the Roman senate: nor could Paganism be said to be finally extirpated till, by the last edict of Theodosius, even the secret exercise of its superstitious rites was rigidly prohibited. (See Gibbon, ch. xxviii.)

angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. vii.) The barbarous hordes of Germany and Scythia were with the utmost difficulty kept back till the close of the reign of Theodosius the Great, A.D. 395; and that prince seemed to be raised up by the special interposition of Providence, to save the fate of the Western empire, till the servants of God were sealed on their foreheads; and it was by his settlement of a large Gothic colony within the boundaries of the empire, that that nation became itself Christian, before Italy was overwhelmed by it in the subsequent reign. To this striking circumstance it is, probably, to be ascribed, that the light of the Gospel was not extinguished in the West, almost as soon as it was universally diffused; and that one form of Pagan superstition was not substituted for another. It was moreover, to the zeal of the virtuous and pious Theodosius that the church of Christ was indebted for the re-

establishment of the orthodox faith. By the Council of Constantinople, summoned by the Emperor, A.D. 381, the Nicene Creed, which still forms the standard of Christian faith, even of the Reformed churches, was fully and finally settled: and thereby might the formerly persecuted, but now triumphant, servants of God be properly said, in the language of the prophet, to have "washed their robes, and made them white in the blood of the Lamb," and to be led by him to "fountains of living waters," and in the enjoyment of the protection of the state, to have "all tears wiped from their eyes." D. W. P.

FAMILY SERMONS.—No. CCLXVIII:
OF FAITH IN THE HOLY TRINITY*.

1 John iv. 8.—*He that loveth not, knoweth not God; for God is love.*

THE sentiment with which these words conclude, is one upon which the Apostle John delights to dwell. He repeats it in the sixteenth verse, and descants upon it at large in this chapter, and indeed throughout the Epistle. Here it is introduced for the purpose of enforcing the duty of brotherly love among the children of God. Those who are really his children will be like their heavenly Father. True love to him will produce conformity to his image. Beholding the love of God they will love him and those whom he loves; "for every one that loveth him that begat, loveth him also that is begotten of him; and he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Therefore "this commandment have we from him," says

* The following sermon, which is appropriate to the present season of our church services, is extracted from the discourses of the Rev. John Hall, reviewed in our present Number.

the particular object which I have in view, in directing your attention to these words, is, to consider the manner in which the Holy Scriptures represent the Divine being as a God of love. Great and manifold are the mistakes which are current in the world on this important subject; in consequence of which various heresies have arisen in the church. It is therefore proposed to inquire,

First, What are the peculiar attributes of the Divine Being; And,

Secondly, How the Holy Scriptures represent him to be a God of love.

This is a subject peculiar to Divine revelation. Who, and what God is, can be ascertained from the sacred volume alone. Let us take this for our guide, praying that the Spirit of God would be pleased to "open our eyes to behold wondrous things out of his law," on this most important subject, that our apprehensions of the Divine Being may be such as he would have us to entertain.

First, on the subject of the peculiar attributes of the Divine Being, or who is God, we may take the definition of the first of the Articles of religion of the Church of England: "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible."

1. Here we learn, that when we speak of God we mean "the Maker and Preserver of all things." He who brought all nature into existence, and who preserves it in being, is God. This is the manner in which he is described at the commencement of the book of Divine revelation: "In the beginning God created the heaven and the earth." So likewise, when the Apostle Paul describes him to the wise Athenian philosophers, he says, "In him we live, and move, and have our being." By this description also the Prophet

beings. "Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein: I am the Lord that maketh all things; that stretcheth forth the heavens alone; and spreadeth abroad the earth by myself. To whom then will ye liken God? or what likeness will ye compare unto him?" He who created the world, and who sustains it in existence, is the God whom it becomes his creatures to worship and adore. It is on this account that the worship of heaven is said to be offered to him. "They fall down and worship him that liveth for ever and ever, saying, Thou art worthy, O Lord; to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created." To this the prophet Jeremiah appeals as affording undoubted evidence that the Lord Jehovah is the true God: "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. He is the former of all things. The Lord of hosts is his name." And with this he contrasts the false gods of the heathen, "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens."

2. The Creator of all things is "the one true God." "The Lord our God is one Lord. There is one God, and there is none other but he." Or as the prophet says, "Forasmuch as there is none like unto thee, O Lord: thou art great, and thy name is great in might. Who would not fear thee, O King of nations? forasmuch as there is none like unto thee."

3. He is the living God. Being the author and sustainer of life in

sense the living one. That he is the living God, the prophet Jeremiah proves by saying, "When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth: He maketh lightnings with rain, and bringeth forth the wind out of his treasures." As the living God, the exercise of his almighty power is manifested in carrying forward the operations of nature. But with regard to his creature man, he in an especial manner proves himself to be the living God, inasmuch as he says of himself, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." On this subject the Psalmist dwells at some length in the hundred and thirty-ninth Psalm, shewing that he is the living God, because "He searcheth all hearts, and understandeth all the imaginations of the thoughts." Wherever we are, his eye is upon us; he hears the words we utter; he sees the actions we perform; he understands the thoughts which pass through our minds. That he is the living God with whom we have to do, is a consideration that should effect our minds with seriousness, and lead us to live "as seeing him who is invisible."

4. He is everlasting, without beginning or end. The Psalmist says of him, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

5. He is without body; incorporeal. He fills heaven and earth with his presence. He therefore asks, "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."

6. He is without parts or passions. When, therefore, he is spoken

simply these things, it is in accommodation to our apprehensions. As when it is said, "The eyes of the Lord are in every place, beholding the evil and the good;" and, "The face of the Lord is against them that do evil." And when he is represented as "repenting and grieving," we are taught to expect that he will deal with mankind in such a manner, or that such effect should follow, as would be the consequence of similar feelings among ourselves.

7. "He is of infinite power, wisdom, and goodness." Infinite in power; for "none can stay his hand, or say unto him, What doest thou?" So Job said to him, "I know that thou canst do every thing." "He is the only wise God," infinite in wisdom; for "He taketh the wise in their own craftiness;" and "He knoweth the thoughts of the wise, that they are vain." And his infinite goodness is the subject particularly referred to in the text; from which we may consider,

Secondly, How the Holy Scriptures represent him to be the God of love. When we view the Divine Being simply as God Almighty, his majesty and glory, his power and greatness, are enough to fill us with dread. And when we reflect that he created all things for himself, for his own glory, and for his pleasure they are and were created; and yet that instead of answering the end of our creation, we have rebelled against our Creator; have trampled under foot his laws and transferred our allegiance to his enemy; and that he has revealed himself to be a consuming fire to his adversaries, and a jealous God—jealous of his honour—and that he is not unrighteous in taking vengeance on those who presume to oppose his authority:—when all this is considered, the declaration that God is love, and that he has been pleased to reveal himself as such to his rebellious creatures, seems most extraordinary, and scarcely comprehensible. When we contemplate the

mighty God, and our own wickedness and pollutedness by reason of sin, the conclusion to which we must naturally come is, that his indignation and wrath will assuredly overwhelm us. We cannot view the God of supreme power and glory as the God of love to his creatures who have rebelled against him. His threatenings would be empty words indeed, if he did not put them in execution; and therefore, with regard to his enemies, he must be considered in the character in which the Psalmist addresses him, as the "Lord God to whom vengeance belongeth," and not as the God of love.

Those who think of the Divine Being without dread, when they are not acquainted with him in the character in which he has revealed himself in his word, but view him simply as an absolute God, must either debase him to a level in some degree with themselves, or exalt themselves to a kind of equality with him. The idea in either case is most awful. Yet what multitudes are there who think that they shall escape the punishment due to their sins merely because, as they say, God is merciful. They put his mercy in opposition to his holiness and justice, as if the harmony of these attributes with each other might be dispensed with. But it is not in this way that the Holy Scriptures make known God Almighty as the God of love to his creatures. They represent all his attributes as, like himself, immutable, without "variableness or shadow of turning;" that he is at the same time the God of infinite holiness and justice, and the God of love and mercy; at once "a just God and a Saviour." They shew that his infinite wisdom formed a plan in which "mercy and truth are met together, and righteousness and peace have embraced each other," to the glory of God and the salvation of his rebellious creature man. And in consequence of this, it is declared that God is love.

God of infinite goodness, by making himself known as subsisting in a Trinity of persons, engaged in the covenant of redemption, for the recovery of man from his fallen state. In reference to this subject, it is declared in the first of our Articles of Religion, "In the unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost."

It is only as the Triune Jehovah that God can be viewed by his rebellious creatures in the character of a God of love. If we contemplate him merely as the Creator and King and Judge of all the earth, there is no possibility of access into his sacred presence for fallen man, any more than for fallen angels. We are entirely and for ever cut off from communion and fellowship with him. Without a Mediator, God cannot be approached by a sinner. Hence it is, that false religions in general, and most of the corruptions of the true religion, have introduced inferior deities or idols as mediators between fallen man and the great God. This seems to have arisen from a consciousness that man was too impure and unholy to be admitted into the presence of his Creator; that God must banish from his sight one so sinful and polluted, if he should presume to come before him. But in the doctrine of the Trinity a Mediator is revealed, who, being both God and man, is qualified to appear in the presence of God for us, being himself perfectly "holy, harmless, undefiled, and separate from sinners;" and who nevertheless can "be touched with the feeling of our infirmities, having been in all points tempted like as we are, but without sin." "He was the friend of sinners, when upon earth, though not of sin; and he is the propitiation for our sins," and pleads the merit of his blood-shedding and death, as our High Priest before the throne of Heaven.

No Mediator who is not truly

that would put their cause into his hands. Other mediators are indeed gods that cannot save ; and though their deluded votaries may call upon them earnestly, as the worshippers of Baal did, they cannot answer or regard them. What impiety then must it be to pray to dead saints, or to other such like mediators ; as the Romish church does to the Virgin Mary, and the Apostles, and other departed persons. They cannot hear them, because they are not every where present. Could they communicate their sentiments to their deluded worshippers, they would express their abhorrence of their impious conduct.

The doctrine of the Trinity alone exhibits the Divine Being as the God of love. It is through this doctrine alone that it can be apprehended by us how God is love to sinful men. When, therefore, our Saviour began to teach, this was the doctrine which he taught to Nicodemus, the ruler of the Jews. He first instructed this man, that, as he had been born of the flesh, he " must be born again, born of the Spirit, born of God, or he could not enter into the kingdom of God."

Then he proclaimed to him the love of the Father of heaven in the gift of his beloved Son to be the Saviour of the lost. He told him that the Son of God, the Lord of glory, was to be lifted up on the cross, that sinners might behold him by faith and live. Here we are taught the necessity that mankind are under of receiving Divine grace, in order to their salvation ; and the willingness of God to bestow it, as the Father of mercies, through the Son of his love, whom, of his infinite mercy and compassion, he has given to be our Redeemer. Viewing this subject as our blessed Saviour has represented it, we behold the truth of the assertion in the text, that God is love. Thus indeed it is that the Apostle

manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him : herein is love ; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." And again he says, " Hereby know we that we dwell in Him, and He in us, because he hath given us of his Spirit ; and we have seen and do testify that the Father sent the Son to be the Saviour of the world." And he concludes, " We love him because he first loved us."

Thus the doctrine of the Trinity exhibits God as the God of love. It was revealed for the purpose of shewing how God could be " faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is because the object of the revelation of this doctrine is not perceived, that it is called in question ; or, because man in the pride of his heart sees no need for the method of salvation which the Holy Scriptures make known to us. He thinks that by some work of righteousness which he does or can do, he may save himself, and therefore a propitiation for sin is unnecessary. The mystery of redeeming love can never be unravelled by our finite understandings ; but the exhibition of it which is made in the word of God, must commend itself to the reflecting mind as admirably adapted to the necessities of fallen man. When man, by transgressing the holy, just, and good law of his Creator, had fallen under its curse, God was pleased, of his infinite compassion, to provide a ransom for his deliverance from that curse and its penalty, to " deliver him from going down into the pit " of destruction. The Father of mercies sent his own, his only begotten, Son into the world " that we might live through Him." Thus " God was manifest in the flesh." He appeared as a man among men, " in the likeness of sinful flesh, and for sin."

the Divine law. He "gave himself for our sins, an offering and a sacrifice to God for a sweet smelling savour." "He put away sin by the sacrifice of himself;" so that in consequence of his obedience unto death, the way is opened for the reconciliation of fallen man to his offended Creator. And, having returned into heaven, he "ever liveth," as the High Priest over the house of God, "to make intercession for them that come unto God by him:" and he sends his Holy Spirit to lead and guide, to sanctify and bless, all those who believe in his Name. So that believers in Christ look up to God Almighty as their reconciled Father in him. And since they are unable, in their own strength, to oppose their spiritual enemies, or to walk in the commandments of God and to serve him, they are taught to implore the aid of his Holy Spirit, that they may be enabled to "fight the good fight of faith," and to do all "those things that are pleasing in his sight."

A right understanding then of the doctrine of the Trinity is of great importance. It is not revealed for the purpose of leading us to speculate upon the mode by which Deity subsists, but to enable us to apprehend him as the God of love; and to lead us to walk humbly with our God, in communion and fellowship with him, and to live in humble dependence upon him for his help in the time of our need. This is a revelation suited to fallen, helpless creatures; from which we are to derive practical benefit for our daily comfort, as well as for our eternal salvation. While we see that Divine power essentially and necessarily belongs to the Three Persons in the Godhead, as being "of one substance, power, and eternity;" and that actions which God alone can perform are ascribed to each Person; we are at the same time called upon to believe, on the authority of the same reve-

true God." It is useless to ask, How can this be? To those who would call it in question, it is sufficient to say, in the language of Inspiration, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea." So that, whether we contemplate God himself, or the wonders of his grace, we must, with the Apostle, be lost in admiration of the great mystery of godliness; and exclaim, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him and through him are all things; to whom be glory for ever. Amen."

Let us remember, then, that the object for which the doctrine of the Trinity is revealed is, that we may apprehend *how* it is that God is love; for without the knowledge of this doctrine we cannot know him, and cannot love him. This will at once set aside objections and difficulties which may otherwise present themselves, and will lead us with gratitude to embrace the great salvation therein exhibited; and to implore the most excellent gift of the Holy Spirit, "to direct, sanctify, and govern both our hearts and bodies, in the ways of his laws, and in the works of his commandments." Hereby we shall enjoy the comfortable assurance that the God of heaven is our reconciled Father; we shall desire to live as becometh his children in this world; and we shall be enabled to look forward, beyond this transitory life, to the "rest that remaineth for the people of God," in his eternal kingdom and glory.

his infinite mercy grant, for Jesus Christ's sake. To whom, with the Father and the Holy Ghost, the "One living and true God," be all honour and glory and praise ascribed now and for evermore. Amen.

JUSTIFICATION THROUGH FAITH.

To the Editor of the Christian Observer.

PERMIT me, in Christian simplicity, and with a sincere desire, not to provoke angry controversy, but to promote temperate discussion, and thereby edification, to ask, "How is a sinner made righteous, or justified?" and, as arising from that, "What is justification?"

Inverting the order, I ask first, "What is justification?" is it acquittal? is it innocence? or is it the being considered and made righteous? or is it righteousness itself? Is it pardon and favour? does it give both a right and a title to God's favour? is it a claim to, and a meetness for, heaven? In which, or in how many, of these does it consist?

Wishing to be corrected if I err, to prevent misconception, I beg leave to state my own views of a pardoned believer's justification, before I proceed farther. By justification, then, I understand God the Father's mercy (or pity) and favour, externally given; God the Son's obedience and suffering, personally performed; and God the Spirit's grace and power, internally wrought, enabling us to believe: the first is felt for us, and shewn to us: the second is done for us, and reckoned, or imputed, to us; and the third is wrought in us, and imparted to us. Thus, justification is inseparable from sanctification; and, like salvation, is all of grace; the grace of the Father, in accepting for us, and reckoning, or imputing, to us what Christ has done in our stead,

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don of our sins, and in purchasing our right (in him) to heaven; and the grace of the Spirit, in revealing to us what Christ has done and suffered; and working in us, and imparting to us, a holy and new nature, a lively faith, and all other graces: this, in my esteem, constitutes imputed righteousness, and its necessary concomitant inherent holiness. What God, the adorable Trinity, has planned and provided, God the Son has effected, God the Father has accepted, God the Spirit reveals and applies, and the humbled and repentant sinner by faith believes, receives, and appropriates. Grace provides what faith embraces, and what good works evince us to be possessed of, namely, justification; that is, acquittal from sin, exemption from hell, and both a right and a title (in and by Christ) to heaven: so that before God, we are justified by Christ; before man, through works; and, to our own apprehension and comfort, through faith: in other words, by grace, through faith, and that not of ourselves, but of God's free grace and mercy. This gives to God all the merit and glory, and to man all the benefit and comfort: this secures holiness, checks licentiousness, enforces gratitude, elicits praise, abases pride, and produces humility.

I have, I find, insensibly, begged the question, "How are we justified?" in stating my own views: but I will still ask, "How is man justified with his Maker?" is it "by works," as we have mis-rendered St. James? If by works, by what works? If by good works, or by works of faith, is it wholly and solely, or in part? or is it by faith? and if by faith, is it by faith alone, or only, without works? or by faith necessarily producing works? or is it by faith and works united, each contributing its part? or, lastly, is it by neither of these separately, nor by all of them unitedly, but by grace through faith?

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through, as applied to faith, will be seen and acknowledged by all who consider this verse, in the eleventh chapter of the Epistle to the Hebrews, "By faith the walls of Jericho fell down;" wherein it is evident that the writer meant *through* the faith of the Israelites the walls of Jericho fell down. A drowning man is saved by his rescuer *through* his holding the rope; a beggar is kept from starving by a donor, *through* his eating the bread, or food, given him. In these cases love and pity are the source or cause, the bread and the rope are the instrumental means. To apply this to the point in hand, I ask, is faith the *cause* or the *means* of a sinner's justification? I humbly conceive the latter.

If we are justified *by* faith, then faith is our justifier; as he by whom we are taught is our teacher: a position which would startle any but a Pharisee or a Papist.

If we are justified *by* faith, or by faith only, how do we interpret this saying, "By thy words thou shalt be justified?" or this, "Ye see that a man is justified by *works*?" Are all three, faith, words, works, synonymous, or identical?

If we are justified *by* faith, then, as we read of "the *work* of faith," and that "this is the *work* of God that ye believe;" as faith is a *work*, are we not justified by *works*?

If we are justified *by* faith, then our justification rises and falls, and is subject to all the fluctuations of our faith, which may be strong one hour, and weak the next. According to this we should be *fully* justified when *strong* in faith; *partly* justified when *weak* in faith, or of *little* faith; *not* justified when assailed by *unbelief*; and *condemned* when *doubting* or *despairing*. Then would St. Paul's words, so sadly perverted, "he that doubteth is damned," be, in this sense, most true.

If we are justified *by* faith, then are we also "saved *by* hope," which would make hope a saviour, as well

God that justifieth;" "neither is there salvation in any other" than in Christ the Lord.

If we maintain the doctrine of justification *by* faith, do we not set up another saviour or justifier than Jesus Christ; and, so far, eject the Saviour from his throne? or rob him of his crown? or make him give his glory to another?

Again, I ask, is faith above all other graces? is it more essential to salvation than love; more necessary than repentance; more indispensable than restitution; more difficult than the love of enemies, invariable truth, unfeigned humility, heartfelt prayer, and the constant practice of the golden rule? Can faith save us?

Feeling it to be essential to comfort, though perhaps not to salvation, to have correct views on this important subject, I have written the above, that the confusion which I find in the minds of many, may, should they read this, be removed; that each of the Christian graces may have its proper place in our esteem, and that God, "the giver of all grace," may have all the praise. The divine and the scholar may use the expression, "justification *by* faith," without danger, though, I humbly conceive, not without verbal inaccuracy; but the young and unlearned and poor Christian *can not*, without the possibility of entertaining heterodox notions, the probability of feeling unsettled as to the grounds of their acceptance, and the certainty of having much confusion and misconception in their minds as to the cause or source, the instrumentality or agency, and the means or mode, of a sinner's justification; which may retard their growth in grace; hinder their progress in holiness; obscure their internal evidences; and lessen, if not destroy, their hope, peace, and joy.

There is another point, still more, if possible, intimately connected with our justification, which I will leave to another opportunity: in the mean

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and Satan, Christ and the world.

Matt. vi. 25: "Take no thought," &c.: that is, no anxious or distrustful thought: be not anxiously solicitous, &c.

Ver. 26: "Are ye not much better than they?" that is, *more valuable*. Sinners, viewed as fallen creatures, are even worse than the brute creation, which have not sinned: but man, as possessed of speech and reason, soul and body, is a much nobler animal than any irrational creature (see ch. x. 31). Besides, Christ is here speaking to his disciples.

Matt. viii. 9: Καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι, κ. τ. λ. "For I am a man," &c. "As I have power over the soldiers committed to my care and government, and can order them to go where I please to send them; so Thou, who hast given to thee power over all things, whether men, devils, or diseases, canst say to sickness 'come,' or 'go,' just as thou wilt, exert that power in behalf of my servant." Such is the force of the *untranslated* word καὶ.

Ver. 22: ἀφεῖς τοὺς νεκροὺς θάξαι τοὺς αὐτῶν νεκροὺς. "Let the dead bury their dead:" that is, "Let the dead in sin discharge the necessary office for the dead body: but do thou, as the proof and result of thy being alive to God, endeavour to quicken the souls of the dead in sin to the life of righteousness." Some, however, suggest the reading θάξαι for θάξαι. That is, "Leave the burial of the dead to those whose trade and business it is."

Matt. ix. 2: "Seeing their faith:" not the faith of the paralytic, but of those who brought him. May not pious parents and pious sponsors hope from hence, that He who, for the sake of the bringers, had pity on the person brought, will bless the child which is brought to undergo the rite of holy baptism enjoined by Himself.

Ver. 13. "And not sacrifice:" that is, "rather than sacrifice;" or, "in preference to sacrifice:" duties

place and season.

Ver. 16: ἀργαφὲς "new cloth:" that is, *undressed*: before it comes out of the fuller's, or dresser's, hands, and, consequently, when unfit for use, being hard and stiff.

Ver. 17: "New wine into old bottles:" that is, *unfermented* wine into old *leathern* or *bladder bags*: which were then used to carry liquids in, glass being then (if even known) not in use for ordinary purposes.

Ver. 38: Ἐκβαλῆ. "Send forth," rather, "*Thrust out*:" perhaps implying man's natural reluctance to leave the comforts of home, and to brave the dangers incident to the life of an apostle or missionary.

Matt. xi. 25: "I thank thee, O Father, Lord of heaven and earth, because," &c.: or rather, "I thank thee," &c., "that, having hid these things from the wise and prudent, thou hast revealed them unto babes:" as if he had said, "I thank thee" (not for having hidden, &c., but) "for revealing to the humble what thou hast, in thy wisdom, hidden from the worldly wise." See Romans vi. 17, which may be similarly elucidated.

Matt. xii. 36: "Every idle word," &c.: that is, every such ungrounded charge as ye bring against me, in supposing me to be in league with Satan: or every wantonly wicked, maliciously spoken, or immoral expression, which tends to the slandering of truth; the encouragement of vice, or the corruption of others.

Matt. xv. 5, 6: "Whosoever shall say," &c.; or rather, "Whosoever shall say to his father or his mother (when they are in need, and apply to him for relief,) 'father, that is a gift' already made to the priests or to the sanctuary (that is, Corban), 'by which,' if I had not promised or devoted it, 'thou mightest have been benefited by me,' then he need not support or relieve his parent;" thus teaching him to evade the Divine command, and enrich the avaricious priests.

compares the reader for a compassionate feeling in the breast of the Saviour; which, though he felt, he did not manifest; but, as if he wished to increase her difficulties, and her faith also, he seemed to deny her claim and their request (supposing that "send her away" was equivalent to "heal her and dismiss her, for she is clamorous:" and not, as some think, "refuse her, for she troubles us"); and therefore the writer adds, "Moreover," (that is, seconding their language,) "he answered, and said," &c.

Matt. xvi. 18: "Upon *this* rock," pointing to Himself; as, in John ii. 19, 21, "Destroy *this* temple; and in three days I will raise it up;" where we are expressly told that "He spake of the temple of his body." It is not to be denied that he *might* have meant "Upon the truth of this doctrine—that is, that I am the Messiah, and the Son of God—will I build my church." Peter was a stone (alas! of stumbling to many): Jesus is a Rock of Salvation to all that build their hopes on Him.

Ver. 19: "I will give unto *thee* the keys," &c. That this power was not confined to St. Peter, may be seen from ch. xviii. 18. But may it not also allude to the first preaching of the Gospel by Peter, after our Saviour's ascension? At the day of Pentecost, St. Peter opened, as it were, the door of faith to the Jews, and let in about three thousand souls.

Matt. xx. 23: *οκ εστιν εμου δυναι, αλλ' οις, κ.τ.λ.* Or rather, "It is not mine to give to *any other than* to those for whom it is proposed," &c. Or, "to give *except* to those," &c. As the verse now stands, the power to give is taken from Christ; whereas the Greek confers it. Jesus claims this power elsewhere; as John x. 28, "I give unto them (my sheep) eternal life." See also Rev. ii. 7; xvii. 26. St. Paul, after calling the Lord Jesus Christ "the Judge of

the living and the dead," there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give to me; and not to me only, but unto all them also that love his appearing." St. Peter even confines the blessing of eternal life to Christ. (John vi. 68.) The best exposition of the verse is to be found in John xvii. 2: "That he (the Son) should give eternal life to as many as Thou hast given Him." This last cited passage shews, as well as the original Greek of this verse, that the power of Christ to give, is commensurate with that of the Father to appoint. It is no proof of inferiority or impotence, to say of either of the Three equal Persons of the Godhead, that He cannot do any thing without the act, consent, and unity of each and every Person of the adorable Trinity.



PROPRIETY OF THE FIRST LESSONS.

To the Editor of the Christian Observer.

As I have been in the habit of regarding the first lessons, which Liturgicus, in your No. for April, appears to object to, in a very different light from himself, I beg leave to state my reason for so doing, as I cannot but think it an important one.

Liturgicus says, "Why should not the first lessons for Sundays, out of the Old Testament, be those which are appointed for the day of the month, on which they may occur, instead of having proper lessons for the several Sundays?" He adds, "The present selection of these lessons appears to me often injudicious. I need not specify the instances. I do not mean that the chapters I refer to should not be read to a mixed congregation; but I cannot see why they should be read over and over again; year after year, to the exclusion of many others, at least equally edifying. In most places Sunday is the only day, &c.

tend most to edification," &c.

Now, in reference to those lessons which your correspondent seems to allude to, as injudiciously selected, I have been particularly struck with their appropriateness, as setting before us, what it seems evidently to have been the intention of our reformers to do, the most striking scriptural exhibitions of the fall of man, and of the depravation of our nature. Where the calender tells us that passages cannot all be read, what a speaking lecture on the depravity of human nature is that which *can* be read; and again, the silence itself as to that which cannot; and how fitted are both for exciting feelings of deep humiliation! Surely those who hear the Scriptures publicly read but one day in seven, will not hear these chapters too often, in having them, for the above important uses, brought to their notice once a year. Subjects more agreeable than several of them contain, might be fixed upon: but these are written, and these are selected, that we may "take root downward:" or, to allude to "edifying," may lay the foundation well, in deep scriptural conviction of what Mr. Cecil calls "the bankruptcy of human nature." Never may the time come when this unpleasant, but "safe," knowledge shall be less frequently holden up to our "mixed congregations," by replacing these well selected exhibitions with any that may happen to occur in the rotation of the calendar.

R. F. W.

THE FOURTH COMMANDMENT OF PERPETUAL OBLIGATION.

To the Editor of the Christian Observer.

YOUR Number for February contained a sensible communication on Dr. Whately's opinion respecting the abolition of the Mosaic law. The

such a subject be handled within the narrow compass of twenty-eight pages of a widely-printed octavo? The opinion of Dr. Whately on the Sabbath, is, I fear, an opinion increasing in popularity: and so zealous is he on the subject, that he has enlarged his view, and printed it as a cheap pamphlet. What pious end can be answered by this, I am unable to explain: at a time when, certainly, a superstitious observance of the Lord's day is not a prevalent error; but when, on the contrary, the sanction of the highest ranks is given to treat it with unmingled contempt; and when the desecration of it, especially in our great towns, is becoming almost universal. Whatever it may be in others, in ministers of the Church of England this is unseemly. They stand at the altar of the congregation in the solemn emblems of priestly duty. They promulge the Fourth Commandment as a portion of the unalterable everlasting code of God: whilst the people, as required by the church, offer the solemn supplication, "Lord, have mercy upon us; and incline our hearts to *keep THIS LAW*;" and, "write *ALL THESE THY LAWS* in our hearts, we beseech thee." The minister then, perhaps, ascends the pulpit (for I have known such things), and, instead of enforcing the law by gospel principles, proceeds to tell them that that law, which he has so gravely enounced, and for obedience to which they have supplicated in such awful terms, has been abolished, with the commencement of the system of which he is the minister. How the mind can be satisfied in this solemn and unholy mockery, and in this contempt of church ordinances, I know not; neither how the church could have announced her opinion on the subject in a more decisive way, than by interweaving the Commandments into the most serious part of her service. This would be quite enough, even were not her views so copiously

Prayer."

The British Critic, for January last, contains, in a review of the Bishop of Lincoln's account of Justin Martyr, some remarks on this subject ; in which the writer seems to imply that the strict observance of the Sabbath originated with Dr. Bound, who published a treatise entitled "Sabbatum Veteris et Novi Testamenti;" and one would suppose, from the reviewer's way of speaking, that he was a mere "puritan divine," and not connected with the established church. But the fact is, that he was a staunch churchman, and rector of Norton, in Suffolk. His book is inscribed to his diocesan, Bishop Jegon, whose orthodoxy has, I believe, never been questioned : and that he was not much of a Puritan (if, by that epithet, a contempt for episcopal or ecclesiastical authority be understood) is obvious from the dedication, in which, speaking of certain disputed points respecting the Sabbath, he says, "All which I most willingly subject unto the judicious and learned censures of the most reverend fathers and grave divines of the church, in these united kingdoms under the name of Great Britain ; and more particularly the former book, unto your lordship's pen, either to allow, or cancel, by the Scriptures ; who, for your great place and learning, have, more than once heretofore, been moderator and determiner of the divinity disputations, and that in the greatest assemblies of the most famous and flourishing University of Cambridge ; and whom now the Lord hath made overseer and judge of all the learning and manners of the ministers in Suffolk and Norfolk ; and therefore, who not

also to whom, by a certain peculiar right, it belongeth to censure whatever is here uttered."

I merely quote these remarks that the reader may know something of "this man," as the reviewer styles a writer of whom, it seems, he knew no more than what he had seen in a casual remark of Jeremy Collier. I am not defending the length to which Dr. Bound, and especially the puritan writers after him, carried his opinions ; for I conceive they are indefensible. But the dispute is not (as the reviewer has confused it) whether the puritan strictness was right, but whether the Fourth Commandment is of moral obligation. The opinion of the Church of England is decisive, both in her Liturgy and Homilies : it is only a party pen, therefore, which would impute this to Dr. Bound, whose book was published in the year 1606 ; or which attempts to get rid of the question, by amalgamating it with the fanatical excesses of some of the Puritans. I am not aware that the moral obligation of the Fourth Commandment was ever questioned in the Protestant Church of England, until the influence of Archbishop Laud commenced that charge in her discipline and tenets which soon terminated in her destruction. Since the Restoration, the former opinion has been universal among her divines ; and, I must confess, that, as nothing tended more to her downfall than the "Book of Sports," and the loose views of the Sabbath, in the 17th century ; so nothing is more likely to lead to the same deplorable event, than the promulgation of the same views, which, I regret to find, are becoming too prevalent.

G. D.

M. FELLENBERG; HIS SCHOOLS
AND PLANS.*(Continued from p. 302.)*

IN the survey of Hofwyl, the result contemplated in even every minute arrangement, and the practical manner in which the moral of education is pursued, challenge notice. A solicitous concern has been directed to the tendency of measures, and their effect on the character. The appearance of constraint, except that of a self-controlling kind, is as much as possible banished. Study is to be a pleasure, because a duty; improvement is to be the reward of application; and it consists with the methods pursued, to take books away, rather than to impose tasks, for idleness. None are to be unoccupied even during play-hours*. Variety of employment yields relaxation at all seasons; and the youthful frame is not to be wearied and jaded by a too protracted attention in one posture and to one subject. Emulation is not excluded; but it is not so excited as to be made the great spur to diligence. There is no system of rewards by prizes: mortifications contrived according to the character of the individual, constitute the principal punishments. Remonstrances in private are not spared. The first boy is not exhibited, and the last is not exposed. At meals the pupils of the Institute sit in rotation near M. Fellenberg, who presides; or according to an order he may specially prescribe. For study, each young gentleman has a convenient desk and compartment. Under certain regulations the professors follow their own mode of tuition; and no peculiar system

* Some of the young gentlemen have small gardens; and, by turns, they are permitted to amuse themselves in the bookbinder's and joiner's working rooms.

of instruction is exclusively adopted. According to the ages of pupils, there are from six to eight hours of sedentary employment. Boyish sports are of course permitted, and gymnastics, not carried to a dangerous excess, compose part of the daily exercise of the pupils. When the weather is not too severe they also bathe, and learn to swim.

M. Fellenberg's eldest son, who superintended them whilst in the gymnasium, related to me an anecdote, which illustrates his father's plans. One of the young gentlemen, a fine ruddy youth, could not be induced to join in these trials of agility and strength with any tolerable degree of zest. However, it happened that during a journey amongst the Alps, which some of the pupils make on foot every August, with one of M. Fellenberg's sons, this lad soon became tired. The cause of his suffering from fatigue more than the rest, as arising from his previous inactivity, was then pointed out to him; and he has since been one of the best at these exercises. Where M. Fellenberg can, by any management, lead, he never drives. He endeavours to apply those incentives to exertion, and that love of useful employment, which will make idleness wearisome, and render his pupils independent of extraneous excitement. He strongly inculcates a love of truth, teaching that falsehood and revenge spring from fear and base feelings.

When any one is detected in prevaricating, his answers on some matter are privately set down, by one of the masters. After an interval the same questions are put, and another view of the case is, perhaps, set forth. This course may be pursued for a few weeks; the various contradictory statements are then shewn to the offender, and

tion; conducive alike to individual and domestic happiness, to national prosperity, and to the preservation of social order. In Europe, particularly, the maintenance of public tranquillity must depend on the efforts made, that both rulers and subjects may acquire such knowledge, virtues, and habits, as may fit each for the station which Providence has assigned to them by birth, and by the natural advantages which may have respectively fallen to their lot.

"By degrading the people," he continues, "we dry up the richest source of power, of wealth, and of happiness, which a state can possess: nor will its safety be less endangered, when the mass of the people, but too easily led astray while in a state of moral and intellectual degradation, are agitated by any accidental cause. The same evil will however result, attended with greater danger, from the opposite error—of extending too widely the instruction of the lower classes, and thus creating, in them, wants which it possesses no power to satisfy. There is not an error of more injurious influence on the happiness whether of individuals or of kingdoms. The friend of mankind can never succeed in the accomplishment of his desires but by respecting the order of things which he finds already established without his concurrence, and permitted by the Supreme Governor of the Universe."

I do not stop to inquire to what extent the above sentiment is valid. It is widely entertained; but some eminently enlightened and judicious men doubt it. Dr. Chalmers, for example, has just preached in London a discourse of great ability, to prove that popular education, even though it should not be religious, would still be a great, though not then *the greatest*, blessing; that it can never be too highly elevated; and that, far from endangering the peace of society, and the subordi-

But upon the point of moral education all are agreed. Vice and discontent are twins. Apathy, as to decency of appearance and domestic comfort, is either the precursor or the consequence of debasement. "No state in life can wear its proper interest whilst a vague imagination perpetually prompts to evil indulgences." In the case of the labourer or the mechanic, a timely occupation of the mind with fit ideas, and of the body with suitable employments, and an early acquaintance with the resources and rational enjoyments of a humble condition, (and those which Christianity offers are open to the poorest) may, M. Fellenberg thinks, make the humblest labourer dread a disreputable, and contend against a revolutionary, removal from that station which it has pleased God to destine him to fill. But in all thickly peopled countries, unless individual prudence and moral habits prevail, there cannot be maintained that just proportion between the number of labourers, and the demand for their labour, by which they may be preserved in a desirable state of independence and respectability*. That the education, in the widest meaning of the word, of their children, may be satisfactorily finished, it is in M. Fellenberg's estimation much more important to open the heart, to form the character, and to habituate to industry, than to charge the memory, or even to develop the mental faculties. The testimony of M. Le Comte de Villevieille who watched the establishment for years, as to the result of the prosecution of these ideas, is set forth in an animated passage of his report:—"J'ai vu, j'ai vu (et cela sans exception) tous les élèves sortis de l'école des pauvres d'Hofwyl; porter dans le monde un esprit de bienveillance et de paix, et je les ai

* Dr. Chalmers, in the 3d vol. of his valuable work on Civic Economy, has treated this subject in an elaborate and most convincing manner.

inéprie réel de toute prétension qui tendrait à les faire sortir de leur état."

In M. Vehrli's school, the Pestalozzian mode of instruction is principally followed; and the most advanced pupils assist in teaching the rest. Their time, during the week days in the summer, is thus divided: the boys rise at half past four, assemble for their morning devotions, and if there be nothing particular to engage them in the fields, they are occupied with lessons till half past six, when they breakfast. Vehrli, according to previous directions from M. Fellenberg, then divides them into bands for the day: some pick up stones, some weed, some thresh, some tend the plough, dig, sow, or reap, as the work of the farm may require. He is sometimes with a number of them in one place, and sometimes in another; proving himself at once their fellow-labourer, their overseer, and their preceptor. Their hour for dinner is twelve; after which, they are in the school-room till half past one: Rural labours, or learning trades, again occupy them till six, except that there is a short interval for rest at four, when they take a slice of bread. After six they usually have singing lessons: many of them play on instruments; and they all learn hymns and select moral songs; and a taste is sought to be formed, which will make them dislike licentious or inflammatory ballads.—They sup at seven, then they are at liberty to work in their little gardens, or to improve themselves in the school-room. Before going to bed, M. Vehrli reads to them a passage from some moral or religious book, or from the Bible: he then recapitulates, and comments on, the prominent transactions of the day; a prayer is offered up, and they go to bed. It is gratifying to witness little and big shaking hands with him, as with a

The monitor to act as elder, a parent in council when the youth to his advice known to the himself as a have occurred particular in towards each in duty, no boys. The some of who the pity, if invoked the M. Fellenberg.

The youth him till they have, at quit accumulated taken to cheer teach the people. There is a interest is all. The ability from M. Fellenberg's gifts; from the for dexterity from that best with so careful number of than ought; skill and industry. They cultivate hours, and after is finished; spectacle to twilight labour and seeds which to M. Fellenberg.

Their food potatoes, and milk, with their appearance their countenance vivacity; loiter seem to be. They learn from teacher more things more than attention.

place. When any thing is left about, M. Vehrli notices it the next opportunity, perhaps at meal-time, and inquires who has been so careless. Falsehood is punished severely. The only corporal chastisement is inflicted on the hand with a ferula. M. Vehrli considers it good policy to allow them but few hours for the pursuits of the school-room, as it provokes the liveliness of their application, and incites them to value the occasions for gaining knowledge. The proficiency of some of them, in various branches of instruction, fully justifies this mode of procedure. Some draw very well; and the copy for drawing, of a class I saw at their occupation, was a plough brought into the middle of the room. In a familiar manner they also are taught the geography of Switzerland and the elements of geometry. A little boy will have as one of his first lessons in that science eight pieces of stick given him; four are to be placed on the table horizontally, two perpendicularly, two obliquely. M. Vehrli finds that these exercises make his boys thoughtful.

They have a museum, in which the plants, minerals, birds, and animals found in the neighbourhood are properly preserved and arranged. Additions are constantly made; such as a new kind of grass, or a good mineralogical specimen that may have been picked up. This collection is not for what is exotic of any description; and the wise limitation M. Fellenberg assigns to all these kind of researches confines the boys to those objects which they may have to handle, and will see about them from time to time. In the long evenings of winter, to correct their *patois**, they are taught good German: and from seven to eight amuse themselves

* The different *patois* spoken in the several cantons is found to be more than a mere inconvenience.

Those not thoroughly acquainted with the theory of Hofwyl, might be apt to attribute the success of this seminary for indigent boys too exclusively to the agency of Vehrli. Eulogy without discrimination has been poured upon him; whilst perhaps, his steady adherence to M. Fellenberg's principles of education has been overlooked. It is the commendation which is due to excellence of conduct that should be awarded to M. Vehrli; and not the admiration exacted by extraordinary talent. Every man that is assiduous, persevering, and faithful, that is not to be flattered by applause into remissness, indolence, or a prurient restlessness, whatever may be his rank, is equally a subject for encomium. M. Vehrli has good abilities, sound health, a benevolent disposition, and has been improving himself ever since he came to Hofwyl, in 1809. His influence over his scholars is not derived from the countenance of his patron, so much as from the quickness with which he practically enforces, the coolness and kindness with which he executes, the clear method in which he exemplifies, and his thorough knowledge of all he has been directed to perform and to teach. He possesses the confidence of his boys; and his example is an illustration of his precepts. To say more in favour of the moral worth of a man than can be truly said of Vehrli is hardly possible; but he has been tutored by one who has perhaps studied the moral of education more closely and more successfully than any other person of modern days. As the best illustration of his manner of fulfilling his duties, I purpose, in my next paper, to transcribe some interesting and characteristic passages from his own journal. For the present, I conclude with suggesting one remark, which I think is of considerable importance, and very appropriate to the preceding

It is a great error, but one into which benevolent persons are likely to be drawn by humane motives, to choose for such a post any persons whose health has not permitted them to follow the vocations to which otherwise they would, by the circumstances of their parentage, have been called. But if it be important in any situation to have a healthy person, it is, generally speaking, in that of the master of a charity or free school. If, looking at M. Vehrli, a fit individual were to be described, a man of a good constitution, and not of an over-anxious or ambitious cast of character, would, with other appropriate lineaments, be portrayed. Invalids are apt to be alternately lenient and irritable; and an irascible person, in his own defence, will have recourse to pernicious expedients for the maintenance of that authority which irritability never fails to impair. One should be chosen, not so much for his past quickness at learning, for the recommendations of his manners, or for the interesting shades in his character, as for being pious, firm, cheerful, active, and kind, disposed strictly to adhere to sound regulations, and to be an exemplar of the precepts he is to instil.

(To be continued.)

MORAVIAN MISSIONS, AND PROVISION FOR MISSIONARIES.

To the Editor of the Christian Observer.

I SHALL feel much grieved, if in my former communication, I have used any expression calculated to give a moment's pain to those highly valued individuals who so ably conduct the missions of the United Brethren. I thought I had sufficiently guarded my statement against such a consequence; but if unfortunately I have been mistaken,

that nothing was farther from my intention. Should that be the case, however, it will be no little consolation to my mind that my mistake has been the occasion of drawing forth from your highly respected correspondent, Mr. La Trobe, so able an exposition of the valuable labours of his missionary brethren, and of the blessing vouchsafed to those labours by their Divine Master. I have long been aware of those labours, and a humble contributor to their cause. I trust his communication will be an instrument, in the Lord's hand, to increase the contributions which have been, and will no doubt continue to be, so beneficially and economically applied by them.

I feel no anxiety to occupy your reader's time by defending myself from the charge of any inaccuracies contained in my former statement, if indeed there are such; my only desire being to arouse the attention of the supporters of missionary exertions, to a subject, the importance of which, though not very apparent to the casual observer, will be found, I apprehend, by those who look deeper into it, most intimately connected with the future well-being of all our missionary institutions.

If your readers will give themselves the trouble of referring to my former communication (see *Christian Observer* for Jan. p. 35), they will perceive that I did not presume to discuss *whether it was the duty of missionary societies to provide, or to pledge themselves to provide, for the widows and children of their missionaries* (a subject, however, which I should much like to see discussed, by some of your able correspondents); but merely stating the different views and degrees in which this question appeared to be considered by different societies, thence assuming that the general impression was, *that some sort of provision ought to be made.* I en-

cious plan for that purpose, because the neglect of doing so would ultimately prove a source of great embarrassment to the future managers of our societies. This is the only point at which I aim; and it appears to me, that the statement of our valued friend, Mr. La Trobe, has a tendency to confirm, not to invalidate it. My assertion was, that on every sound principle of calculation, the claims in question must go on in an increasing ratio, for an undefined indeed, but yet for a long period of time, until they absorbed a large portion of the annual funds of our societies; and it happened that the only missionary society in existence, which had subsisted long enough to prove, or to disprove, the truth of such a statement, was that of the United Brethren, and its experience fully established the correctness of my assertion. Of the three corrections, also, which Mr. Latrobe has made in my statement, the first gives additional proof of the truth of that assertion; for if the sphere of the activity of their missionaries has been lately enlarged, and of course the number of missionaries increased, it will follow as a necessary consequence, that the time at which the claims on its funds on behalf of its widows, &c. shall have arrived at their greatest amount must be deferred in proportion to such an increase, and that consequently such amount will yet go on increasing. The other corrections, however they may affect my statement as referring to the mission itself, have no such material bearing on the principle in question as to justify me in further occupying your time, or that of your readers.

I fully agree with Mr. Latrobe, that even if it were desirable (which however I am by no means inclined to assert), it is now hardly possible, for his society to depart from the principle on which they

and both must now stand or fall together. That their Lord and Master, who has been with them hitherto, may continue his blessing in providing them help from other quarters, when their own means fail, is not only my prayer, but my trust. I would, however, ask, Is their experience, in this particular instance at least, to be taken by other societies as an example or as a warning? I must be excused for considering that it ought to be taken as the latter; I mean not in any unkind sense, but by making us acquainted with facts and consequences, of which otherwise we should perhaps have been ignorant. *They* have indeed found succour from other bodies of Christians in *their* difficulties; but where will the more extensive societies of this day find other bodies of Christians to whom *they* can resort in a similar situation? Our friend will perhaps answer, Let them have faith in God. Far be it from me to limit the Divine power: God can, if he please, bring us out of every difficulty; and true Christians know that he will do so, if they proceed *according to his revealed will*. But the question is, are not the managers of missionary societies bound, as before God, to exercise that prudence and care, in managing the affairs of such societies, which individual Christians feel bound to exercise in their own private affairs? And if the answer is in the affirmative, are they not therefore bound, on finding that the probable consequences of a particular measure will be injurious to their future efforts, to endeavour to supply a remedy?

Although I may subject myself to the charge of being tedious, I must, notwithstanding, add one more remark on the general subject. In my former communication I only mentioned one side of the question, that referring to the well-being of the societies in their aggregate ca-

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man at Madras, and some years ago accompanied his master's family to Europe. While in London, he strolled into a Socinian chapel, and was noticed by some of the congregation. Pleased with the attentions he received, and being persuaded to embrace the notions of his instructors, he engaged to propagate them on his return to India, and to correspond with the Socinian missionary society at home. After his return to Madras, he continued some time in his master's service; I think, till that gentleman died. His master was greatly concerned to find that he had adopted so heartless, so paralysing a heresy, and endeavoured to convince him of his error, but without avail. He was too wise in his own conceit patiently to receive instruction, and he returned every book that was lent him with an air of self-sufficiency, that left little hope of reclaiming him.

He has now been living some years at Madras, endeavouring to propagate his notions among the *native Christians* of that presidency, but with very partial success. One of his disciples entered my service about four years ago, under the disguise of Christianity, professing to be attached to the Vepery mission. The deception was soon detected: when I endeavoured to convince him of the error and danger of the notions he had imbibed. He soon professed a conviction of the truth as inculcated by our church, and continued his attendance at our domestic and public devotions; but a few months after, I was under the necessity of dismissing him from my service for dishonesty.

I am, sir, with many thanks for the instruction and refreshment you have often sent me to the other side of the world,

Your constant reader,
CLERICUS INDICUS.

The Editor of the Christian Observer.

THIS address will reach you towards the expiration of the benevolent season; which, like the rain of some tropical countries, comes on periodically, and is succeeded by intervals of comparative dryness and sterility. From the close of April, till nearly July, we have about three months of this fertile season, with various alternations of heavy dews, vernal zephyrs, genial rain, sudden showers, and perhaps occasional inundations, and thunderstorms, or hurricane. Charity bazaars have their share in promoting these things; and although I presume not to decide against them as being in themselves essentially wrong, it is yet safe to argue, that they are capable of very serious abuse; and to confess at the same time, that they are not favourite modes of Christian kindness among such persons as are afraid of worldly infection, and think they discern in them an alliance between the friends and the enemies of pure Christianity. It is part of my own system, that all compliance with the world in matters *ascertained and owned* to be indifferent—such as were the *adiaphora* of the early ages of the church—is more than lawful; it is an act of duty. For the genuine exercise of principle is not exhibited by the affectation of superior strictness in minor things, but by abstinence from what a Christian knows to be contrary to the Spirit of the Gospel, and has felt to be injurious to his own spiritual progress. It is not, for example, wearing a handsome dress, provided that dress be suitable to his rank and possessions, but the vanity and absorption of mind connected with the arrangements of fashion, which is the true conformity to the world; while it is equally certain, that there is no

A gentleman, who is a Christian, and one too of an elevated character among his fellows, does not retire from his spiritual station, because his habiliments and manners are those of his equals. Of such a person, well writes Cowper,—

Not that he peevishly rejects a mode,
Because the world adopts it. If it bear
The stamp and clear impression of good
sense,

And be not costly more than of true worth,
He puts it on, and for decorum sake
Can wear it e'en as gracefully as she.

The mischief of bazaars is, not that elegant ottomans and beautiful examples of graphic skill are forbidden articles of furniture or luxury in the houses of the affluent, and therefore that their appearance and sale at a lady's stall are positively indicative of the seller's passion for fine things, but that the previous attention and study in contriving new bagatelles for triflers has directed her mind into the channel of trifling; and made her bend before the gales of fashion, as they sweep along that channel in its long and sinuous course. In order that things may be sold, they must be *made to sell*. And when Garrick, in 1747, opened Drury-lane theatre, a sagacious friend of his gave him—and Christians too—a wise lesson on the ways of the world, when he made the manager of a play-house say on that occasion:—

Hard is his lot that here, by fortune plac'd,
Must watch the wild vicissitudes of taste;
With every meteor of caprice must play,
And chase the new-blown bubbles of the
day.

Ah! let not censure term our fate our
choice,

The stage but echoes back the public's
voice;

The drama's laws the drama's patrons give,
For we that live to please must please to
live.

Were I to venture on a parody,
I might convert Dr. Johnson's acknowledgment of the dependence of a theatre upon the taste of the persons who pay a shilling for entering it, into a concession, that when Christian ladies spend the winter months in making toys for

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needs take into their account what the world will most like, and construct new modes of attraction; or otherwise all their labour will be lost. It has, indeed, been alleged, that we are so infected by our perpetual intercourse with France, as to have thence degenerated into a nation of triflers; and that while government spends its hundreds of thousands in such pillars of cement and circular brick as decorate Waterloo-place, and the grand avenues leading out of it to Regent's Park, and every where else, it indicates a certain loyalty of disposition to make every habitation above a farmhouse into a little Paris, or an asylum for fugitive baubles from the metropolis of vanity. But it so happens that in the very capital of *la belle France* the bazaar system commenced under unusual circumstances of sobriety and of secular nonconformity. In the "Archives du Christianisme," is the following grave account of a sale held at Paris, in 1828, for the benefit of the Protestant Missionary Society, and translated into our own Missionary Register for May 1829.—"During the 26th, 27th, 29th, and 30th days of December, a large assortment of articles of every description, with prices affixed, chiefly women's work, were offered for sale in a spacious public place, situated in one of the most delightful parts of Paris, where multitudes assembled with eagerness.

"In this new bazaar, friends, relatives, and persons who frequent our churches and pious societies, with the English, whose number nearly equalled that of the French, were united by one common interest and by Christian brotherhood. Many copies were sold of a hymn, entitled, 'Les Missionnaires Chrétiens recommandés à Dieu;' several serious works, also, were sold, which were sent by their editors for that purpose; and a great number of tracts. Some ladies happily thought of making childbed-linen for the

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ment for all to employ themselves in making useful things, rather than ornamental. By the side of the offerings of distinguished artists, we saw, with satisfaction, the productions of humble workwomen, and those of little children. It was not only at Paris that these articles were prepared; the ladies of Honfleur and Versailles sent a considerable portion; and the ladies of Nismes have likewise done a quantity of work, which they sell for the society."—Little did I suspect that the solemn, frigid, and phlegmatic children of Britain should ever be admonished to take lessons of gravity from the land whence we import—as I have been told—such tumid deformities as (*gigôt*) leg-of-mutton sleeves, and such bonnets as bid fair to extinguish all social intercourse in a morning walk; to interrupt all vision in our churches and religious meetings; and to ruin such as use public conveyances, since additional places must be taken for what our wives and daughters wear; as the widest carriage is now barely sufficient for two, and indeed only for one, provided a lady's personal dimensions and her bonnet exceed the average.

But *I*, also, am trifling. I will then solicit the attention of my bazaar friends to what is said, to use a parliamentary phrase, *out of doors*; I mean in the wide world, which sees, and thinks too, far more of the conduct of the religious microcosm than some among us suspect. Be sure of this, that all the popular machinery of benevolence, as now exhibited on the rail-ways of charitable institutions, is matter of observation; and if a crowd assemble to see Mr. Gurney's steam-carriage, and to report the results, there are numbers who assemble elsewhere, and then open their desks, and note down remarks similar to the following. I quote from Mr. Southey's late work:—
 "I wish you would bestow some

nothing of their detestable exhibitory character) you cannot think the mischief they are doing to little toy-shop keepers, and poor women who get their bread by those knick-knacks, the sale of which is now monopolized by the ladies. A friend of mine went into a shop in Burlington Arcade, lately, to purchase some trifle, and, on her remarking how little choice there was, the shopkeeper said that all in her way of business were half ruined by 'the charitable ladies,' who came and bought the first of any very pretty new-invented toy, set to work themselves, and so spoil the tradesman's market. 'There!' said a young lady of rank to one of her acquaintance, pointing to a young mustachioed lancer who had just returned from the booth where she was selling her wares,—'there!...I have just made him pay me fifteen shillings!' for some trifle which she had sold him. How should you like to see a daughter of yours acting charity in that style? All woman-kind is whirling round in a vortex of religious dissipation: and their energies, once roused, pass my comprehension, their unwearied activity of body and mind...or rather of animal spirits. Go where one will, the subject is forced upon one.—One lady's drawing-room is full of little charity-boxes, placed here and there amongst the ornamental litter. Another keeps a stall of trumpery knickknacks, 'ladies' work' to lay her visitors under contribution. Another asks you to work for her. And there a whole bevy of damsels sit congregated together, pasting and painting, and sewing and gilding, and what not, to get up a booth at the next religious fair. All this pious activity is going on round me, and no wonder if it bewilders my brain and offends my taste, and, I hope, right feeling; because, when I see its ill effects on society,...on domestic comfort,...in the neglect of private duties...and the obtrusive-

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measure they would rather enrich a charity than otherwise. Now if the majority of those who can really afford to give money more than fatigue and vexation, would adopt the plan, they would save the sovereigns now deducted from the proceeds of the sale—and they sometimes amount to an unsuspected sum—to

paratory materials; and they would have at least the satisfaction of contributing to a good cause in honest money, and without implicating themselves in the frivolities and inconsistencies of a secularized religion.—I write from experience.

VULNERATUS.

REVIEW OF NEW PUBLICATIONS.

Parochial Discourses on the Doctrines of Christianity contained in the Articles of Religion of the United Church of England and Ireland. By the Rev. JOHN HALL, Curate of St. Werburgh's, Bristol. (Second edition.) 1 vol. 8vo. 10s. 6d. London. 1830.

IF our readers wish for further proof of the excellency of these discourses beyond that which is conveyed by the sample of them which we have extracted for a Family Sermon, we can confidently refer them to the volume itself. Mr. Hall does not affect to be "witty or eloquent;" but, what is far more important, he is a sound scriptural divine, and brings every thing to bear with solid judgment and true piety upon the great purposes of preaching, to teach men what God has revealed, and to urge them, his Holy Spirit rendering the exhortation influential, to lay hold of the mercy offered to them in the Gospel, and having been thus inclined and led to lay hold of it as perishing sinners clinging alone to the cross of Christ, "to walk worthy of the Lord," to "adorn the doctrine of God their Saviour," and "to work out their salvation with fear and trembling," in the blessed confidence that "it is God that worketh in them to will and to do of his good pleasure."

Our respected author proceeds

through the Thirty-nine Articles of our church, discussing and elucidating their contents in a truly Christian and candid spirit, and with great sobriety of interpretation, without debate or controversy, for the purposes of spiritual edification and consolation. The attentive hearer or reader of these discourses will have gone through "a body of divinity" simplified from abstruse technicalities, and presented in a form adapted for doctrine, correction, reproof, and instruction in righteousness, that the man of God may grow thereby, thoroughly furnished to all good works. There is great precision throughout the volume in the use of scriptural and theological phrases, which are often so vaguely applied that neither the reader nor the writer can clearly ascertain the shade of meaning; whether, for example, is intended atonement, redemption, pardon, justification, or salvation. But technical accuracy in the statement of doctrine is neither the extent of his wishes nor his attainment; he desires to make every subject which is brought forward in the Articles of the Established Church useful; to shew that every Christian doctrine is of a practical tendency, and that the doctrine is not rightly believed unless the heart is affected and the conduct regulated by it. He wishes also to shew that the doctrines of our beloved church

or the Apostles of the New Testament and the Prophets of the Old, Jesus Christ himself being the chief corner-stone. Feeling assured that he has succeeded in this his wish and prayer, we confidently recommend his volume for private and family perusal.

Since writing the above, we collected the able, pious, and judicious series of discourses on the Thirty-nine Articles published about four years since by the Rev. T. Waite, D.D.; which, as we did not happen to review at the time, we avail ourselves of this occasion to notice with the approbation it deserves. We rejoice to witness the increased and increasing attention of our clergy and laity to that admirable summary of Christian doctrine the Articles of the Anglican Church, which happily are now much better known than they were a few years since, and form to churchmen a standard of appeal, second only to the unerring test of Divine truth. We copy the conclusion of Dr. Waite's first discourse, that on the Trinity, which our readers may compare with Mr. Hall's.

"A sincere belief of this important doctrine is a source of the highest hope and consolation.

"The foundation of practical piety must be laid in a heartfelt conviction of the lost condition of mankind, the deliverance that has been wrought for us by the Son of God, and the blessings conferred upon us by the communication of his Holy Spirit. The Christian sees the three persons of the ineffable Godhead united to accomplish the stupendous work of human redemption, and to impart pardon, peace, and hope, to men; and how bright a scene of joy and consolation immediately is expanded to his view! God, the Father, he now contemplates as willing to be reconciled to him through the satisfaction of his Son. God, the Son, he sees, having by his own death purged our sins, forever seated at the right hand of the Majesty on high; and through that divine power by which he rules all worlds, and that infinite presence with which he fills all places, 'able to save to the uttermost all that come unto God by him.' God, the Holy Ghost, he beholds ready to shed his sacred influences on his head, to fill his soul with

deliver him, he looks up to heaven with confidence, and rejoices in the everlasting love of the Father of Mercies and God of all comfort, who spared not his own Son, but gave him up for us all, and will therefore with him also freely give us all things.

"The difference between those who believe and those who deny this important doctrine is not merely of opinion, but of condition and hopes. The one is reconciled to God by the death of his Son; the other is at enmity with his Maker. The one enjoys all the inestimable benefits of Christ's redemption; the other is insensible of their existence. The one has received the gift of the Holy Ghost; the other has 'not so much as heard whether there be any Holy Ghost.' The one has all the persons of the ever-blessed Trinity united in promoting his peace and salvation; the other is without any assured interest in their favour. The hope of the one is full of immortality; clouds and darkness overhang the future prospects of the other.

"'Contend earnestly' then, but not uncharitably, 'for this faith once delivered to the saints;' strive to lead those you love to embrace the same truth, and look upon him who rejects it with the kindness that is due to an erring brother; above all, endeavour to have your own hearts more deeply impressed with a sense of your infinite obligations to each of the persons of the glorious Godhead, and let each receive from you the adoration and gratitude to which he is so eminently entitled. To the Father, who created you, unlimited love, veneration, and obedience, are due. To the Son, who has redeemed you, and through whose compassionate mediation all the blessings of this life, as well as your hope of immortality, are restored, you owe the highest degree of gratitude and love; him you must honour even as you honour the Father; on his satisfaction you must rely for acceptance with God; to him you must go for the supply of your spiritual wants, and from him you will receive all needful grace and strength. From the Holy Spirit you must seek the renewing efficacy of his influence, and that continual aid which is necessary to guide and support you in the way of duty, and if you would enjoy much of his light and inspiration, it must be sought by diligent prayer. From those who ask in faith, his gracious help will not be withheld; and in all who sincerely desire to know God and to serve him aright, may the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, ever abundantly be found."

PROFESSOR Milman has subjoined to the the Second Edition of his *History of the Jews* an Appendix, which, to our minds, aggravates rather than diminishes the original offence of his treatise. He quotes Paley, Calmet, and several authors cited in the *Family Bible* of the Society for promoting Christian Knowledge, to shew that the Old Testament is to be read with considerable abstinence of conclusion in reference to alleged miracles, and the character of those personages who, says Professor Milman, are "with superstitious reverence, one and all, called *the saints* of the Old Testament." Now, without at present discussing whether or not the language of Paley, or Calmet, or the *Christian-knowledge Bible*, is perfectly correct and justifiable, there is obviously an important difference between a serious inquiry conducted in a serious spirit, and for a religious end; and the jocose, sceptical, and almost sarcastic language with which Professor Milman has dressed up some of his narratives. We would make no excuse for the grievous sins of patriarchs, or judges, or kings, and we can perceive very important reasons why they should have been recorded; but though they are to be solemnly denounced, they are not to be dealt with in such a manner as to throw an air of ridicule over the sacred page, nay, sometimes to contravene the express testimony of Scripture in favour of the general character of these very persons. And so with regard to the Old-Testament miracles, we are not anxious to make miracles where none exist; and if any of the above writers attempt to shew, in a grave and serious spirit, that it pleased God to make use of his own already appointed laws in creation to effect any special design, the intervention of his providence

between this attempted solution, be it correct or not, and the irreverent levity which shuts Providence out of the matter altogether, and makes the miracles a human juggle. It is in this respect that Professor Milman's book is so highly exceptionable. He relates a miracle of Moses, almost as he would the trick of a pagan warrior or legislator; so that the reader can scarcely avoid inferring that they were equally politic arts, to overawe a superstitious people. Take an example; the very example, for instance, of the quails, one of those regarding which Mr. Milman cites in parallel columns the *Christian-knowledge family Bible*, and his own volumes of the *Family Library*.

Family Bible.

"God gave quails to his people twice: once on this occasion, a short time after they had passed the Red Sea; and a second time, at the encampment called Kibroth-hattaavah, or 'the graves of lust.' Both of these happened in the spring, when the quails pass from Asia into Europe. Then they are found in great quantities on the coasts of the Red Sea and the Mediterranean. God, by a wind, drove them within and about the camp of Israel; and in this the miracle consisted, that they were brought so seasonably to this place, and in so great numbers, as to suffice two or three millions of persons longer than a month.—*Calmet.*"

Family Library.

"Without hesitation Moses promised an immediate and plentiful supply. In the spring of the year, quails, migratory birds, pass in large flocks over the Arabian peninsula: they are very heavy on the wing, and their line of flight depends much on the direction of the wind. A cloud of these birds was suddenly wafted over the camp of the Israelites, and fell around them in immense numbers."

Does not every reader perceive a striking difference between the two narratives: the one beginning with "God gave quails to his people;" and the other, "Without hesitation, Moses promised an immediate and

ledge of the habits of quails; just as, in another volume of the Family Library, Columbus, from his knowledge of astronomy, having ascertained that there would be an eclipse of the moon, told the Indians that "the great Deity whom he and his followers worshipped, would chastise them with famine for neglecting to furnish them with provisions;" and lest they should disbelieve the warning, he, *without hesitation*, added, that "a signal would be given that very night in the heavens; the moon would change its colour and lose its light, in token of the fearful punishment which awaited them." But is this the tone in which a person would have related the circumstance if he happened to believe that Columbus was really inspired; and that even if the eclipse were natural, the fore-knowledge of it was Divinely revealed? Mr. Milman's narrative, whatever may be said for it, virtually comes to this, that Moses understood the habits of quails, as Columbus understood eclipses; and that each, to serve a purpose, induced an ignorant people to believe that the predicted events were preternatural. Calmet, as quoted in the Christian-knowledge Bible, attributes the supply directly to God, even while he proceeds to shew what he considered to be the second causes by which the Divine Providence wrought out its designs. Had Professor Milman done this, a wholly different turn would have been given to his narrative.

But if further proof were needed that Professor Milman's work is highly exceptionable, it would be afforded in the joy with which it has been hailed by the avowed enemies of the faith; by all who would deteriorate the inspiration of the Scriptures, from the avowed infidel Carlyle to the semi-Socinian and Neologian, who reduce Old-Testament miracles to magic, to accident,

further than the volume of the Monthly organ of the Unitarian, which the conductor of the flattering review professes to labour at. They, "Mr. Milman's auxiliary;" a valuable cause of the. They continue, "his task with a liberality highly commendable, hardly to be expected of an orthodox Oxford quaker concurring with the Repository in the remark. They grant the author assigns *ve* Moses;" and what this praise is? why prefers him before *das*, Lycurgus, and *as*—inasmuch as was a Divine leg only "inasmuch as of this work done whereas Moses his people, and his country before he commonwealth." indeed for this legislator!

Yet even the Unitarian Repository "orthodox Oxfordfective. They lanpothesis goes "to of the most forcible the Divine legat which, they add, ther as an incon upon the whole, work is written wit talent that have hi They also conclude with one slight ce do our readers th is; this censure Unitarianism upon professor? "The "one defect in t minds it appears we mean the sma is made of Christ.

been especially noticed. But our chief object in alluding to this Unitarian critique, is for the sake of repelling the following left-handed compliment: "We trust, from the acceptance which we understand Professor Milman's work has met with among the members of his own church, that times of reformation are at hand."—We record this compliment only to disclaim it. The work may have been acceptable to Carlyle the blasphemer; or to the conductors of the Unitarian journal; and possibly to some who call themselves churchmen, but who do not think the worse of a book for "making small mention of Christ," and "depriving us of one of the most forcible arguments for the Divine legation of Moses;" but all true churchmen and pious Christians have deeply mourned over it; one of our universities has obliquely in its last prize questions, and the other directly through its first divinity professor, censured the principle on which the whole work is founded; and we know not that even the voice of one solitary Church-of-England reviewer has been heard in its favour. We can, therefore, with great confidence, assure the Monthly Repository that the "times of [Unitarian] reformation," which he fondly predicts for our church are *not* yet "at hand."

The Christian's View of the Cause and Remedy of the present National Distress; a Sermon. By the Rev. E. B. ELLIOTT, A.M. Vicar of Tuxford, Notts. London. 1830.

SECULAR politicians entertain contending views both of the cause and the cure of national distress; but the Christian, though free to investigate secondary causes, traces up every thing ultimately to its source: all that is good comes directly from

almost visibly, the minister or his own just displeasure. "Shall there be evil in a city, and the Lord hath not done it?" This solemn question furnishes the subject of Mr. Elliott's salutary and appropriate inquiry, which he conducts in a manner befitting the sacred character of one who is commissioned as it were to stand between God and man, and to shew to an incredulous world, beyond the interposing cloud of sense, that Almighty arm which they are unwilling to acknowledge as the director of all human destinies. The following illustration of the subject, by a reference to the circumstances of the Israelites at the time when the above question was asked, is not merely ingenious and indicative of that familiar knowledge of Jewish history which is of essential utility to a well-furnished divine, but it strikingly exposes that sceptical cast of reasoning which is current in the lips of modern statesmen, over whose vision the smallest passing mote too often subtends an angle that prevents their discerning whatever is great and majestic in the direction of human affairs, just as a floating atom, diminutive in size, but pressing on the sight, blots out the sun, and the material universe.

"The merely philosophic Israelite would in questions respecting the origin of the distress confine his speculations to second causes. Contrasting the then commercial stagnation with that activity and prosperity of commerce which was enjoyed by the land under Solomon, when Tyre and Sidon were but as the outports of Israel, and the trade of Arabia and of the East had to make its transit through the ten tribes, and drop its wealth among them,—he might enlarge on the obstructions to trade arising from the unhappy separation between Israel and Judah, the loss to the former of its harbours on the Red Sea, the restlessness of Edom, Ammon, and Moab, and other nomadic tribes on the borders of the desert which in Solomon's time were subjugated and quiet, the rise and aggrandisement of the kingdom of Syria, and the natural transfer, in consequence of all these causes, of the Southern trade to Egypt, and the Eastern to Damascus and Phœnician cities. Again,

trasted with the well-appointed establishment and legal sanctions for its proper celebration, force on his notice the formalism of the religion in vogue, and complete too well the parallel between the present character of England and that of Israel and Judah when ripe as 'summer fruit' for judgment. So long as the country is characterized by such sins as these, he can hope for no sound or permanent return of prosperity; and therefore, as the true remedy, he will steadily and earnestly set himself to resist them, and endeavour to awaken around him, in respect of each, a better spirit." pp. 11—13.

Representation of the State of the Government Slaves and Apprentices in the Mauritius, with Observations. By a RESIDENT, who has never possessed either Land or Slaves in the Colony. 2s. 6d. London. 1830.

OUR only reason for noticing this pamphlet is, that the author has impressed religion into the service of slavery. We can listen with comparative forbearance while a man tells us that his interest is involved in this nefarious institution; that the emancipation of slaves would cut off two courses from his table, and abridge his daughters' portions; but we feel little tolerance when he adds that his Christianity does not revolt against the flagrant injustice of the whole system. Our author dedicates his labours to a pious and benevolent nobleman, Lord Mountsandsford: his wish is, he says, to promote "the best interests of the Negro Slaves in the Mauritius;" he would have persons deal kindly with their slaves; he would even gradually commute post-horses into palfreys; but beyond this he would not go: for he says,

"We reject the inference that the renunciation of slavery is a religious or moral duty;—we utterly deny the conclusion that Christianity demands of the nation that violation of justice, and good faith, and sound political wisdom, which

wisdom. But none of these are in favour of slavery, but quite the contrary; for nothing is more unjust, perfidious, or impolitic, than West-Indian slavery—it is one tissue of injustice, perfidy, and political "suicide."

We wish no stronger arguments against slavery than the apologies of its abettors, most of all of its religious and clerical abettors. This pamphlet would furnish them by scores; but we have gone over the ground so often that we shall not weary our readers with a lengthened detail, but shall merely copy a few passages, with a brief comment. Our author is not pleased with those who disparage that slave elysium, the Mauritius; but his own panegyrics upon this paradise of bondage leave no very glowing impression upon our minds. In his representations of the miserable destitution of the slaves as respects their religious culture (though he sees comparatively little to alter for the better in their worldly condition), he exhibits in no very honourable light the character of those who call themselves their masters. There are, he says, in the Mauritius, 1294 government slaves, and 2010 apprentices. Of the former, the slaves, he informs us, that

"Nearly the whole of these slaves have been long destitute of any religious instruction; nor has any attempt been made to educate their children, until about five or six weeks ago, when (much to the honour of his Excellency Sir Charles Colville's administration) a Coloured Creole was hired to discharge the function of a catechist two hours each day, for about seventy children. Prayers are also read by him to the adults on the Sunday, and the military chaplain performs Divine service for their benefit once a month. Laudable as this beginning is, it must certainly be allowed to be 'the infancy of things'; for, when the grossly ignorant and immoral state of the adult slaves thus long abandoned is considered, it is evident, that 'precept upon precept,' and 'line upon line,' and the most unremitting assiduity must be necessary, if any moral or religious effect is expected: and it is

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ishes no vulgar prejudices against 'the tincture of a skin;' and his heart owns no distinction of 'bond or free;' he entertains no unfavourable opinion of the Negro; but in contemplating his moral condition feels 'the link of brotherhood uncut;' and that 'Love Divine has paid one price for all;' and he would gladly admit him to share in every blessing of the common Maker; but he would not blindly run along with the stream of popular excitement, nor bound his charity by any limits of partial application; and it is on the important duty of uniting a *judicious exercise of benevolence to the slave*, with the obligation of even-handed justice to the master, that he has urged his observations, and would once more endeavour to illustrate his views. As the colossal giant of eastern woods is lured within the fenced enclosure, and urged onward within narrower limits, until a barrier is opposed to his retreat; and he is then subjected to privation and accustomed to his future keeper, and trained until the docile instinct of the noble animal almost rivals human intelligence, and, his savage nature thus tamed, he may at length be safely enlarged for the useful service of man. Thus we have found the Negro within the moral pale of slavery," pp. 55, 56.

Can any thing be more insulting than this? A man asks for the common rights which God gave him, which an act of piracy wrested from him, which injustice and tyranny still withhold; and our Resident turns round and talks of what he would do, and what he would not do for him; he would "exercise judicious benevolence." Benevolence! the man asks not your supercilious benevolence; he asks for his rights; he asks you to throw away the whip, and the brand, and the fetter; but in your Christian benevolence you retain all these, and make him work for you against his will; and coolly and superciliously prate of what you would and would not do for his benefit. And after all this insulting parade of religion and humanity, the real fact comes out incidentally: you want a beast of burden; a tame elephant; and you view your Black brother, for whom "Di-

drive into your tons and accustom to "privation" and "a keeper," that his nature may be "tamed," and he may "at length be safely enlarged" for your "useful service." Can the reader feign or fancy a similitude more base and degrading than this towards a being created in the image of God, with "the link of brotherhood" to bind him, not merely to his White oppressors, but to the celestial intelligences that circle the Eternal Throne? And yet our "Resident" writes religiously, and complains that slaves are not religiously instructed. Who teaches his horses, or cows, or "tame elephants" religion? But the whole strain of the argument is in a tone of usurped authority, which no man has a right to hold in reference to his fellow-creatures. "He would admit *him*." Who are the "he" and the "him;" and has not the "him" as much right to talk of what he would condescend to do for the "he" as vice versa? What but the law of the strongest makes the difference?

The allusion to a wild beast tamed for "the useful service of man" is not casual; for the author proceeds with it as follows, and in what we must still call the same insulting language; and not the less insulting for its taking the cast of religious thought.

"To the free-born inhabitant of civilized lands, alive to the value of personal privilege and to the humiliation of political thralldom, the limits may appear contracted and the discipline severe; but the vicissitudes of savage life, and impressions of early misfortune and lengthened habit, have happily so fortified the nature and blunted the sensibilities of the bondman, that 'the iron' seldom 'enters his soul.' Though we will gladly repress all unnecessary rigour, and spread around his situation every mitigation that humanity can require; yet we will not yield to the fancies of sentimentalism, nor, in compliance with the demand of a partial and overstrained philanthropy, break down the fence which confines him, and turn him loose to trample down civil order, and

of heavenly consolation, and ply him with all the renovating principles of Religious Truth; and if we do not achieve miracles of light and virtue, we shall certainly smooth the asperities of savage nature, and extinguish many elements of moral and political disorder." pp. 56, 57.

Were we not warranted in calling this language insulting? The author says we are to meet the slave in his bonds—how? to snap them asunder?—Oh no, but "with the law of kindness in our hearts and the Gospel of peace upon our lips." And what cares the slave for the law of kindness in our hearts while our hands grasp as firmly as ever the chain that binds him? what cares he for our puling about "the Gospel of peace" with our lips, when in our lives we prove ourselves oppressors of the weak and wretched, and refuse to let the captive go free? He asks justice, and we insult him with pity. When torn from his family, worn down with his toils, and pining with a broken heart for death to deliver him from his wrongs, can any thing be more "insulting"—we keep to the word—than to tell him, that "happily his sensibilities are so blunted," that wretchedness is not wretchedness to him; "the iron seldom enters" his callous soul; home, and father, and mother, and wife, and children, and freedom, and all that to other men is fraught with heart-stirring affections, is to him but an unmeaning name? No, he has none of these idle susceptibilities; we will not indulge him in any such vagaries of "sentimentalism"; and "overstrained philanthropy;" but what will we do? "*we will ply him with all the renovating principles of religious truth.*" We will prate and preach, but not practise; we will boast of our faith, but take good care it shall never evaporate into good works: we will not give him his rights; we will withhold from him all that renders life, so far as

compensates the pain he would and he do and inestimable given to him admits. to him, estate has christ; the subject to pressions give the gion; but and of th that doing for two; t zeal will at the bar of commu that we n and make smatter which, wi and the w of course True, we "the balm and it is a nies and we have commuted offer such bitterest and the him hate hates a V fineament "overstr we gladly Resident something mere prof works. cases ther instructio value it? its chief strongly lecting it value and

words without deeds: they undervalue the professed Christian love which views one class of human beings as wild beasts, to be tamed for the service of another; and to be insulted with specious words, while they are in fact the victims of oppression and wrong. Our author generally suggests the inquiries

"to those religious and benevolent persons, who have long advocated the cause of the Colonial Slaves, whether, in the ardour of a generous anxiety to raise them from their 'low estate,' an undue pre-eminence has not been given to certain civil and secular benefits of a questionable character?—and if, latterly, religious instruction and practicable means of communicating it, do not seem thrown into the shade, and the Negro's interest in an awful eternity merged in oblivion?" p. 20.

We confidently answer, No, to both these inquiries. Are such men as Mr. Wilberforce, for example, or such women as Hannah More, less anxious than a Mauritius Resident for the souls of the slaves, because they remember that they have bodies also; and that their very souls, as well as their bodies, are enslaved by the tyranny that fast binds them in misery and iron? They say that a slave colony never will or can be a virtuous, and religious, and happy colony. They say frankly that they have not the least faith in the pretence of making the slaves, as a body, religious, under the auspices of those who retain them as slaves. Missionaries and other benevolent individuals may do something, it is true, in detached quarters; and we bless God, and congratulate the poor slave, even for this partial benefit; but their efforts are constantly thwarted by the direful system under which their converts drag out their weary existence: and the planters know full well that if the whole body of slaves were educated up to the point that qualified them to become intelligent, as well as devout, Christians, slavery would not

understand the Bible, we should have no doubt as to the result, provided the mother country did not interfere to uphold the puny master, with his whips and his stocks, against his mentally disenthralled victim. The colonists know this; and most politically withhold the elements of cultivation from their slaves; and will not thank our "Resident" for enforcing this point, though he has gilded and honeyed the pill with much censure upon the abolitionists, and a defence of slavery.

Our professedly benevolent author, in the passage last quoted, speaks of the "civil and secular benefits" sought for the slaves, as being of "a questionable character." But he finds nothing questionable in being free himself; and if he were captured by an Algerine pirate, and carried into slavery, he would see nothing questionable in regaining his "civil and secular benefits." And what difference is there in the two cases? God has made all men of one blood; but, unhappily, too many who call themselves Christians and profess to respect the first table of the law, utterly forget the second—"Thou shalt love thy neighbour as thyself:" "Whatsoever ye would that men should do unto you, even so do ye unto them." Would our author wish to put himself into his Black neighbour's place? or does he love him as himself while he seeks to rivet on him the chains of slavery?

But it is the wrong done to our holy religion which most displeases us in such publications as that under review. Our author says:

"The Christian religion seems not to have been intended for the Utopian world of the amiable and devout theorist, or to have held forth that promise of complete triumph among frail and mortal men, which is expected by the rapt Millenarian; for (to use the imagery of the Scriptures) 'we have this treasure in earthen vessels,' and, 'when the Son of Man cometh, shall he find faith on the earth?' But it seems

and purifying the individual men brought under its influence in the actual conditions of life as they exist in the order of Providence,—gradually to sweeten and ameliorate the institutions of the world.” p. 45.

It seems then that Christianity is just good to bind men, but not to release them. It is good to make slaves obedient; but not to make their self-styled masters just. It is “gradually to sweeten and ameliorate the institutions of the world;” but so gradually that the present race of slaves, and the next, and so on, *ad infinitum*, are to taste none of its sweetness. Never mind in your own particular case being hanged; for very likely they will not hang all your great grand-children. Society will improve; but do not be such a “rapt Millenarian” as to wish that yourself, or those you love, shall partake of the blessing. Oh delightful words to the oppressed victim of Mauritius brutality, that the Mauritius shall not be for aye a charnel house of horrors as at present;—but stop, you slave—not so fast: a Christian community would be shocked at the impiety of antedating this “gradual” blessing; and therefore, for your life and mine, and your children’s after you, things shall go on as they do; and now, as soon as you have repeated the Lord’s Prayer and the Belief which I taught you, bare your back that I may shew you who is master. Our Resident’s language, translated into English, amounts nearly to this.

St. Paul, of course, comes in for his share of the burden; for a religious defence of slavery without the Epistle to Philemon to back it would be an anomaly.

“St. Paul says nothing to slaves about snapping the chain; but after exhorting ‘every man to abide in the same calling wherein he was called,’ adds, ‘Art thou called, being a slave, care not for it; but if thou mayest be made free, use it rather.’ It will be allowed, there is some little difference between the slave being made free and snapping the chain himself. And was

penitent humility, partial equity, he master, Philemon.’ retained his affection ministered unto his Gospel;’ but ‘re was always the pr zeal for his conve own conscience, ‘sight of the duty of slave and the mast to him,—both were tian church,—yet vering the civil tie or dissolving thei any imaginary the man,’ or the abstra Doubtless the tention to Onesimus ‘Let as many slav the yoke count th of all honour; that his doctrine be not that have believing despise them, bec but rather do them are faithful and be benefit.’ (1 Tim. pouring forth his fervent recommen slave, and commit the most touching benevolence of his un-emancipated! count of ‘the har the Jews were per of the perfect mo compromising puri pensation has en therefore,’ in just nuance of slavery, the authority of M God’s chosen peo that inherent impi in the system w statements of ma assert, it is incor Apostles could leav in so grievous an e once, that the Sl met their abhorre are ranked in a c ‘murderers of fat mothers;’ and the to masters show t least countenance t pp. 71, 72.

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slavery, and the produce of slave labour, scruple not to claim this holy Apostle as a vindicator of their principles and practice. It is true, that St. Peter tells us, that in his Epistles there are "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction;" but we may confidently believe, that St. Peter, whatever he might refer to, never contemplated the possibility of such a wresting of any part of those admirable writings as should make them give countenance to any thing so atrociously wicked as West-India Slavery! And what would have been the feelings of St. Paul himself, had he foreseen that, in after-ages, his authority would be cited by the advocates of slavery in favour of their unrighteous principles: as though they designed, that he should be pre-eminently not the Apostle of the Gentiles, but the Apostle of the slave-holders? What holy indignation would this abuse of his name have wrought in him! Yea, what clearing of himself! "Yea, what zeal! yea, what revenge! In all things he would have approved himself to be clear in this matter."

The ground chiefly relied upon by those who would prove St. Paul to be an ally of the slave-holder is his Epistle to Philemon. Because he does not, in this Epistle, of which he makes Onesimus the bearer, denounce the inherent sinfulness of holding a fellow-creature in slavery, it is assumed at once that he deems it an allowable practice. But nothing, surely, can be more unwarrantable than to take it for granted, that a Christian teacher approves of every practice which he does not, at all times and in every place, whether in season or out of season, formally and expressly condemn. Are we to imagine, for instance, when we hear St. Paul alluding, in

without one word of censure, that he therefore approves those cruel and disgusting exhibitions, or considers them as allowable; or endurable, among the followers of a holy Saviour? Why, then, is he to be accused of giving his sanction to slavery, only because he does not expressly condemn it in his letter to Philemon? That he had not already expressed his opinion upon it at Colosse, where Philemon was among the number of his hearers; is more than any one can undertake to affirm: and if he had, the repetition of his censures would have been particularly injudicious and ill-timed, when his object was to *conciliate*, to disarm the resentment and excite the affection of Philemon towards one who, having fled from him as a slave, was returning to him as a "*brother*"—a brother to be "*beloved*"—"both in the flesh and in the Lord."

But be this as it may, it seems not a little strange, that any one who regards St. Paul in the light of a divinely commissioned Apostle of the Lord Jesus Christ, should think it possible for him to sanction a practice diametrically opposed to that clearest, simplest, and most comprehensive precept, already quoted, of the Gospel he was commissioned to proclaim, "As ye would that men should do to you, do ye also to them likewise." Would you that a fellow-man should, by the exercise of force or fraud, make you his *slave*, his *property*, his *chattel*, and consign your children after you, to all generations, to the same abject state of degradation and wretchedness? Should you think it *right* in him to do this, so far even as it concerned yourself alone; supposing you had done him no more injury than your unborn children, and were altogether guiltless of any crime that could merit so dreadful a punishment?

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has thus paraphrased, "Remember, that, as Christians, you were all bought with a most invaluable price: Christ hath redeemed you at the expense of his own blood; and, therefore, let me caution you out of regard to him, and from a desire to be capable of serving him; as much as possible, that ye do not, where it may by any lawful means be avoided, *become the slaves of men*; since so many evils, and dangers, and snares, are inseparable from such a situation." The note which the same judicious expositor has appended to the words, "Ye are bought with a price," will prove interesting to those readers who are not indifferent to the subject before us. He says, "Dr. Whitby would render it, '*Are you bought with a price*—that is, redeemed from servitude? *Become not servants of men*; do not sell yourselves for slaves again.' It is indeed probable, that the *Apostle* does counsel *Christians* against becoming *slaves*, if it could be prevented; and with great reason, as it was a circumstance which seemed less suitable to the dignity of the *Christian* professor, and must expose them to many incumbrances and interruptions in duty, especially on the *Lord's day*, and other seasons of religious assemblies; besides the danger of being present at domestic *idolatrous* sacrifices, or being ill-used if they refused their compliance. But I cannot thoroughly approve of the *Doctor's Version*, because the advice is unnecessarily restrained thereby, to those slaves who had been redeemed; which plainly, as well suited those who had their freedom given them, and indeed suited all *Christians*, who never had been at all *slaves*, and who might more easily have been prevailed upon, by their poverty, to bring themselves into a condition, the evils and inconveniences of which they did not thoroughly know."

"Has the Christian advocate of colonial emancipation 'fully persuaded' himself, that the slave will be brought nearer to God by the power with which he wishes to invest him of shaking off his share in the 'primal curse?' Has not the sentence gone forth, 'In the sweat of thy face shalt thou eat bread till thou return unto the ground?' Is it not the decree of an Apostle, that 'if any man will not work, neither should he eat?' How, then, can it be supposed that a life of sloth, or profligacy, or marauding; will make 'the means of grace' more accessible, or bring him within the pale of the Christian covenant? Is the experiment of the free labour of uncivilized Negroes yet to be tried?" p. 24.

"The liberty chiefly desired by the untutored Negro, is liberty to be idle; he scarcely values freedom, but as he supposes it to emancipate him from the obligation of labour. The wants of savage nature are few:—clothing is no great desideratum under a vertical sun—a straw hut is easily constructed—and the means of subsistence not very difficult to obtain;—but occasional plunder or theft is a mode of support more consonant to the savage taste, than a course of uninteresting, honest labour, however easy." p. 25.

"Let not the heavenly-minded Christian, whose chief object ought to be the glory of God in the salvation of his fellow-men, make common cause with the Sadducean politician of this world;—but while he deprecates the serious evil that must arise from increasing the colonial prejudices against religious instruction, and fostering a hostile feeling in a relation of life, recognised in the primitive church, and permitted to the present day by Divine Providence, let the 'man of God' (until 'the signs of the times' become more evident) be content to address the slave in the language of an Apostle, 'Art thou called being a slave, care not for it.'" p. 26.

We say that such passages bear a hypocritical aspect; because they profess to advocate the Negro's spiritual advantage at the expense of his natural rights and physical condition. "Why do you grind me down by oppressive labour? why keep me your slave?" "Why? for your own good, for the glory of God, and the fulfilment of Scripture. The Bible says, In the sweat of thy face thou shalt eat bread: you would escape from this sentence, would you? No; trust us 'heavenly-minded Christians' for that;

low-men: sugar is a mere trifle; we wish to keep you within the pale of the Christian covenant; therefore to your tasks; ye are idle, ye are idle; you would shake off the primal curse; you have few wants, and are content with a little; well, well, if you do not wish to sweat for yourselves, sooner than the Bible shall be falsified you shall for us. Your condition is recognized by Divine providence, and we will not alter it to please 'the Sadducean politicians of this world.'—Is not all this utterly base, hollow, and hypocritical? The whole of the extract we have last quoted is a tissue of falsehoods and fallacies. What "Christian advocate of colonial emancipation" ever wished that any race of men should live in idleness or theft? "If any man will not work neither shall he eat." This is the voice of philanthropy as well as of religion. Let the slaves be free villagers, and work, and be paid fairly for their labours. If their wants are few, you have no right to make them slaves because yours are many. At present you have debased them till they have no wants at all beyond those of the lowest animal indulgence; this is your fault, not theirs; if they were free they would soon gain a taste for the comforts of free persons, and work to procure them; and if not, that is their affair, not yours; you have made labour odious to them; they see in it the badge of disgrace, as well as feel the pressure of inordinate toil; you have made them more helpless and improvident than children, and then you blame them for it, and make it an excuse to do the same by their children. You talk sneeringly of their "lazy pride;" but lazy pride is not confined to Negroes; it is a White and a Creole vice; their masters have their full share of this noxious compound;

legislators, and seats in parliament, and turtle, and fine linen, and faring sumptuously every day. And all this under pretence of love to their souls. You keep them, forsooth, "within the pale of the Christian covenant;" you are not "Sadducean politicians;" no; you fulfil Scripture, and your chief object is "the glory of God in the salvation of your fellow-men."

Among the other fallacies in the last quoted extract, there is one which runs throughout the pamphlet, and throughout the reasoning and conduct of some of our missionary societies; namely, that of applying in reference to one party what the Scriptures speak only in reference to another. Take, for instance, the last line of the extract, "Art thou called being a slave, care not for it." This is a blessed injunction to the poor slave, that seeing he is in this miserable and, as to the world, hopeless condition, he should not add to his discomforts or offend his Heavenly Father by a repining spirit; but rather cheer himself with those heavenly consolations which are within his reach, and which the feeble arm of his oppressor cannot exclude. But how unjust and disingenuous is it to apply such passages for the defence of the master, instead of for the consolation of the slave! To our minds nothing can be more fatal to the argument for slavery than such Scripture exhortations to the poor victim of oppression. They imply the cheerlessness of his lot, and the injustice and barbarity of his oppressor; and yet the latter turns round, and says, "Because the Apostle consoles my victim, he approves of my tyranny." Suppose a brutal miscreant of a husband were to say, "The Apostle could not disapprove of my beating my wife, for he taught wives to submit them-

pleaded in favour of slavery?

No, it is a sordid debasing self-interest only, and not religion or humanity, that can be pleaded in favour of the system. Our Mauritius Resident unwittingly admits this. For example :

"The cry of emancipation may be echoed along the shores of Great Britain, and his fellow-subjects may expatiate in their generous excitement on the charitable act of liberating his slaves, and the hymn of triumph may be raised in anticipation of the deed, and self-complacency may smile delighted at the prospect of its accomplishment—*cantabit vacuus coram latrone viator!* But cheap as this offering upon the altar of benevolence may be to them; *the costly sacrifice of his daily maintenance, and the support of his dependent family, and the patrimony of his beloved children*, cannot reasonably be expected as a 'free-will offering' from him. The dreaded innovation may appear, to the speculative and distant philanthropist, in the angel form of a rational and benevolent project; but upon the affrighted colonist, it glares as a ghastly apparition denouncing coming ruin, and the harbinger even of death itself!" p. 29.

Here is the plain fact. The colonist has bought stolen goods, knowing them to be stolen, and finds it expensive to restore them. He has provided for "his daily maintenance, and the support of his dependent family, and the patrimony of his beloved children," out of the toil and blood of wretched captives, torn from their homes without any crime of theirs, to amass him a fortune; and he finds it inconvenient to cease to live by oppression. When our author dragged in religion, we felt indignant at the outrage; but when he writes as in the last quoted passage, we make every allowance for his prejudices, if not his interests. The slave system is cruel and wicked—but it is supposed to be gainful. We do not believe that in the end, and on a large scale, it is gainful: it offers a few splendid prizes, but the majority of its abettors draw only blanks; the

in the result but splendid poverty. But allow it to be as gainful as it is wicked; what then? Because it is gainful, and affords to a few White men "daily maintenance," and "the support of a family," and "patrimony for their beloved children," it is to be maintained at whatever sacrifice to their miserable victims. The Resident talks piteously of "costly sacrifice," and the tale is echoed on every side: but whose sacrifice is greatest? that of the man who gives up what never by the laws of God was his own, what he had no claim to but might above right, what his "dependent family" and "beloved children" had no just warrant to expect should fill a blood-stained purse for their advantage; or that of hundreds of abject, helpless unoffending captives, dragged from wives and home, and parents and children, to wear out their life in interminable labours and bitter stripes, for his benefit.

But we will not condescend to reason on such a point. We have all reasoned too much and too long; and slaves are dying, and new ones are born to their inheritance of tears, while no progress is made for the final extinction of the unhallowed system. We have reasoned enough: let us act. The colonies laugh at our reasonings—but they will quail before an unanimous parliament and an unanimous people, embodying their reasonings in intelligible acts. Let us sound in their ears one word, and one word only,—not mitigation—not merely religious instruction—not gradual preparation for freedom, but—EMANCIPATION; the utter abolition of the whole system, root and branch. When and where we see an honest desire for this, we are willing to entertain fair and honourable, nay liberal terms of capitulation; but not when we perceive that all the outcry about reli-

views of the British Government, and of the persons who agitate this question in England, are confined to the prevention of cruelty and oppression; in a word, to the *amelioration of slavery*;—and that the recent regulations adopted for that end are not the precursors of any ulterior measures, that would involve him in poverty and ruin. Until this be done; the felicities of life, and the joys of the social circle, and the blessing of a bounteous Providence upon his honest labour, can seem but as the luxury and splendour that surrounded the affrighted Damocles. But if this assurance were distinctly pledged: we might then hope, that no disapprobation would be shown of laws that commend themselves to the best dictates of human nature;—that feelings of jealousy and alarm would gradually subside, and give place to a confidence, and a calm benignity, that would shed the happiest influence upon the slave population, and transform the suspicious and irritated proprietor into a sincere and effectual co-operator with the friend of the Negro." pp. 29, 30.

We will not attempt to "tranquillize" our author or his friends with any such assurance. We wish them to understand quite the contrary; that we aim, and aim pointedly and specifically, at what they most dread—not merely the amelioration but the utter abolition of slavery. After the experience of the last forty years, we should as soon expect to ameliorate piracy or prescribe bounds to the ravages of a hurricane. The sword of Damocles, or rather of a just retributive Providence, is over "the luxury and splendour" that surround the willing slave-holder; not however to pierce him, but to liberate the victims of his oppression. If this pierce him, he has to thank slavery, and not those who would extirpate it, for the painfulness of his situation.

Our Resident hopes for much, for all that is desirable, from the good feeling of the colonial slave-holders. We hope for little, for nothing; and the less so as he has chosen for the scene of his panegyric the Mauritius—that most foul and blood-stained den of the grim giant of slavery. He says:

"As the conviction is universal, that

the Mauritius to pursue the course of improvement." p. 27.

We have no such hopes: they will struggle to the last in support of their oppressions; and if the victim is to escape, he must be snatched from their grasp. How little we can trust to the "generous sentiment" of the Mauritius, in the matter of slavery, may be seen in that frightful picture of its horrors, in the Anti-Slavery Reporter already alluded to, appended to our last volume.

Slavery has no present tense in cruelty. Even in the Mauritius, though the pages are scarcely dry that have recorded a sample of its horrors, our author can complacently talk of past times and present amendment. He says,

"We are willing to confess that in former years, when slaves could be easily replaced, and before the mighty influence of public opinion had been felt, a harsher system may have prevailed. Perhaps it was the seculent result of that moral tornado, the French Revolution, which, if it purified the political atmosphere from some stagnant and noxious exhalations, shook to the base all civil order, and certainly made wide havoc with the religious and social affections of a large portion of mankind: for anterior to that memorable epoch, the system appears to have been almost as patriarchal and humane, as the 'Code Noir' of the French kings would lead us to imagine. And we do not dispute that individual cases of cruelty have occurred; for where is that community of the descendants of Adam which has not been tainted with more or less crime? But as that would not be a correct statistic report of the present state of England, which should be drawn from the documents of preceding years;—or that, a true moral estimate of the state of society, which should be formed solely from the police reports and the Newgate Calendar;—so, neither is it just, nor according to the law of Christian charity, that insulated examples of crime, and the abuses of former years, should be made the basis of that sweeping reprobation of the actual state of colonial slavery which is so prevalent in the present day," pp. 47, 48.

It was very wise and politic not only to post-date the atrocities of Mauritius slavery, but to lay them

of slavery, and infused gall into its sweetness. But the French Revolution being every where obnoxious, may very adroitly be made to bear this odium, so as to shelter all slave-owners under legitimate governments, and especially the present race, who have always "one eternal now" of exemption from reproach, being, for the time being, all that is good and humane, till the next generation finds that the glossy surface contained a foul interior, and the immaculate epoch is again post-dated. But in truth this reference to the French Revolution is most unfair and invidious, and seems introduced to cast a sidelong slur on the abolitionists, as if *they* also wished "to shake to the base all civil order, and to make wide havoc with the religious and social affections of mankind." However, we will very frankly tell our author, that if West-Indian and Mauritius slavery is a part of his code of "civil order," the abolitionists *do* wish and intend to subvert it; and the downfall will be the more certain and effectual, as they are not like the atheists and madmen of the French Revolution, but men as much attached both to "civil order" and to "the religious and social affections," as the best slave-master in the Mauritius. There may be "Sadducean politicians," who take up the same cause; but the cause itself is not the worse because it has been profanely touched. It is the cause of religion and of human nature; and it is asserted by all that is wise, and holy, and enlightened among mankind. The people of Great Britain and Ireland, with their fellow-Christians throughout the world, will forgive the sneer about the French Revolution, and pursue their glorious purpose as if nothing had happened.

One word more on the last extract. The author makes cruelty only the exception, and good treat-

seminal principle of slavery cruelty? if wounds, and stripes, and mutilations, and tortures, and eventual murders occurred but seldom, instead of occurring as they do constantly, would there be no cruelty in making men mere beasts of burden, chattels, agricultural implements, things without rights, or privileges, or even a will of their own, and subject to all the caprice and tyranny of whoever chooses to offer the best price for them? Our author accounts nothing of a breaking heart, if the skin be not lacerated: Negroes are "happily," he says, not susceptible in matters of feeling: but even this degrading plea does not avail; for lacerated they are, basely, barbarously, and often beyond endurance. Those who have not seen a Mauritius field-whip, will start in their dreams the night after they have witnessed this horrible engine of infliction, this prime support of "civil order" and "religious and social affections."

But where is the community, asks our author, which has not been tainted with more or less crime. Where indeed? But this is no good reason for continuing to promote it by means of a system of iniquity from which it is inseparable. Besides, there is this vast difference: the annals of Newgate are the annals of the vilest and most profligate of the community; the most degraded self banished outcasts from the pale of virtuous society: they stand at the bar of their country as criminals; and Newgate is their prison house, and the tread-mill, the hulks, or the gallows their portion; but the perpetrators or abettors of the cruelties which have been brought to light in the Mauritius, and other slave colonies, are men and women who take rank in their community, often the high castes of the place, and never of necessity the customary tenants of

creant she finds stocks and fetters to fit him, or perhaps, in her criminal severity, too hastily rids herself of him for ever. But in our slave colonies the community takes part with the culprit: he is a martyr to European prejudices. While Esther Hibner struggles into eternity at Newgate, amidst the execrations of an applauding mob, the Mosses of a slave colony are caressed, and feasted, and petitioned for "by all the respectable people" of the place. Here then is the difference: it is not "insulated examples of crime," or "the abuses of former years;" but crime present, perpetual, and inevitable; crime not "insulated," but crime perpetrated or abetted by "the most respectable people," and forming the average staple of colonial morality. The Resident will, of course, not allow this: well then, blot it out of the indictment; and we return to our position, that slavery itself is a crime—an atrocious and blood-stained crime; and this at least, we are confident, he cannot disprove, if either justice, or humanity, or Christianity, is to be the umpire.

There is, as we have before remarked, a strange jumble of God and mammon in this pamphlet. The author professes to defend his fellow-colonists upon principle; but in the details self-interest is sure to discover itself. He will not yield slavery to religion or humanity; no, this would break "civil order," and violate "the religious and social affections:" the deposit is too sacred to be touched for considerations like these; but money it seems will purchase the boon,—for he says very gravely,

"The writer does not hesitate to express his conviction, that if the planter had a fair compensation for the value of his slaves, and a security for the continuance of public tranquillity with such an immense preponderance of the free Black population; and that the liberated slaves would work for a reasonable remuneration, calculated from a comparison of the price

The writer might well "feel no hesitation in expressing this conviction." We would express it of a crew of pirates, or a troop of banditti, or a nest of coiners, thieves, or smugglers. The advocate for the smuggler, for instance, might say to the anti-smuggling society of revenue cruizers, that he did not hesitate to express his opinion that if the smuggler had only a fair compensation for the value of his boat and cargo, with a promise of a guard round his house (this being, however, in both cases equally unnecessary), and a pledge that he shall gain as much by honest silks and brandies, as by contraband, he would not care if he ceased being a smuggler tomorrow. But would the nation stipulate to allow these terms, and uphold him till he obtained them; as little, nay, less, will honest men concede the preposterous requisitions of the Mauritius Resident. Be just first; let the oppressed go free, or at least shew a disposition to do so, and then it will be time enough to settle the terms of the barter. We are anxious that not only justice, but liberality should be exercised (though we by no means admit that the nation at large are bound very seriously to make restitution, since they were deceived by the colonists, and were not interested abettors of the crime); but then this justice or liberality must be grounded on a full prospect of emancipation, and not on those deceitful half measures which sound well and mean nothing.

We were closing the pamphlet when our eye glanced on the name of Dr. Philip, accompanied by a censure upon his unqualified language in speaking of the debasing effects of slavery upon the master as well as the slave. We thank the Mauritius Resident for reminding us of the debt of gratitude due to that faithful and excellent man. The vituperation that has assailed him

companied his deed; a deed performed in the true character of a Christian missionary, the servant of Him who came to open the doors of the prison to them that are bound. Tyrants yet unborn will tremble at the name of this firm uncompromising yet unpretending friend of the friendless. No art was left untried to turn him from his purpose; but he persisted, and he attained his high object, — an object second only to the actual liberation of those already in slavery, and necessary to prevent the clandestine in-

South Africa have been extended to all the crown colonies. Here is ample encouragement for the friends of the despised slave; only let them persevere firmly, unitedly, and without compromise, and the result is certain. The Resident may rest assured that the nation is beginning to be in earnest on the subject. They have been deluded and caajoled too long; but the voice of their brother's blood now cries from the ground too loudly to admit of slumber, and they will not be deluded much longer.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

&c. &c.

GREAT BRITAIN.

Works in the press, or preparing for publication:—The Doctrine of Original Sin; by a Layman;—British Zion's Watch-Tower, in the Sardian Night, four Sermons; by the Rev. H. Cole;—Prayers, in easy Language; by the Rev. J. Topham;—Visions of Solitude, intended to exhibit a contrast between the transient glories and pleasures of time, and immortal happiness;—Sir Isaac Newton and the Socinians foiled in their Attempt to prove a Corruption of 1 Tim. iii. 16; by E. Henderson;—The Greek Testament, with Notes in English; by the Rev. E. Burton, D.D.;—Popular Lectures on the Prophecies, relative to the Jewish Nation; by the Rev. Hugh McNeile;—Sermons; by the Rev. M. Vincent.

The Oxford prizes have been decided as follows:—Latin Essay: "Utrum apud Græcos an apud Romanos magis exulta fuerit civilis scientia;" A. Grant, Fellow of New College.—English Essay: "The Character of Socrates;" H. Merivale, Fellow of Balliol.—Latin Verse: "Tyrus;" W. Palmer, of Magdalen.—English Verse (Newdigate): "The African Desert;" G. K. Rickards, of Trinity.

The following are the subjects for 1831: Latin Verse, "Numantia;" English Essay, "The Use and Abuse of Theory;" Latin Essay, "Quænam fuerit Oratorum Atti-

corum apud Populum Auctoritas;" Newdigate's prize, "The Suttees;" Dr. Ellerton's Theological prize, "The Evidence deduced from Prophecy in support of the Truth of Christianity."

The Cambridge members' prizes are adjudged as follows:—Bachelors' prizes, the first to E. H. Fitzherbert, and the second to T. J. Phillips, both of Trinity College. Subject, "Quantum momenti ad studium rei Theologicæ promovendum, habeat literarum humaniorum cultus?" Undergraduates' prize to A. Chatfield of Trinity, "Quæ sit forma Πολιτείας ad Græciæ renascentis statum optime accommodata?" The Porson prize for a passage of Shakspeare into Greek verse, is adjudged to C. R. Kennedy, of Trinity College. Sir W. Browne's gold medals: Greek Ode, J. Hildyard, Christ College; Latin Ode, C. R. Kennedy; Epigrams, W. Fitzherbert, Queen's College.

The Bishop of Salisbury has procured a fac-simile of the text on the heavenly witnesses, 1 John v. 7, as it stands in the Vatican, Cod. Ottobon. 289. Mr. Wiseman of the English College at Rome, who transcribed it for his lordship, says, "The MS. is a very small quarto, on vellum, ex Codd. Joannis Angeli Ducis ab Altaemps. It bears the title 'Acta Apostolorum et Epistolæ B. Pauli et aliorum.' Each page contains two columns; the Latin on the left, and the

The king of Kent, though not altogether ignorant of the nature of his queen's religion, nor unfavourably disposed towards it, was yet afraid of that miraculous power which the Romish clergy were then believed to possess, and which they were not backward at claiming for themselves. For this reason he would not receive them within the walls of his royal city of Canterbury, nor under a roof; but went into the island with his nobles, and took his seat to await them in the open air; imagining that thus he should be secure from the influence of their spells or incantations. They approached in procession, bearing a silver crucifix, and a portrait of our Saviour upon a banner adorned with gold, and chanting the Litany. The king welcomed them courteously, and ordered them to be seated; after which Augustine stood up, and, through an interpreter whom he had brought from France, delivered the purport of his mission in a brief but well ordered and impressive discourse. "He was come to the king, and to that kingdom (he said), for their eternal good, a messenger of good tidings; offering to their acceptance perpetual happiness here and hereafter, if they would accept his words. The Creator and Redeemer had opened the kingdom of heaven to the human race; for God so loved the world that he had sent into it his only Son, as that Son himself testified, to become a man among the children of men, and suffer death upon the cross as an atonement for their sins." To this address, which was protracted to some length, the king returned a doubtful but gracious answer: his conversion shortly after followed. He gave up his palace to the missionaries, and Augustine obtained a bull from the pope to found the see of Canterbury. From this period it was regarded with the highest veneration; but in the invasions of the Danes both the church and city suffered the most grievous ruin, and no less than eight thousand persons are said to have perished at one time in the desolated town.

The same work mentions that Bath presented to the Romans the best counterpart of their own Italy which the uncultivated land afforded, and that accordingly it shortly became the favourite residence of the Roman governors, and sometimes of the emperors.

The horses of the frieze in the Elgin collection appear to live and move, to roll their eyes, to gallop, prance, and curvet—the veins of their faces and legs seem distended with circulation; in them are distinguished the hardness and decision of bony forms, from the elasticity of tendon and the softness of flesh. The beholder is charmed with the deer-like lightness and elegance of their make, and although the relief is not above an inch from the back ground, and they are so much smaller than nature, we can scarcely suffer reason to persuade us they are not alive." Flaxman began life with making models for Wedgewood pottery. They consisted chiefly of small groups in very low relief, and the subjects were from ancient verse and history. Many are equal in beauty and simplicity to his designs for marble. The good taste and persevering spirit of the Wedgewoods, and the genius and industry of Flaxman, produced a great improvement in every description of pottery, whether for use or ornament. Before his time the porcelain of England had little to recommend it. The Etruscan vases and the architectural ornaments of Greece supplied the finest shapes, which the artist embellished with his own inventions.

No complicated story, remarks the work just quoted, can be related in marble. When a basis for Chantry's statue of Grattan was under discussion, one of the orator's friends said, "Pedestal! the best pedestal for him is the Rock of the Constitution—carve that and put him upon it." "A good notion," answered another of his countrymen; "but how are we to know the Rock of the Constitution from any other rock?"

NETHERLANDS.

Saardam was the residence of Peter the Great, of Russia, when he worked as a common ship-carpenter, to make himself acquainted with naval architecture. The hut in which he dwelt has been covered with a brick building by the princess of Orange, sister to the emperor Alexander. The furniture used by him is carefully preserved, consisting of an oak table and three chairs; a recess with folding doors serving him as a bedstead. Over the chimney-piece is the following inscription, "Petro Magno, Alexander;" and on an oval table is another in Dutch and Russian,

large and increasing sums are annually expended by private benevolence : amounting it is said, in 1827, to 35,994*l.* and in 1829 to 60,000*l.*

TURKEY.

The Sultan, it seems, is sitting for his picture to a European artist, to the consternation of his whole court. Thus innovation is rapidly finding its way even into Turkey.

UNITED STATES.

Proposals have been lately issued for a re-publication of the *Christian Observer* in Boston, where a monthly reprint commenced seventeen years ago, and was continued till two years since, when it was suspended; but not, it is stated, "for want of efficient patronage,—for, on the contrary, the work was well patronized, and the abandonment was to many a source of disappointment and sincere regret." The edition in New York, we are informed, had injured the Boston edition; it not being to be expected that two reprints could be advantageously continued : besides which, literary institutions, persons connected with the religious societies, and private subscribers, prefer the London copies for the sake of an earlier supply, and for the information on the cover

and has risen in public opinion in proportion as it has become so;" "having been sustained," they add, "by a weight of talent rarely equalled;" "which talent," they continue, "was never more conspicuously exerted than at the present moment." The work, they are pleased to assert, "every where breathes a truly catholic and assuasive spirit; so that even controversy, where it partakes of a controversial character, has been so managed as rather to convince and conciliate, than to excite animosity and feelings of anger; and it has exerted a happy influence in softening the asperities, and allaying the intolerance of opposing sectarians." Affixed to this circular is a recommendation from Dr. Milner, the rector of St. George's New York, the laudatory allusions in which we may the better pardon since he has been pleased to spread them over "the general range of our numerous gifted associates." We are always gratified at the cordiality with which our pages have been received in America; but we shall feel better pleased to find that our transatlantic friends have now so many valuable publications of their own that they can readily dispense with a reprint of them.

LIST OF NEW PUBLICATIONS.

Sermons preached before the University of Cambridge. By the Rev. R. W. Evans. 5*s.* 6*d.*

The Christian Expositor. By the Rev. G. Holden. 10*s.* 6*d.*

Sermons by the Rev. A. Irvine. 8*s.* 6*d.*

Six Lectures on Liberality and Expediency. By the Rev. J. Grant. 5*s.*

Christian Friendship on Earth perpetuated in Heaven. By C. R. Muston. 6*s.* 6*d.*

The Arguments for Predestination and Necessity contrasted with philosophical Enquiry, in two Sermons. By R. H. Graves, D.D.

A Visitation Sermon. By the Rev. J. Gibson.

"The Law of the Sabbath," a Sermon.

By the Rev. H. Smith. 1*s.* 6*d.*

"The Difficulties of Romanism. Second Edition, remoulded. By the Rev. G. S. Faber. 16*s.*

Sermons by the Rev. H. Moore; with a Memoir. 5*s.*

"The Practical Power of Faith."

Sermons, by the Rev. T. Binney. 10*s.* 6*d.*

Scripture Novelties. By the Rev. E. Craig. 6*d.*

"Reasons why I am a Member of the Bible Society." By J. Poynder.

The Layman's Sermon on Slavery. By S. Roberts.

An Appeal to the Clergy on Behalf of the Bible Society. By the Hon. and Rev. L. Powys. 1*s.* 6*d.*

The Book of the Priesthood. By T. Stratten. 8*s.*

Robt. Montgomery and his Reviewers. By E. Clarkson. 3*s.*

Sacred Geography and History. By W. Pinnock.

English Prisoners in France. By the Rev. R. B. Wolfe. 7*s.*

"The Appeal;" A Poem. By S. Bromley.

Questions on St. Matthew, St. Luke, and the Acts. By the Rev. R. Wilson. 10*s.* 6*d.*

The Devotional Testament, intended as a Help for the Closet, and for domestic Worship. By the Rev. R. Marks.

A Series of Church-of-England Divines. No. 1.—Works of Bishop Sherlock. Vol. L. 7*s.* 6*d.* To be continued monthly.

PROPERTY IN AMERICA.
The American journals state, that a new supply of Roman-Catholic priests from Europe is preparing to enter the valley of the Mississippi; and that the king of Bavaria, a Roman Catholic, has become the head of an association to diffuse the religion of Rome in America, and that Vienna and Roman-Catholic France unite in the project.

AMERICAN BOARD OF MISSIONS.

The American Board of Missions was incorporated in the year 1812. The receipts during last year, were 106,928 dollars; the expenditure, 92,533. The expenses of the printing establishment at Malta, are paid from a fund specially devoted to that object. The number of copies of works circulated, gratuitously or by sale, during the last year, is very large.

The society has, Stations, forty-four; Ordained Missionaries, forty-six; Licensed Preachers and Catechists, eight; Missionary Assistants, one hundred and seventy-one; Native Assistants, forty-one. Besides these, there are native teachers of free schools in Bombay, Ceylon, and the Sandwich Islands. The society's members in India, Western Asia, the Sandwich Islands, among the North-American Indians, Native Communicants, Learners in the Schools, fifty-one thousand five hundred seventy-nine.

Printing presses in Bombay, Ceylon, Malta, Sandwich Islands, seven, in readiness for printing, in nine different languages. The whole amount printed during the past year is seven millions of pages; making the whole amount printed since the establishment, twenty-seven millions of pages.

OBITUARY.

ADMIRAL SIR C. PENROSE.

To the Editor of the Christian Observer.

THE following account of one who was a constant reader and admirer of the *Christian Observer*, and who occasionally contributed to its pages*, is submitted to the editor for insertion.

* Among the communications with which Admiral Penrose favoured us, were some useful suggestions and exhortations respecting the popular circulation and study of the Scriptures, both on shore and at sea, for which he had long been a zealous advocate, both by his personal efforts and anonymously in print. But his chief communications with us were on the moral and religious state of the navy, a subject in which he was deeply interested; and on some points connected with which, where landmen, we presumed, might venture to intrude, we came into a friendly collision with him in our volume for 1825. We notice the circumstance for the sake of copying the following passage from our reply to his observations, because it contains a testimony to the Christian spirit in which he had received our remarks upon his pamphlet. If important controversies were always thus conducted,—and why should they not be always thus conducted by Christians?—how blessed, instead of galling and irritating, would be their effect?

“We most readily insert the following candid and conciliating remarks of Admiral Sir C. Penrose, in reply to some passages in our review of his pamphlet in our last Number. Most honourable would it be

The late Sir Charles Vinicombe Penrose, K. C. B. Vice-Admiral of the White, was born at the Vicarage of St. Gluvins, in Cornwall, in June 1759. He was the youngest son of the Rev. John Penrose, who long performed the office of pastor of that parish, in a manner which renders his memory still blessed there; for he was a man whose unwearied assiduity in doing good, both within and without the walls of his church, whose warm affection towards his family, good sense and playful cheerfulness, fully justify the eulogium on him expressed so well by Hannah More, in the epitaph engraved on his monument:

to individuals, and most beneficial to society, if all discussions which involve difference of opinion were conducted with the truly Christian courtesy and ingenuousness which characterize the communication of the worthy and venerable writer. We do not think that his reply affects the substance of our argument; but, as it may lead to useful elucidation, while it does honour to the writer, we record it in our pages, with the addition of a few running notes, leaving the general balance between the gallant Admiral and ourselves to be adjusted by our readers. We must not, however, fail to add our best thanks for the obliging manner in which he is pleased to speak of our labours, and for the several documents with which he has favoured us, and which abundantly prove how long and zealously the writer has exerted himself for the promotion of education, Christian morals, and the circulation of the sacred Scriptures among our seamen.”

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the midst of their affliction, by hearing him exclaim, "I love God—I love Jesus—I am not afraid to die—This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;" which was the text he had read the day before. For two days his speech continued, nor was his intellect the least disturbed. His worldly affairs were all in order, and he spent his time in affectionate expressions towards his family and friends,—exhortations to Christian peace wherever he thought they would be useful, and words of thankfulness and resignation towards his God and Saviour. The general tenor of these may be inferred from the expressions just quoted. He fell asleep—and early in the new year he awoke, it is humbly, yet confidently trusted, through the infinite mercies of his Redeemer, to a purer and better, and heavenly existence. His remains were laid in St. Winnow churchyard, attended by a concourse of real mourners, who lamented at once the public and the private loss. Amongst the many tributes to his worth, which soothed the feelings of his bereaved family, I venture to give the following extracts, one from the pastor of his parish, the other from a neighbouring clergyman.

"The loss to me is irreparable. Yet, after thirty years past in strict friendship, and the utmost harmony, what ought I to ask for more? Who has had so great a blessing as I have had? Putting friendship out of the question, what clergyman has had such a neighbour and coadjutor for so long a time in his parish? God be praised and blessed for the past, and his holy will be done!"—The other extract is from the Secretary of a branch Society for promoting Christian Knowledge. "The pecuniary aid is the least part of the loss inflicted on us by the stroke which deprived us of your excellent and revered father. It was his support and countenance, as a Christian not ashamed to manifest to his fellow-Christians and to the world, his stedfastness in seeking better things than this world has to give, that we valued the most."

On the Sunday after his decease, an unexpected tribute to his memory formed the conclusion of the sermon of another clergyman of the neighbourhood on Acts xxiv. 16; and it is so true a character, that the writer of this account, feeling how inadequately she has herself performed her wish to pourtray it, requested permission to insert it here—a permission thus kindly given. "It is very gratifying to me to find that the unpremeditated effusion of my own heart so readily found its way to the hearts of those who best knew, admired, and loved the object which even now continually presents itself to my mind as

there are certain occasions and certain seasons when conscience seems more peculiarly and solemnly to require her account to be examined and settled. At the close of a year which is gone with its memorial of all we have done, and all we have omitted to do, with all our faults and all our sins, to heaven, conscience speaks to our hearts in a language that will be heard. It warns, it arouses, it alarms our slumbering attentions, by pointing to those spectacles of mortality which ought to shew us who and what we are; in the midst of life, liable in a moment to receive the summons of death, and to be called to our account when we may be least prepared for it. How unexpectedly has one of the shining lights of this county been, within a few days, extinguished! Extinguished, did I say? Let me rather say, removed by his beneficent Creator to shine with a brighter and steadier lustre in the kingdom of his Father and his God. He, at least, seems systematically and effectually to have exercised himself to 'have always a conscience void of offence towards God and towards man.' His public and professional services, distinguished as he was for his nautical skill and perseverance, for his wisdom in council and his courage on the deck, a minister of the Gospel may well leave to the records of his country, which they will for ages adorn. To his private virtues he may, however, be permitted to allude for our own edification and example. He was in his own family a model of affection, and of the tenderest and most delicate attentions to the attached and happy circle around him. In his more general benevolence to his fellow-creatures, who more prompt, and zealous, and active? And in whom could the friends of freedom and humanity have lost a more willing and powerful coadjutor? In his practical piety, who more steady, and firm, and well principled? In his devotional piety, more serious, and rational, and exemplary? His was the piety, not of mere profession, but of a devout and holy life, and in him the church has lost one of its most zealous and disinterested supporters. With a conscience thus void of offence towards God and towards man, he could meet death with a well-grounded hope that the merits and atonement of his Saviour would effectually be pleaded in his behalf*, and he could calmly fall

* This being an extract, we are not at liberty to alter it; but we could wish it had been otherwise expressed; as it might seem to intimate that the deceased, in some degree, made his own goodness a foundation of hope of acceptance with God, at least "grounded on the merits

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passing through the usual stages before a new parliament is summoned. Among the measures which we are most anxious should *not* lapse is that for the abolition of capital punishment in all cases of forgery, except forging wills. This provision has passed the House of Commons, and is proceeding through the House of Lords, by the wisdom and humanity of the legislature, and the public feeling of the country, against the opinions and influence of government. It is a most important

We trust the same success may attend the efforts in progress for the abolition of slavery, the extinction of our present injurious code of poor laws, facilitating the course of justice, and many other questions of great importance; among others, that which Sir R. Inglis has been strenuously pressing upon the attention of the government and legislature, the practice of making British soldiers assist at popish and heathen ceremonies.

ANSWERS TO CORRESPONDENTS.

A CONSTANT READER; T. W. H.; R.; INQUIRER; J. H. R.; P. G. H.; A WOULD-BE CHURCHMAN; P. S. J.; A BARRISTER; G. H.; J. H. M.; and AN OLD READER; are under consideration.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

It is perhaps only because the speeches at the late anniversary are the last, that we seem to think them among the most interesting that we have ever read on this always interesting occasion. The document needs not one word of introduction, to induce its eager perusal by our readers.

ANTI-SLAVERY SOCIETY.

If we have sometimes thought the public, and not least the religious part of the public, too languid in seconding the efforts of this valuable institution for the extinction of slavery, we rejoice in inferring from the interesting proceedings at the last meeting, that this opprobrium is likely to be removed. Seldom has a public assembly been conducted with greater animation, greater energy, greater devotion to the object of the meeting; and we may add with greater unanimity; for the very discussion which arose as to the best means of obtaining the proposed end, only shewed how eagerly all wished it, and how fixed and unalterable was the determination to obtain it. This meeting will form an epoch in the Anti-slavery cause. A resolution has been passed to implore parliament to fix a day, and the earliest day practicable, beyond which, all children born throughout the British dominions shall be free. Hitherto all that has passed in the cabinet, in the legislature, and still more in the colonial assemblies, has but mocked the hopes of every enlightened and benevolent mind. Let us come, at length, to some precise, intelligible, tangible determination. The present House of Commons will not meet again after their separation: let every Christian, every man of justice and humanity, do all that in him lies, that the next parliament shall effect far, very far, more than the present has done;—let the abolition of slavery be the watch-word—not in a spirit of political party, but solemnly, and as in the sight of God, of every election banner throughout the kingdom. Let every candidate feel that not to give a full and unalienable pledge on this subject, is to abandon all claim to represent his fellow-countrymen within the walls of parliament. God, who is infinitely just, and infinitely merciful, will not be deaf to the prayers which are offered for the desolate and oppressed, or the zealous and self-denying efforts which are made for their benefit.

BRITISH AND FOREIGN SCHOOL SOCIETY.

We are happy to see it stated by Lord Bexley that the great object of this important society is “scriptural education,” or in the expressive words of the Rev. G. Noel, that “it is a distinguishing feature of the society that it educates not only for time, but for eternity.” Mr. Bennett attests the great benefit derived to Christian missions, from the system of mutual instruction, as pursued by the society. The statement respecting the New-York African schools is highly encouraging; but we would particularly point the attention of our readers to the communication respecting the increased facilities for introducing Christian schools into China, to promote which the society has established a special fund, which we trust will be replenished in a manner worthy of the importance of the object.

The length of the above documents obliges us to defer the Bible Society Monthly Extracts, the Anti-slavery Supplement, the Reports of the Hibernian Society, the Peace Society, and other Societies, the Prayer-book and Homily Society speeches, &c. &c.

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To the Editor

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of certain among our brethren. Consequently, the rule of proportion, if it be a rule, is evidently violated; and hence, if you and I are accused—and, so far as I can calculate, very justly in both instances—of being too silent on points which the Spirit of God has largely offered to our consideration, it may become those who accuse us to examine, on their own parts, how widely *they* have departed from the rule, by making selections where they ought to have received the whole; and also by being too busy where *we* have, perhaps, been all but entirely negligent. I suspect that if all parties preached with a more familiar knowledge of the Scriptures, we should not be so unwilling, as perhaps we are, to lead our congregations to meditate on the obscure intimations of prophecy; and our reprovers also would discover, that the Divine record contains very many heads of instruction, which are not properly worked into the texture of their public discourses. We may thus recriminate, and, as in many similar cases, slide back again to our several stations; having come out of them for nothing better than to increase our mutual obstinacy, and to give the unbelieving world one proof more of our disunion and ostensible determination never to be convinced. Nay, worse than this, the common enemy settles down upon the lees of sin. He was amused, but none of us alarmed him: he possibly thought that our quarrels constituted our religion. If such were his opinion, who of us, having a rising consciousness of this effect, endeavoured to shake him out of his delusions; and warned him that we were at least agreed in one thing, by making the correspondent inquiry, "*Who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire.*"

In connexion with this appeal to conscience, I advert, in the next

upon the nearness of the appearance of Jesus Christ. Now, let us assume, that it certainly is near; and, by way of giving the party in question a considerable advantage in their argument, let us even go so far as to fix, for the second advent, the year 1836—only six years from the present date. It may tend to realize the position, that if we look back over the same period of our past existence, we return to the comparatively recent year, 1824—the brief interval having vanished as a dream, and indicating the rapidity with which the same prospective period will fly away. Add to this, the emotion created by the remembrance, that in this portion of the *past eternity*—and oh, how short!—there are few among us who do not notice many vacancies in their social circles occasioned by the inroads of death. Now I think we may very solemnly ask such of our brethren as hold the assumed date, or any other specific date, what preparation a Christian is bound to make, with reference to the coming revelation of 1836, which he needs *not* make, for the very next year of his mortal existence—nay, for the next month, day, hour, moment! For he is no more certain of surviving to witness the supposed approaching appearance, than are those who will be summoned into the eternal world, in any second of the intermediate time. "*Be ye therefore ready.*" For what? for a definite period, when life itself is proverbially uncertain? No; but for the hour when Jesus Christ shall call us; as he has called the innumerable millions, now in their graves, into the invisible state. I own that I am startled by the doctrine implied by the speculators in prophecy, that there is a certain preparation of the soul for an event six years, or any precise number of years, hence, *distinct* from the preparation which is demanded for death itself, under the usual circumstances of its

ness, what anticipation of heaven, ought I to seek—not as one who, if an established Christian, *dies daily*; but as one who *may* live the six intervening years, but also may depart this life before a tenth portion of that period has expired? In a practical sense, Christ comes to me in the article of death. It seems to be a difficulty whence there is no escape, to suppose, in short, that personal religion is capable of being regulated by *dates*.

I proceed to a third point. If the disciples of the modern school of prophecy assert, that, till they adopted its theories, they never possessed exalted views of the glory of Christ, and of his offices in the mystery of the Gospel, neither experienced the powers of the world to come in their own souls, I would offer two inquiries respecting this statement. The first is, whether they really *do* possess this high estimate of Christianity—whether they *do* experience these spiritual influences. It is easy to imagine that a novice, or even a man of the world, who meets with an impassioned treatise on any religious subject, and thence becomes a convert to its author's opinions, may set himself down as a proselyte, and wonder, both at his master's powers of reasoning, and at his own previous ignorance; and if the work contain vivid representations of the greatness of the Redeemer, it is scarcely too much to say, that even a libertine might be dazzled, and plead that a system so imposing *must* be true. But his fancy is gratified, while his heart is untouched; and he mistakes the transient pleasure for conviction—the opinion for the principle. Now it may be well for such as connect their assumed spirituality with an expectation of the second advent, to bring their assumption to some practical test. If they bring forth fruit, let it be proved whether it is the genuine

that is passing over us. And this leads me to a second inquiry, namely, if these prophetic students never held such exalted sentiments, nor experienced such spiritual influences, till they looked for a near and personal revelation of the Son of God, *why* was this? Do they mean to say, that the Gospel, under the influence of the Holy Spirit, was previously insufficient for their conversion; that it was not enough to *hear Moses and the Prophets*, and even Jesus himself, as they were heard in a former period? You will, I think, agree with me, that questions more solemn than these can scarcely be asked. I urge them under emotions of surprise, if not of serious apprehension for the religious safety of the speculators to whom they are addressed. It is impossible to be too jealous of any system which seems to make *discoveries* in the method of salvation. Time, indeed, reveals the secrets of prophecy; but it is by events, and not by doctrines. Have the adherents of the modern hypothesis ever even *reached*—far less exceeded—the devotional character of Leighton, the practical holiness of Baxter, or, in one word, gained a single advantage, properly and decidedly spiritual, of which the saints of a former age were ignorant?

Allow me now to advance a theory, on my own part, explanatory of the confusions of the times; and with especial reference to our immediate subject. It shall be submitted to you, in the shape, also, of an inquiry: Is not the present inordinate ardour for prophetic speculation, an incidental proof of the morbid state of personal religion among us; either (as the inquiry might be extended) of its absolute non-existence in many who consume their days in unfruitful industry, or of its degradation from the very circumstance of its being brought

nothing personally of those who have occasioned this communication. You perhaps, who are almost compelled to live in a crowd, can tell how far the prophetic students shine as lights in the world—whether they are “poor in spirit,” “pure in heart,” “hungering and thirsting after righteousness,” possessed of “the same mind which was also in Christ Jesus,” and altogether distinguished from others as “a peculiar people, zealous of good works.” I do not ask you, and I am sure you do not aspire yourself, to become a spiritual physiognomist, and a discerner of spirits: but every man has a character; and, generally speaking, its broader features are visible. If these students are only equal to Christians not of their own school, what have they gained? If they are inferior, their very tower of strength betrays its weakness.

You will observe, that after all I do not *deny* the truth of the modern system of prophecy. I am only speaking of the injurious tendency of pursuing this or any other speculation, so as to lose sight of our immediate interest in the acknowledged and indispensable verities of the Gospel itself. There is a sound common-sense maxim, frequently heard among the wise and prudent of this world—*first things first*; and if we were equally sagacious, we should not have to mourn over the aberrations of certain brethren, who seem anxious first to become interpreters of the dark sayings of old, and then to inquire into the way of salvation.

You ask me whether it would be advisable for a clergyman, in your situation, to add one more to the writers on prophecy. In what I have above advanced, my aim is to persuade you to try first, what may be done by a plain examination of the parties themselves;—I do not mean as a meddler, or as one who wishes to catch them tripping, and

and an affectionate appeal to their consciences. Controversy, as such, is generally an unsuccessful toil, and very often inflames the wound it would heal. Discussion is quite another thing; for, in the proper sense of that word, we do not talk to conquer, but to persuade, and to communicate mutual edification.—Should you however be driven, or seduced, to descend into the printing-house, I confess without reserve, that I shall watch your entrance into that damp and noisome edifice with great anxiety. Mr. Faber, who is allowed, I believe, to be by far the most learned author of the age in this department of theology, shall be my voucher that a writer on prophecy must march to the field in the panoply of sound erudition; and may even then be foiled, or sink under the weight of his own harness. I am at least pretty confident of one consequence—that if you once bury yourself in the investigation, it will be no small labour for your parishioners to *dig you out*; and it will be well, if you even allow their attempt at exhumation. You may, at this moment, have no suspicion of what it is to be absorbed in any of the innumerable forms of hypothesis. I will present you with one gratuitously; just as it swam in my imagination in the waking visions of last night, when I could not sleep, but when I *could* doze and dream. The son of the late emperor of France, as Napoleon the Second, will become autocrat of Western Europe; establish himself at Rome; annihilate the Papacy; restore the faith of the New Testament; witness the commencement of the Millennium; settle the Jews in Palestine; and die at Jerusalem*. I can readily ima-

* Recent advices from Rome state, that “Madame Letitia, after giving legacies of 500,000 francs each to her children and to Cardinal Fesch, with numerous pensions and tokens of remembrance to her attendants and friends, and considerable dona-

society, to be connected, loosely or firmly, with the parent institution—wherever there may be encouragement held out to adventurers in theological reveries!

I do not write the above, as though either you or myself would be justified in exposing unnecessarily, the infirmities of our fellow-wanderers through the wilderness of this world; but it is sometimes expedient to illustrate human littleness, as a warning against others and ourselves. In the mean time, our own path, as professing to be ministers of the everlasting Gospel, is as evident as the light of heaven, which, let us hope, shines upon it. We are virtually *missionaries at home*; and, alas! need not look beyond the limits of our parishes, to witness the spiritual darkness and death of a world *lying in wickedness*. We want the self-same blessing which God so largely vouchsafed to the earliest church; when the Spirit was poured out, and when its first teachers were "all filled with the Holy Ghost." And if this Comforter can alone "shew us things to come," and particularly as they affect our religious progress and security, we want Him also to apply to our souls things already past—all that Jesus Christ has actually accomplished for the salvation of his people. There is such an unexhausted and inexhaustible fund of revealed truth already in our possession, or offered to our acceptance, that—so, at least, my own experience teaches me—I feel rather the guilt of having so scantily and indolently used it, than any wish to rebuild, as it were, the scheme of the immutable Gospel after a new model. It is, indeed, matter of deep complaint, and deep

tions to the poor both at Rome and in Corsica, has constituted the Duke de Reichstadt the residuary legatee of her immense wealth." The train therefore is already laid!

of the spiritual vineyard. I know not how to blame any one who has heard my pastoral addresses, public or private, for a long series of years, till I can ascertain, that I have been really faithful in the ministry, and have "kept back nothing that was profitable." There is a kind of half-preaching of the Gospel, and a slovenly and cowardly mode of private ministration; and there is a neglect of applying to our own hearts, what we professionally declare to our flocks; and in my lonely musings on these things, I sometimes, as I think, endure the *terribilia Dei*, in a way which seems to make me tremble that ever I ventured to approach the altar. Do you sympathize with me? Let us, however, take courage. I am, at least able to advise *you* to do this; and you may, possibly, be more ready to return the encouragement, than to receive it.—Accept my best wishes for your personal, domestic, and pastoral prosperity; and believe me to be, my dear friend, very truly your's,

ON ATTENDING THE PREACHING
OF THE GOSPEL UNDER CIRCUM-
STANCES OF OPPOSITION.

To the Editor of the Christian Observer.

THE inclosed remarks were written for a young lady, under feelings of embarrassment, from the opposition of friends to her attendance upon the preaching of the Gospel, by a well-known minister of the Established Church in London. Thinking they might be interesting to many of your female readers, I send them for insertion in your miscellany.

A BARRISTER.

Every human relationship has its appropriate duties, and each of those

ther and sister, minister and people, master and servant, has its corresponding obligations. If the subject's duty be obedience, the corresponding duty in the magistrate is the due regard to the welfare and happiness of the subject: honour and reverential obedience from the child, claim love and protection from the parent; the duty of the husband to love and protect his wife, is met with the corresponding obligation, on her part, to love and reverence the authority of her husband: so also a mutual debt of love is due between the brother and sister: but no authority can be rightly exercised, if love and wisdom be not its ruling principles. So again, while the minister's duty is to preach the pure unmixed Gospel to the people, there is a corresponding and equally imperative obligation upon them to hear it. This leads to a more detailed consideration of the subject above proposed.

The command given by our blessed Lord to his Apostles, and those who were to succeed them in their ministerial office, is as unquestionably binding, as it is universal: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Matt. xxviii. 19, 20). Again, "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15; Luke xxiv. 47). The Apostle Paul felt this obligation when he said, "Woe is me, if I preach not the Gospel" (1 Cor. ix. 16). The corresponding duty in the hearer is equally imperative; and each person professing to be a Christian, should say and feel, Woe is me, if I *hear* not the Gospel.

individual who lives within reach of the faithful ministration of the Gospel, to attend that ministration. We learn from numerous passages in the New Testament, corroborated by the experience of every age since the first promulgation of the Gospel, that God has employed, and peculiarly honoured, the preaching of the Gospel as the great means of converting the souls of men, and bringing them to a saving acquaintance with true religion. It is not intended by this last observation, to underrate the importance of prayer, private, social, or public: prayer may be as efficacious to the individual in secret, and perhaps generally is more so, than in social or public worship; but preaching, from its nature, as a public means of grace, does not, as a general rule, admit of a substitute.

Other arguments might be urged, but enough has been advanced, to shew the imperious duty of attendance upon the preaching of the Gospel. But it may be, and often is, objected, Why attend this or that particular church? Does not every minister of the Established Church preach the Gospel? Undoubtedly he ought to do so: but the fact is far otherwise. Yet while this is obvious to every person, who knows by personal experience, the value of the Gospel in its influential effects upon his heart and character and conduct, and who can distinguish the reality from its spurious substitute, it is not easy to answer such an objection, made by a worldly-minded person, who is satisfied with the outward form of public worship, and with that nominal Christianity which consists rather in external profession, and ceremonial observance, than in an experimental adoption of the influential doctrines of the Gospel. Though it may be difficult to answer such an observation, since it would

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which the conduct of a child, dependent, or other person under the legitimate controul of another, is to be regulated.

The subject is illustrated, and the duty clearly proved by the answer and conduct of the Apostles, in the transaction recorded in the fourth chapter of the Acts. They boldly preached the Gospel, and great offence was thereby given to the rulers: they were summoned before the chief council, who, notwithstanding the conviction that the miracle of healing had been wrought in attestation of the truth of the Gospel preached by the Apostles, commanded them (ver. 18) not to preach; the Apostles' answer was worthy their character and office: "Whether it be right in the sight of God to hearken unto you more than to God, judge ye; for we cannot but speak the things which we have seen and heard" (19, 20). They accordingly left the council, and, with undaunted courage and faith, continued their public ministry, relying upon the promised support of their Heavenly Master, who said, "Lo, I am with you always, even to the end of the world." A similar transaction occurs in the fifth chapter of Acts, verses 27, 28; and a similar reply is recorded, verses 29—32. It is conceived to be indisputable that the duty of the people to hear, precisely corresponded with that of the Apostles to preach: and had they been commanded not to attend upon the Apostles' ministry, they would and ought to have made a corresponding reply (see Heb x. 25).

This duty is as urgent at the present day: the same obligation subsists now, as then, between the minister and people; and the same answer and consistent conduct become the believer towards those who, in an unlawful exercise of au-

that if the duty of attending the ministry of the Gospel be thus imperative, the responsibility and danger of aggravated guilt in attending upon the Gospel (where opportunity is afforded) without profit and improvement are truly appalling.

From what has been advanced, it would seem necessarily to follow, that the Christian has not any option or discretion, whether he will hear the Gospel, if an available opportunity presents itself; for woe awaits him if he do not. The duty being established, something must be said in reply to the question, How can I carry this duty into practice, considering the peculiar circumstances in which I am placed? *Men* are not so likely to be placed in circumstances that will prevent their attending the preaching of the Gospel, if within their reach, when and where they please; but with respect to *females*, who, by the constitution of society, are generally under restraint, and subject to an authoritative exercise of domestic controul to which the other sex are not liable, the difficulties in discharge of the duty in question are considerable. Of course the utmost discretion and delicacy are requisite; every consistent concession must be made to legitimate authority; and when opposition becomes necessary, it should be conducted with every feeling of respectful love and Christian kindness, in the spirit of calm dispassionate and conciliating remonstrance, while the plea of paramount duty to God is urged as the only ground or excuse for opposition. It is not often that such a conciliatory course would be unavailing, and in almost every case it will be found that "a soft answer turneth away wrath." The opposition above supposed to take place between the parent and child, as that relation-

restrictive, and the principle upon which the duty in question is to be discharged equally applies to all. It has before been intimated, that the relationship of husband and wife involves the strongest compulsory obligation in the latter to submit. The laws of God and man have subjected the wife to the authority of the husband; and, from the circumstances and nature of the relationship, and the constitution of civilized society, she is thereby placed under a controlling influence of the most imperative character: yet even in this case the command of God must, in every particular, constitute the paramount obligation. Correctly speaking, the duty to the husband never can be at variance with duty to God; but the conflict between the command of a worldly-minded husband and that of God, must ever terminate in a painful struggle of the heart.—In reference to this subject, it may be observed, that a Christian female, in the prospect of assuming the relationship of a wife, cannot be justified in the sight of God, nor expect his blessing, where she voluntarily subjects herself to the controul of one whose indifference or opposition to religion must necessarily involve her in the heart-rending conflict between her duty to God and the authoritative commands of a husband.—In conclusion, it must never be forgotten, that earnest prayer for guidance and help, under the varied circumstances of opposition above mentioned, is indispensable, since without it we can scarcely hope for the removal of any trial, nor for support during its pressure.

FAMILY SERMONS.—No. CCLXIX.

Heb. vii. 25.—*Wherefore he is able to save them to the uttermost that*
CHRIST. OBSERV. No. 343.

THE Mosaic priesthood is a type of that of Christ; and a knowledge of its nature is necessary to a correct acquaintance with the office of Jesus Christ, as “the Great High Priest of our profession.” In this Epistle, St. Paul runs a parallel between the two; and shews that, in all respects, the priesthood of Christ has the preeminence, and that the priesthood of Aaron was only a shadow of it. The point of contrast in the context, is the benefit resulting from the intercessory part of their office; and we learn that, whilst the priests of the former dispensation could execute this important part of their duties only for a short time, by reason of death, Jesus Christ continues a Priest for ever, and is therefore “able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them.” This passage sets before us,

First, *The Christian's complete salvation*; and

Secondly, *The ground on which it rests.*

First. The text sets before us the complete salvation of the Christian. This salvation is spoken of, both as respects the willingness and ability of God to save, and the actual reception of salvation by the believer. The whole is included in the following particulars: The Christian's coming to God; the medium of his access, through Christ; the salvation he receives; and the completeness of that salvation. Let us unfold these particulars.

1. The Christian comes to God. By nature and practice we are alienated from him; for “the carnal mind is enmity against him;” “the natural man receiveth not the things of God, neither can he know them, because they are spiritually discerned.” And the mournful fruit of the alienation of the

left his father's house, and spent his substance in riotous living; and if we would be reconciled to our heavenly Father, we must adopt the language of the repentant son, "I will arise and go to my father, and say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son."

2. But we must especially remark *the way* in which the Christian returns to God: the text describes him as coming to him by Christ. There is no other way of returning to God, but by Christ, according to our Lord's own declaration, "No man cometh to the Father but by me." Sin has as effectually excluded man from the kingdom of God, as "the flaming sword" guarded the gate of paradise, and prevented the return of our first parents to that blessed abode. There is only one way by which admission can now be obtained; and if we attempt to return in any other, we shall assuredly be disappointed. It is of infinite importance to observe this; for, alas, how many commit an error at the first step! They imagine that nothing more is necessary to a restoration to the favour of God, than an acknowledgment of their offences, and a desire to return. But they forget that their sin has drawn down upon them a dreadful penalty; which penalty must be removed: and it is Christ alone who can do this; for none but he can "redeem us from the curse of the law." In returning to God, therefore, we must come in his name. All our own righteousnesses, or fancied good deeds, must be set aside as our ground of hope for admission; and we must come in dependence on Christ's atoning sacrifice alone, if we would meet with a gracious acceptance. It is in this way, and this alone, that we become recon-

ter of the Christian thus distinctly, as "coming unto God by Christ," because none but such as thus come can scripturally expect the salvation spoken of in the text: these only "are saved to the uttermost."

3. *The Christian is saved; first, from the guilt and punishment of sin.* "The wages of sin is death,"—*eternal death*, as is evident from the opposition in which the Apostle has placed it to "eternal life," which is "the gift of God." It is from this penalty of transgression that Jesus Christ delivered us by his sufferings on the cross. It was there that "the chastisement of our peace was upon him, and that by his stripes we are healed." There he "died, the Just for the unjust:" "He who knew no sin, became sin for us, that we might become the righteousness of God in him." In virtue of this atoning sacrifice, we are delivered from both the guilt and the punishment of transgression, and Divine justice is fully satisfied in our behalf.

Nor is this all: for we are also saved from the predominant power and influence of sin, so that "sin has no longer dominion over us." It had been of little avail that the penalty of transgression had been removed, if the pardoned criminal had remained under the controul of sinful affections and habits; these would have excluded him from all the sympathies of a loyal subject to the King of heaven, and prevented his enjoying any "fellowship with the Father and his Son Jesus Christ." But it is an essential part of this salvation, that the subject of it acquires a new nature and new affections: for "if any man be in Christ Jesus, he is a new creature; old things have passed away; behold, all things are become new:" and hence the reason assigned for calling the Son of God "Jesus," was, that "he should save his people from their sins."

and, and ~~spence~~ ^{spence} ~~principality~~ ^{principality} and powers, and made a shew of them openly, therein triumphing over them." So that, under this "Captain of our salvation," we are sure of victory, and may be confident that "he will never leave nor forsake us." Nay, even death and the grave, the last of our formidable enemies, shall not be able for ever to retain us under their power. Christ has already subdued them, and broken their chains, and thus "brought life and immortality to light." And "because he lives, we also shall live" with him; and we may even now join with the Apostle and say, "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

4. But, lastly, this salvation is as *complete* as it is *extensive*; for "He *saves to the uttermost* them that come unto God by him." No limit can be fixed to the degree of sin and danger from which those who come unto God by him may not be saved. And it is of great importance to notice this; for those who are distressed by the recollection of their former sinful course of conduct are apt to think their offences, from their number and aggravations, too great to be pardoned. The mercy of God, in Christ Jesus, they readily allow, may meet other cases, but their state they think is hopeless; and they would sink in despondency if no provision could be shewn as having been made for an extreme case. The Scriptures seem to have especial regard to persons thus circumstanced; and they proclaim pardon and salvation commensurate with the most, apparently, hopeless condition. "The blood of Jesus Christ," we are assured, "cleanseth from *all sin*." "Him that cometh unto me," saith Truth itself, "I will in *no wise* cast out." He "*saves to the uttermost*," says our text; and examples are furnished in abundance

into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, *for a pattern* to them which should hereafter believe on him to life everlasting." He saveth therefore "to the uttermost." No degree of guilt, no past inveterate habits, no appalling difficulties, no malignant enemies, shall exclude from salvation those who come to God by Christ. Approach the God of mercy, in the name of Him "who died, the Just for the unjust:" plead the merits of the atoning sacrifice; trust entirely on your Divine Surety, and you will certainly find acceptance: "though your sins were as scarlet, they shall be as white as snow, and, though red like crimson, they shall be as wool:" for "he saveth to the uttermost them that come unto God by him."

Contemplate then this wonderful salvation—so complete in all its parts,—extending to the guilt, punishment, and dominion of sin,—to the difficulties which would impede it, and to the enemies who oppose it: view it in its heights and depths, and lengths and breadths, as meeting all cases, and as commensurate with all extremities; as a salvation from sin, from death and the grave, from everlasting destruction, and extending to eternal blessedness,—and then say, Is it not "a great salvation?" Does it not demand our most grateful thanks? And is it not worthy of all men to be received?

But it may be asked, On what foundation is it built? and on what authority do we expect this infinite blessing? These questions will be satisfactorily answered by noticing,

Secondly, *The ground on which it rests*: "He is able to save to the

the Mosaic dispensation, on the great day of atonement. After the victim had been offered, the high priest went, with the blood of the sacrifice, into the holy of holies, and there sprinkling it before the mercy seat, he made intercession for the people. Had the high priest merely offered the victim, and performed the rites that were prescribed for that solemn occasion in the temple, he would have left his work incomplete, and obtained no blessing for the people. But after he had gone within the veil, and there discharged the several duties which the Law of Moses directed, he finished his work, and secured for the people the full enjoyment of all those blessings and privileges which the solemnities of that sacred service were intended to communicate. This illustrates the case before us. Jesus Christ had offered on the cross an atoning sacrifice for the sins of the world: but he did not there complete his work. It was necessary that he should "pass into the heavens," and there appear before God, with his own blood, and make "intercession" for his people. This he has done, and "he ever lives" to continue this advocacy with the Father; and the Apostle concludes, from this fact, that "he is able to save them to the uttermost that come unto God by him."

In order then to obtain a clear view of the completeness of this salvation, it is necessary to notice the three steps which lead to and ensure it, and of which the "intercession" of our Lord is the last, and consummates all that is necessary. They are distinct from each other: all of them are of essential importance, and they form together one grand and efficient means of human salvation.

1. The first of these steps is *the cross of Christ*. There the Divine

"the uttermost farthing." "He redeemed us from the curse of the law, being made a curse for us." It was, then, upon the cross that the pardon of sin was obtained. The criminal, in virtue of the offering there made, has the most equitable ground for expecting the remission of his sins, for "the blood of Jesus Christ cleanseth from all sin;" and the righteous Judge may now "be just, and yet the justifier of the ungodly," who believe in Christ. It is, therefore, to the atoning Sacrifice that a sinner, burdened with a consciousness of guilt; and inquiring what he must do to be saved, looks, and obtains mercy. His oppressed mind finds rest, and he ceases to tremble at the thoughts of standing at the bar of his righteous Judge. This is a blessing of infinite value, and those well know how to appreciate it, who have been relieved from the distress of a guilty conscience. Nor is it surprising that such should ever recur to the cross of Christ as the source of their hope and the foundation of their future blessedness. But we should bear in mind, that though this is the first, it is not the only step to our complete salvation. The atonement of Christ furnishes adequate ground for our acquittal as sinners; but more is necessary for our renovation to holiness. A criminal might be pardoned, without imbibing the love of just and equitable laws; or restored to society, without having obtained the least sympathy for a well-regulated government. Something further therefore is wanted to render him an obedient and loyal subject, and to produce within him those feelings and principles which may enable him to promote and participate in the blessings of a well-constituted society. In other words, he as much needs a renovation of nature, as he does the pardon of sin; and that which provides for the

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Christians. The debt of obligation from the sufferings of Christ, to deliver us from the curse of sin, appears so great as sometimes to make us forget every other part of "the salvation which is by Christ Jesus." On that the Christian is disposed ever to meditate; and from it, to draw his chief consolation and hope. But we need not detract from the greatness of this blessing, by giving a large measure of our attention to the exaltation of our Redeemer to "the right hand of the Majesty on high." His intercession for us in heaven is scarcely less requisite for our safety and comfort than his death on the cross for an atonement for our sins. St. Paul considered it as fraught with infinite blessings; for he thus reasons: "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. Who," he asks, "is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who maketh intercession for us." And he considers this fact as affording the greatest encouragement to the Christian to approach God in prayer: "seeing," says he, "that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession; for we have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need." Nay, he maintains in the text, that without this intercession, some might reasonably entertain doubts whether they could be saved at all; for it is only by his "ever living to make intercession" that "he is able to save to the uttermost all them that

against the Law and the Gospel, against threatenings and promises, against judgments and mercies, would sink the offender into the depths of despair; but the advocacy of the Saviour is a remedy against such despondency; for, says St. John, "if any man sin, we have an Advocate with the Father, even Jesus Christ, the righteous: and he is the propitiation for our sins." And those know but little what passes in the heart of the Christian, when deeply humbled under a sense of sin, and "writing bitter things against himself," who do not see how great is the encouragement and comfort to be derived from the consideration that "the Friend of sinners" is pleading his cause, and silencing the accusations of his spiritual enemy, by appearing in the presence of God on his behalf.

Here then we have a complete salvation; and every step in the process leads to its certainty. If we are reminded of the guilt of sin, and the penalty due to transgression, we turn to the cross of Christ, and ask, "Who is he that condemneth? It is Christ that died." Do we feel the burden of sin, and mourn under a sense of our remaining corruptions? We have recourse to the Holy Spirit, and thank God, through our Lord Jesus Christ, who has given us his Spirit, to "renew us in the spirit of our mind," and to prevent "sin from having dominion over us." Are we "sore let and hindered in running the race set before us," and encompassed with so many infirmities and trials that we are ready, at times, to "give up all hope that we shall be saved?" We look to the Throne, and are induced to "hold fast our profession," and to "press onward to the mark," by the assurance that our great High Priest, who is "touched with the feeling of our infirmities," has passed into the heavens, and there "ever liveth to

us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that hath loved us: for I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

LETTER FROM THE REV. JOHN
NEWTON.

To the Editor of the Christian Observer.

WHILE arranging some old letters, I found the following from the late Rev. John Newton, addressed to me when in India; and as I deem it too valuable to be thrown aside, I herewith send you a copy for insertion in your miscellany.

A CONSTANT READER.

Dear Sir,—I received the information of your arrival at Calcutta with great pleasure. I am glad my letter to Mr. V—— was of service to you: he did not long survive your visit, but was removed to a better world, out of the reach of sin and sorrow. He is now one of the cloud of witnesses who surround us, though we cannot see them, and who, if we could hear them, would, I doubt not, admonish and encourage us, not to be slothful, but to be followers of them who through faith and patience already inherit the promises.

You are pleased to ask my advice. May the good Lord, who sees your situation at the moment of my writing, and in what circumstances this letter (if it reach Calcutta) may find

its presence and blessing, while my friend is reading the letter. I have been struck with an observation of Mr. Walker, of Edinburgh: he says in one of his sermons, "The Gospel is too good to be believed, and too plain to be understood." In itself it is very plain, and all the difficulty we seem to find in it, arises from our own depravity and unbelief. When the Lord is pleased to open the eyes of our minds, we see it, as we see the sun, by its own light, and need not a long train of study, nor the help of many books to satisfy us, that it is exactly suited to the wants, fears, hopes, and desires of our hearts; but without this teaching of the Holy Spirit, all our study and reading will leave us still in the dark: it is hidden from the wise and prudent, (those who are so in their own sight,) but it is revealed unto babes. When we begin to feel our malady, we soon perceive that a remedy is provided, and the only one which can reach the case: if our perception of the one and the other was equally clear, the cure would be instantaneous; for the Gospel meets us without any *ifs*, *buts*, conditions, or exceptions, and says no more than "Look and live," "Believe and be saved." But this at first, seems too good news to be fully believed: this method seems too simple and easy. Like Naaman, we are entangled with vain reasonings, and think we should be better satisfied if the Lord had commanded us to do some great thing, though, at the same time, we have a distressing conviction that we really can do nothing; and although the fountain of living waters is so near to us, we are prone to hew out to ourselves broken cisterns that can hold no water. Our Lord assures us that we must be born again: this doctrine is too plain to be understood, yet nothing can be plainer in itself. But till we actually expe-

prove, that the life we derive from the first Adam is entirely confined to the present world, limited within the sphere of time and sense, and can look no further; so that until we receive a new spiritual life from the Second Adam, we cannot so much as see, much less possess, the kingdom of God. If we have a sense of the evil of sin; if we see an excellence in the Saviour, and in his way of salvation; if such a prayer as Psalm cvi. 4, 8, suits us; if we feel that the world is too poor and too scanty to satisfy us, and that He who made us can alone fill the vast capacity of the soul, formed originally for himself;—I say, if we have these views and these feelings, how did we acquire them? Certainly they are not born with us, for we can remember the time when we had them not: nor could we reason ourselves into them, nor receive them from other men, because the bent of their reasonings and our own by nature, were directly contrary. They, and perhaps we likewise, deemed them folly and enthusiasm: many, yea the most, think them so still; and so should we, had we been left to ourselves. The true answer is in John i. 13. If we now seek the Lord, it is because He first found us when we sought him not. The operations of the Holy Spirit, like those of the wind, are invisible, and can only be known by their effects. But these effects cannot be produced by any other cause. If therefore we are partakers of this life of the Spirit, the proof is no less obvious than that we are alive in the flesh. If a man can see, and hear, and walk, we do not ask if he be alive: a dead man can do none of these things; and we are quite dead to all spiritual feelings and perceptions, till quickened by His grace. Yet here again, not content with the plain fact, we are apt to speculate, and give way

the fact, without puzzling ourselves with an inquiry how it was formed in the womb. I write this, because I suppose you will meet at Calcutta (indeed where are they not to be found?) with sceptics and reasoners, who will try to dispute you out of your spiritual senses, and require you to prove to them, and to render plain to their apprehensions, things which, for want of proper faculties, they are not capable of receiving. You may as soon explain what you mean by sunshine, or the colours of the rainbow, to a man born blind. The Gospel is not contrary to reason: it is the most rational thing in the world to believe what God declares, but it is contrary to our *depraved reasoning*. I suppose when you were a child you received many things for which you were too young to give any reason, but that your parents told you so: now this child-like simplicity, to sit at the Lord's feet, and believe what he makes known to us in his word, without asking needless questions, is the happy thriving temper to which the promises are made. (Ps. xxv. 9, 11; Prov. iii. 5, 6.) He will teach you gradually as you are able to bear, and your path will be like the light, which increaseth from the dawn to the perfect day. I advise you not to enter the lists with the disputers of this world: they cannot understand you till they stand upon your ground: keep them close to the written word, and the test of experience. Ask them if they are happy upon *their own* principles? And if they are honest, I doubt not but they will answer, No. But besides the arts of sceptics, you will have to withstand the spirit of the world; and, unless we dare to be singular, a sense of religion will make us rather uncomfortable than otherwise. I would not plead for a needless, scrupulous singularity: Christians, like other people, have

reply to *Objections to the Sabbath.*
 unto Jesus as your pattern, who humbled himself, and curse for us will be enlarged by love, and hope, so that you may smile or rail at you; but upon it they will secretly help doing so, if they see your profession consistent, and all of a piece throughout; whereas they soon Lord whom you serve has all heard in his hand, and will make you self strong in behalf of those who put their trust in him.
 I shall not apologize for the cause I believe you will kindly accept it as a token of my regard. I pray the Lord to guide and bless you, and remain, &c.

REPLY TO OBJECTIONS TO THE
 SABBATH.

To the Editor of the *Christian Observer*.

I LAMENT to learn how prevalent have of late become those erroneous and injurious, but by no means novel opinions which regard the Christian Sabbath as merely an ecclesiastical and not a *Divine* institution; so that the many injunctions and encouragements to the observation of the Sabbath, to be found in the Old Testament, become inapplicable to the first day, which from the times of the Apostles has been consecrated by Christians. The fallacy of this notion has been so often shewn, that I will not pretend to add any thing to the many able discussions extant on the subject. But unhappily the majority of readers do not weigh, and are perhaps not acquainted with the real argument; so that they are easily led astray with the first objection that is presented to their

always remembered that the reason of the institution still exists. "God blessed the seventh day and sanctified it; because that in it he had rested from all his works which God had created and made." In these words we clearly discover the object of the institution. By the terms "blessed and sanctified," must surely be understood that it was appointed as a day of peculiar blessing to man, as well as that it was to be kept by him in a peculiar manner holy. But how was a particular day to be kept holy in paradise, where unholiness had no place! In no other way surely, than by suspending even lawful earthly employments, and spending the hours in communion with the Almighty Father; in meditating upon his attributes, as manifested by his wonderful and beautiful creation; in lifting up the heart in gratitude to the bounteous Giver of all good; and in more diligently devoting every faculty of the mind and affection of the heart to his service. Without this blessed institution, man, even in paradise, might have been too much engrossed with the objects of sense; his love might have become faint, and his faith feeble. The Sabbath then was instituted *"as a means of preserving in man a due sense of his relation with God."* In a state of innocence God saw that the consecration of one day in seven was necessary, at least proper, for this purpose; and the day after which his wonderful creation was completed was doubtless selected as leading the mind more directly to the contemplation of the power, wisdom, and goodness therein displayed, and impressing it with the dependence of all creatures upon him. There might also be a secondary object, as appears from the words of the Fourth Commandment; namely, relaxation from labour, both to man and beast. Most

of their six days constant though not oppressive toil, the delightful rest of the seventh; when they might hold undisturbed communion with that Being whom they then loved with all their heart and soul and strength: and on that sacred day, "how sweet in concert to adore" their heavenly Father; to cultivate in each other every holy affection; to discourse together of his love, his wisdom, and his power: and having thus in the appointed way procured fresh spiritual blessings from on high, how cheerfully would they address themselves to their weekly employments. Such being the object of the Sabbath, and such its advantages, when duly observed, the reason of the institution still exists; and, instead of having lost its force, is more cogent than at first, on account of our unhappy alienation from God: and must continue in force so long as man exists in this mortal state.

The ground upon which it is alleged that the observance of the Sabbath is not binding on Christians, is, that it is one of those ceremonial observances which are superseded by the Gospel. But besides the different origin of the Sabbath and the Mosaic ritual, there is an essential difference in the nature of the respective appointments. The Jewish dispensation was one of types and signs, of which the antitypes and things signified are found in the Christian dispensation. Thus the Paschal Lamb was a type of the Lamb slain from the foundation of the world; the high priest was a type of Christ in his mediatorial character. His entering into that part of the tabernacle called the Holy of Holies, with the blood of a sacrifice, was a type of our Saviour entering into heaven, after having by the sacrifice of himself obtained eternal redemption for us. These things being merely types and signs,

what hour soever he doth mourn and lament his old manner of living; grant unto us, O Lord, true contrition of heart, that we may vehemently despise our sinful life past, and wholly be converted to thee, by our Saviour and Lord Jesus Christ. Amen.

Wednesday.

O merciful Father, by whose power and strength we may overcome our enemies both bodily and ghostly; grant unto us, Lord, that according to our promise made in our baptism, we may overcome the chief enemies of our soul; that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit; and so lead our lives in holiness and righteousness, that we may serve thee in spirit and truth, and that by our Saviour and Lord Jesus Christ. Amen.

Thursday.

O Almighty and everlasting God, which not only givest every good and perfect gift, but also increasest those gifts that thou has given; we most humbly beseech thee, merciful God, to increase in us the gift of faith, that we may truly believe in thee, and in the promises made unto us, and that neither by our negligence or infirmity of the flesh, nor by grievousness of temptation, neither by the subtil crafts and assaults of the devil, we may be driven from faith in the blood of our Saviour and Lord Jesus Christ. Amen.

Friday.

Grant unto us, most merciful God, we most humbly beseech thee, knowledge and true understanding of thy word, that all ignorance being expelled, we may know what thy

ing those things that we know, that we be not only followers of thy word, good Lord, but also be workers of the same, by our Saviour and Lord Jesus Christ. Amen.

Saturday.

O Almighty God, who hast promised everlasting life to all those which be thy faithful servants; grant unto us, Lord, sure hope of the life everlasting, that we being in this miserable world may have some taste and feeling of it in our hearts, and that not by our deserving, but by the merits and deserving of our Saviour Jesus Christ. Amen.

O merciful God, our only aid and succour and strength at all times, grant unto us, O Lord, that in the time of prosperity we be not proud, and so forget thee, but that with our whole heart and spirit we may cleave unto thee; and in the time of adversity, that we fall not into infidelity and desolation, but that always with a constant faith we may call for help unto thee: Grant this, O Lord, for our Advocate's sake, and Saviour, Jesus Christ. Amen.

Sunday.

O Almighty and merciful Lord, which givest unto thy elect people the gift of the Holy Ghost, as a sure pledge of thy heavenly kingdom; grant unto us, Lord, thy Holy Spirit, that he may bear witness with our spirits that we be thy children, and heirs of thy kingdom; and that by his operation we may kill all carnal lusts, unlawful pleasures, concupiscence, and evil affections contrary to thy will, by our Saviour and Lord Jesus Christ. Amen.

(Continued from p. 353.)

I PROCEED, as promised, to copy some extracts from Vehrli's journal, which describe his manner of fulfilling his duties. I do not vouch for all the theology.

"We were employed," says Vehrli, "in hoeing a field of fine wheat, and among the weeds we noticed some of the blue corn-flower. One of the boys, Yorg, remarked, 'It appears to me that it is the same with men as it is with plants: I mean, that there are some good and some bad. Among the best men there are some that are wicked, as we find noxious weeds among the most useful plants. Among wicked men too, there are many who appear to be good: and one might almost believe them to be so. There is a man of that kind in the village that I came from, and there are many others elsewhere. It is just the same with plants. One would scarcely believe this corn-flower, which looks so pretty and is so bright a blue, to be one of the most mischievous weeds. But we root it up, and God will destroy the wicked.'

"When the season no longer allows them to labour in the fields, they are employed in making baskets, in plaiting straw for chairs and mats, in splitting or sawing wood, in making up faggots, in threshing, riddling, cutting up roots for the use of the cattle, and in knitting stockings."

"Yorg [the lad above mentioned] was not accustomed to wash himself, and was astonished at my urging him to wash his hands two or three times in the day. He asked me whether it was M. Fellenberg's order. 'Certainly,' I replied: 'why should he look at your hands every morning, unless it were to see that they are clean?' Yorg—'But what is the use of it?' Madorli who was

listening answered, 'It preserves our health.' Yorg—'How does it preserve our health?' 'Listen, my children, while I explain the reason to you. We perspire continually; a certain moisture or vapour, is at all times exhaling from our bodies: the harder we work, the more you know we perspire; but even when we are not in violent exercise, this moisture escapes in a certain degree. Look now: I placed my hand upon one of the panes of glass of the window: I then asked them, 'What is this white upon the glass, which prevents its being transparent?' Yorg touched it with his finger, and said, 'It is wet.' 'Yes; it is wet with the water or vapour which came from my hand. If we do not wash every day, but suffer the dust to settle upon the skin, perspiration is checked, and this soon makes us ill.'

"At our meals I take care to remind them that it is from God we receive whatever serves us for meat and drink. I explain to them, that man may indeed, by his labour, earn his daily bread, but that the health and ability which make that labour useful to him are the gift of God; and I teach them that the best way in which we can shew our thankfulness to him, is to make a right use of the strength which is afforded us by every meal. The effect produced in this way is, I think, more beneficial than making them repeat a form of prayer before and after eating.

"When I propose employing bodily chastisement, it is seldom applied immediately after the fault has been committed; but suspended till the child has had time for reflexion. The following is pretty much the way in which I make them understand why they ought to be punished:—'You have committed such and such a fault to-day, my children: (I remind them severally what each may have done wrong:) would chil-

tures, children who wish to be good and happy, act very differently. It is displeasing to God, who sees and hears every thing : he punishes them by not suffering them to prosper when grown up ; and if they do not attend to the advice of their parents or masters, but persist in their ill conduct, God punishes them in the next life also ; instead of which he receives the good into heaven. That you may never be as unhappy as naughty children are, I warn and admonish you to behave well ; because I am anxious that you may prosper when you grow up : but this cannot happen, if you constantly neglect the cautions you receive from me. Nothing will be more likely to remind you of what I have so often told you, than my making use of the ferula, although I do this with great reluctance. You who have already forgotten the caution I gave you last week, are to receive two strokes on the right, and one on the left hand. And you who were to-day guilty of such a grievous fault, how miserable will you be, if you persist in these bad habits ! I shall strike you twice on each hand ; and when you have any temptation to do wrong for the future, this pain will remind you that God, who beholds, will punish you by the inevitable consequences of your faults."

"When in the summer of 1811, young Garth left school, and was on the point of going home, his companions were quite distressed, and Madorli proposed to do something to please him at parting. They all seized the idea, and begged my permission for each to give him a penny. This Madorli had been brought up as a beggar ; but he says that he was ashamed of the occupation, and would have preferred any thing else to begging from door to door, but his mother compelled him. In less than three months he

had become a Count Abass, who in consequence of his general good conduct, and to increase the respect of his vassals and tenantry for him, admitted him to his own table.

"Some of our pupils appeared to be quite out of spirits on their first arrival, and Schlaffi was the one who found most difficulty in recovering himself. Sometimes he would weep the whole day ; and often while the other children were at work, he would throw himself on the ground, saying he was not used to labour, and could not accustom himself to it. It was also a real grievance to him, to be obliged to leave off his habit of wearing a hat."

"One evening when his companions were all gone to bed, he came to me in tears, and said, I see very well that I cannot stay here longer : I shall die of grief : do pray let me go away." "It is not, you know," added he, "that I do not like you very much, but I cannot accustom myself to live here : besides, I am sure I shall be ill if I do not wear a hat." I combated this idea by instancing the others, who had none of them suffered from going bare-headed, but in vain : he always returned me the same answer, that he could never become accustomed to it. I thought it therefore better to make him easy by promising, that if at the end of three weeks he continued to be of the same mind, I would ask M. Fellenberg's permission for him to return to his master. This satisfied him ; but at the end of three weeks he no longer wished to leave us."

"John Ammon came here the 7th Oct. 1810. He was only eight years old, and from his earliest infancy, had been among strangers : the poor child had generally been in bad hands, and often ill-treated. At first he would tell the grossest falsehoods, and even when convicted of his faults, persisted in denying

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watching over those associations of thought which stamp the most durable impressions on the minds of children. He would not, for example, make the Bible a task-book, or even one by which prizes may be gained through the exercise of the memory. This is a ready way to render the scholar a parrot in divinity, and inattentive to the invaluable contents of the Inspired Volume. Every child should know the Holy Scriptures, "which are able to make wise unto salvation;" they are for our guidance and consolation, and to study them should be represented as a necessary and delightful employment; but the minds of children should not be worked upon by marks of ambitious distinction, rewards, or chastisements, in learning the Gospel of Jesus Christ our Lord God and Saviour.

But it is time that I should proceed to give my readers some account of MAYKIRK, and the colony of the Linth.

M. Fellenberg, perceiving me to be deeply interested in his experiments, proposed to me a ride to his colony of Maykirk. The system of education pursued there, similar in principle to that adopted at Hofwyl, is an illustration of a remedy which he believes would greatly aid in countervailing, amongst other evils, those of our English poor laws.

This little colony, which is seated on the side of a mountain above the village of Maykirk, distant six miles from Hofwyl, is a remarkable, but not in any respect an extravagant, speculation of an active philanthropy.

The afternoon on which we arranged to visit this rural seminary threatened rain: but I was anxious not to lose this opportunity, the only one I might have, of accompanying him thither; and he kindly mounting me on one of his horses,

Fellenberg, have been lifted into notoriety. Plutarch relates that Philopœmen, being ever intent on his profession of war, was accustomed to consider with himself, and even to point out to those about him as he travelled, the difficulties of steep or broken ground, and how the ranks of an army should be extended or closed, according to the difference made by ditches, rivers, and defiles. This celebrated general seems to have well understood the importance of sedulity; and Ecdemus and Demophanes, as having rendered him, by the principles of philosophy, a common benefit to Greece, valued themselves more on having finishing his education than for all their other great actions. What Philopœmen gained in the wars he laid out upon horses, or arms, or in redeeming captives; and he endeavoured to improve his own estate by the fairest possible means, that is, by agriculture. M. Fellenberg, likewise, is incessantly bent upon his vocation, not that of war, but of ameliorating society, and agriculture is one of his greatest expedients. The reader may fancy him either in the calmness of his solitary meditative rides, holding his right hand lightly over his bridle hand, while he is deeply reflecting upon his benevolent projects, or explaining them to a friend with a zeal not short of that of Philopœmen lecturing on war.

Whilst our horses were labouring up the narrow road, lying through a coppice, on the side of the mountain which rises over the village of Maykirk, the steepness of the ascent here forcing us to proceed at a pace favourable to conversation, he observed, that "as there are some fathers who have raised themselves from obscurity to affluence, so there are many good fathers who have to struggle severely even to maintain their families; while there are some

better parents."

Leaving now the wood that had afforded us a temporary shelter from the rain, which had begun to descend most plenteously, we came to an open space, part of which had been cleared by his boys. Some stumps and roots had been heaped together beside the path; and pointing to them he exclaimed, "to deracinate these has constituted a part of the education of the young colonists: such labours have given them strength and perseverance."

We dismounted a few yards above the habitation of the colonists; and had the weather been propitious, the prospect from this elevated spot would have been of the grandest description. The stately Jungfrau*, queen of the Alps of the Cantons, with her retinue of mountains, robed in virgin snows, would have been now receiving the first glow of their evening's rosy lustre. The rays of the sun* would have also gilded around us the just tinted, burnished foliage of autumn; and the villages beneath would have been gladdened in the brightness. But if I missed this glorious scenery, I had little leisure to reflect upon my loss, being engrossed with the conversation of my intelligent and revered guide. I might enjoy mountain scenery another day, but I might not again have such an opportunity at once to improve my mind, and to enlarge the affections of my heart.

This school consists of twenty boys, of different ages. Their master's name is Pfyfer. M. Fellenberg was warmly greeted by them, and was received as a respected and beloved benefactor.

One of his letters, dated the 5th of January, 1827, so well elucidates

* Jungfrau, in German, signifies a young woman, or maiden. This mountain is 11,490 feet above the level of the sea.

children, persons have too frequently neglected to weigh the considerations which should bind them, a society in general, to preserve the destitute beings from every species of contamination, and to ensure, in a satisfactory manner, the development both of their moral dispositions and physical powers.

"He that has been so abased by bad example, by his education, by his habits, that he has not energy to gain, or to set about gaining, himself, the necessaries of life, a burthen to others, as he who wanting in morality and in religious principle will be the pest of society and will recklessly offend against common interest, in pursuing his own gratification.

"When labour is well directed and is of a description altogether suited to the individuals employed it is the great moralizer of mankind. In agricultural occupations particularly, Divine Providence appears to have supplied us with resources for the education of indigent children. But the end we ought to propose for ourselves, that of true philosophy will be attained only in proportion as we know how to make our pupils enjoy the satisfaction of contributing to the happiness of their fellow-whilst they work for their own interest. This advantage is secured to the highest degree in the colony that I have formed at Maykirk. Boys (*with their master*) have been established there, as Robinson Crusoe was on his island, upon a spot, the locality of which was not unfavourable, but which had never been cultivated. Hofwyl is to them what the vessel cast within the reach of the first Robinson was to him, providing for the wants which he could not have supplied by dint of his own efforts.

"The practice of a good system of agriculture, and the erection
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forethought and industry. They have, under the Divine protection, reared for themselves an asylum; and in proportion as their measures may succeed, they reap the satisfaction of extending their advantages to others in their former condition. Their prosperity can only increase by those additions through which their enjoyments are augmented in a more satisfactory manner. The promotion of industry and a Christian education are, by combining these points, put in perfect unison; each illustrating and assisting the other.

"My young colonists implore God morning and evening, that he would graciously incline the hearts of men, by the success of their colony, to be agents in conducting, in the same course of temporal and eternal happiness, the innumerable host of children borne away by the torrent of corruption, which destroys all that stamps a value on human existence.

"No sooner had we made known to our young people the dangers to which the Greek children were exposed of dying from famine, or of being precipitated into slavery, apostasy, and all kinds of ignominious debasement, than they desired to send every possible relief to these sufferers; and they immediately supplicated their heavenly Father to vouchsafe to these young Greeks the blessing of being brought up like themselves.

"Let us not form illusory notions respecting the wants of infancy and those momentous interests of education which we have in view. It is not by falsely colouring and lessening the trials of life that we shall have success and satisfaction in rearing children. It is in teaching them cheerfully to combat difficulty, that we shall best succeed in rendering them happy. Especially is it necessary that they should learn to overcome their inclinations,

But instructors arrive at a totally opposite result, in exciting self-love and an avidity of applause which is disquieted as soon as the praises of others cease. Youths should become superior and inattentive to it by that voice of conscience, which education should cherish with the greatest care; and it should ever lead them to have respect to *this divine monitor of man*, so as to give it every possible sway, and that control which it should exercise during life.

"A school of industry, like that of Hofwyl, can with difficulty be imitated, because its circumstances are peculiar: and those which have conspired towards its formation, may never occur again. But the rural school of Maykirk may be reproduced wherever there are lands badly cultivated, yet not too sterile for tillage, the property of a beneficent proprietor, whose enlightened philanthropy will not be lulled into inaction in the delusions of benevolence, nor accomplish things only in part. Those of the school at Hofwyl do not distinguish the fruit of their own labour among that mass of production which arises from the concurrent efforts of its whole population. It is otherwise with the colonists of Maykirk.

"The pupils of the Institute for the rich have gained much, in learning to estimate, by the example of the colony, what the energies of indigent children can produce, through means of a good direction, and with moderate assistance.

"It is ten years since I bought the land on which the colony is established: seven have been necessary to conquer the first difficulties of its founding; but I hope these will not occur elsewhere. Up to this date I have added about 2400 francs to the invested capital, the purchase money of the ground,

and by the improvement of the lands. It has increased from six to eighteen inhabitants: by next summer there will be between twenty and thirty, which may be considered as the number that this kind of foundation should contain."

Seventeen acres is the extent of the land of this little settlement; eight only of which had been cleared. Wood felled, and potatoes grown by the young colonists, have been sent down to Hofwyl; and in harvest time a band of them lend their assistance there. The diet of these boys is very plain, and meat is seldom tasted by them. They have a loom of a very simple construction, and make their own hempen clothes. A few goats and pigs, and two cows, compose their live stock. Their dwelling has been constructed where the ground is so steep that the erection of a front and sides only were necessary. The roof, after a common manner of building where there are heavy falls of snow, is capacious enough to accommodate beneath it animals, agricultural utensils, and stores. A kitchen on the ground-floor, and above it a school-room, before which is a little open gallery that commands a magnificent view, occupy the centre of this cottage. Behind the school-room, and immediately under the roof is a loft, that serves for the dormitory. The economy so needful to the extension of benevolence, so essential for accustoming to good habits, is throughout eminently conspicuous. Their sleeping-loft, for example, is furnished, or rather laid out, as follows:—A sloping stage runs from one end of it to the other, suitably elevated from the floor. This is divided by planks, into compartments of about thirty inches in breadth; and each boy has one of these berths, lies on a coarse mattress, and has a coverlet to throw over him. Their master

them, and parakes of their simple fare. His example is their pattern. But that all this rigid economy is by no means detrimental to their happiness and to their health, is obvious from their looks. One of them, whose neck had from constitutional weakness, contracted a fixed stiffness previous to his living in this situation, is now, to the great satisfaction of M. Fellenberg, gradually getting stronger. Like the boys at Hofwyl, they do not usually wear hats; and they put on shoes only when it is cold or wet. Their minds are attempted to be elevated by the process of instruction adopted there; but here they can be educated in thrift, better than in the mother seminary, from which some of them have been drawn. Pfyfer, a native of the canton of Glarus, was one of Vehrli's first scholars. M. Fellenberg told me he was a very pious young man, and remarkable for his solicitous vigilance in preventing whatever might be morally prejudicial to his pupils. His filial piety, and the force of his patron's benevolent practice had been recently exemplified. He had commenced his labours at Maykirk, without remuneration; but his father, being poor, urged him strongly to send him relief. The feelings of the son struggled between a repugnance to receive hire for doing good, after he had just obtained his own education gratuitously, and the instances of a parent. But M. Fellenberg, hearing of the circumstance, insisted upon giving him a salary; and as soon as Pfyfer received his first year's pay, he remitted nearly the whole of it to his father.—M. Fellenberg, who told me this, has also since related to me another anecdote, illustrative of the effects of the principles inculcated at Hofwyl. A young man who, on leaving Vehrli's school, had entered M. Fellenberg's service, became attached to a young woman

suitable advice; and self-denial had in their case been so happily established, that the lovers have agreed to refrain from the cultivation of a beguiling intimacy till they shall have amassed a sufficient fund for settling in life, and for providing against sickness and calamity. This, says our benevolent philosopher, is the moral constraint which European nations should give to their offspring by education; and truly, political economists have not to dread a superabundance of people where religion and prudence exist. It is only under circumstances of vice and improvidence than the rapid increase of population is to be feared.

One report I am glad to be able to make to the praise of the colonists of Maykirk. The rector had been so much pleased with their behaviour and singing at his church, which they attend, that he lately brought some friends up the mountain to visit the settlement. After inspecting it, he remarked, as Pfyfer informed M. Fellenberg, that "the way to dispense money profitably was not in giving to beggars, but in supporting such excellent undertakings as this;" and all must allow that by such means to aim at the diminution of misery, is better than merely bestowing alms on mendicants.

The colonists' garden was in good order. They had recently erected a shed for bee-hives, and M. Fellenberg talked of shortly having their own abode enlarged. He has assured me, that if he sold their house, and the ground belonging to it now, he would be more than remunerated for the purchase money of the land, and his subsequent disbursements, amounting to one hundred and fifty pounds, for provisions, tools, and other necessities. He feels persuaded that in future the expenses will be covered by further

State then may gain both in cultivated land and hopeful citizens; whilst he who has been instrumental in causing so valuable an accession, will lose nothing by his experiment. But the cheering truth that has on this spot been clearly demonstrated is, at how small a cost good may be effected through an economy which is truly charitable in its operation. M. Fellenberg is maintaining and educating, receiving in return the labour which is a part of the education, nearly one hundred and forty human beings born in the sphere of poverty. The number he originally intended to feed and instruct was thirty.

After spending half an hour at the colony, for it would not have been prudent to have remained longer in our wet clothes, we returned, completely drenched, to Hofwyl.

(To be continued.)

SERMON HEARING.

To the Editor of the Christian Observer.

ONE of your correspondents has lately given us various reasons for going to church late, and another for not going at all: permit me to add the following illustration of what we ought to do, or rather *not* to do, when we are there. I copy the paper from an American episcopalian publication; and shall be happy to learn that it does not apply to any of my friends in Great Britain.

AN EARLY CHURCH-GOER.

A casual indisposition last Sunday prevented my attendance at church. The family, with the exception of one domestic, had all

exhibited a stillness which bespoke the return of the day of rest. I was left to spend the hours of service in uninterrupted tranquillity, and to make the best provision that I could for passing them profitably. I hope the endeavour was not altogether unsuccessful, till a drowsiness, partly constitutional and partly induced by indisposition, overcame me, while pondering over a volume of sermons. The subject I had been pursuing, unconsciously mingled itself with my reveries. I imagined myself suddenly transported to my accustomed seat in church, surrounded by the well-known faces with which I had long been familiar. By some unaccountable inspiration, I was gifted with the power of reading the secret thoughts of every person in the assembly. For a moment I stood in bewildered surprise at the new faculty with which I was endowed, till curiosity stimulated me to try my skill.

The first person to whom I turned was a lady of pleasing aspect and serious demeanour, who was listening with apparent earnestness to the preacher. Just, however, as I began to examine her more closely, some untraceable association of ideas, recalled her to inferior considerations. She began to calculate whether her dinner would bear the addition of two unexpected guests, which Mr. — had invited on their way to church. Before she recollected how little such meditations accorded with the avowed objects of her attendance in that place, she had settled to her own satisfaction, that with adding something to the dessert, she could do very well. A young practitioner of the law, was carefully going over the circumstances of a case he expected to open on the following morning. A merchant, who sat in the next seat, was painfully weighing the *chances* of the safe arrival of a valuable

contended was most favourable to attention, but which at least seemed quite as friendly to repose. As I reviewed hastily these half-recumbent hearers, I grieved to remark, that for *one* who really attended to the sermon, at least *six* were actually sleeping, or dreaming with their eyes open, of matters equally foreign to the duties of the place and the day. Are these hearers of the word? I internally exclaimed: they indeed come and go from the place of the holy; they present their bodies in the sanctuary, but their hearts are far from its services.

A young collegian was silently challenging the correctness of a classical allusion, at the very moment that, forgetting the scholar and the critic, in the superior solitudes of a Christian minister, the good divine was addressing a most feeling expostulation to the very class of amiable but inconsiderate beings to which the student belonged. With less excuse than the collegian could plead, a young lady more voluble than wise, and more skilled in exacting applause than in deserving it, was watching with critical earnestness to detect the slightest inaccuracy in language or emphasis, which might serve as a subject for ridicule, when she had left the hallowed precincts. Another, with more self-confidence, and greater criminality, (since she at least professed better things,) had summoned all her powers of observation, for the purpose of discovering in this veteran servant of his Divine Master any incorrectness of doctrine, or defective exhibition of scriptural truth, which she fancied her *superior theological attainments* or her *extensive reading* might enable her to expose. The preacher had numbered twice her years, and borne the labour and burden of many a dark and discouraging day. Is this, thought I, the humble and

her teacher, wrapt in her own self-sufficiency, she knows not what manner of spirit she is of.

I turned to an afflicted mourner, whose saddened countenance excited my sympathy. Hers, however, was not the sorrow by which the heart is made better. It was rising in rebellious murmurs against the Almighty, and refusing with a hardened obstinacy, to receive the offering of Christian consolation. "Misfortune," saith the Psalmist, "shall slay the ungodly." The desolate image of unsanctified affliction which was before me verified his word. O may it lead her, ere yet it be too late, to that heavenly Physician, who only "can administer to a mind diseased," and change a heart at enmity with its God.

In another pew, a very young lady was deep in the catastrophe of a popular novel she had been reading to a late hour on the previous evening. Her sister was impatiently waiting for the end of the sermon, without vouchsafing to bestow even a passing thought on the important subjects of which it treated, and hardly conscious of any other feeling than excess of ennui. Near them sat a candidate for orders, who certainly exhibited no very good specimen of his quietude as a listener. He was internally contrasting the old fashioned persuasiveness of the preacher, with the clear deductions, the profound arguments, and the touching eloquence, which should characterize his composition. Poor young man! thought I, a few years' experience will convince you of your error, and I hope teach you humility.

There were those who, though preoccupied with other matters, were occasionally impressed with the force of the preacher's argument, or touched by his earnest appeal. The word, however, did not profit them, not being mixed with faith. They had come without preparation,

as they would for any public exhibition. No prayer that the Divine blessing might accompany the word, and fasten it upon the unfruitful soil of their hearts was offered for themselves; and when it was solemnly implored by the preacher, they looked upon it merely as the technical phraseology which his sacred office bound him to observe. There were others who acknowledged the truth of the minister's assertions, and believed that he was preaching the word of God in unadulterated purity, yet wanted the spirit of self-application which can alone render preaching profitable to those who hear. In the delineation of character, in closeness of reasoning, and practical enforcement, combined with a clear and forcible exposition of the doctrines of the Gospel, he was allowed to excel. Yet with alarming ingenuity, they shut their eyes to the vivid portraits of themselves and their favourite sins, finding an exact parallel in some other individuals. There were many indeed of widely different habits, of various ages and circumstances, and differing perhaps still more essentially in mental powers, who uniformly listened with earnest, prayerful attention to the arguments, the exhortations, and the encouragements of this devoted servant of God, remembering how well he fulfilled his high commission of ambassador for Christ, beseeching them in his stead to be reconciled to God. I turned to this honoured individual, the new and strangely discriminating power I possessed. I read the tablet of his heart; and though doubtless as one of a fallen race, there were times when he yielded to the force of temptation, and was sore let and hindered in his spiritual course, there was nothing now visible of his share of human infirmity. Possibly in his earlier years, the desire of human applause, and a wish to stand well with his fellow-men, might have

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The documents to which he refers, to confute the historian and his translator, demonstrate indeed, that, if Mosheim's charges be just, Melancthon was in the highest degree inconsistent in contradicting at the period under consideration the doctrines which in other parts of his voluminous writings he so often, so ably, and so clearly explains, enforces, and defends; but unfortunately this is a part of the very charge brought against him by Mosheim, who represents him as yielding to the judgment of Luther, in preference, if not in opposition, to his own, during that Reformer's life-time, and only stating his real sentiments when the death of Luther had delivered him from the dread of his displeasure.

The heaviest of the charges brought against Melancthon by Mosheim, and that which in substance comprehends all the rest, is as follows: "In the class of matters indifferent, this great man and his associates placed many things which had appeared of the highest importance to Luther, and could not of consequence be considered as indifferent by his true disciples. For he regarded as such, the doctrine of *justification by faith alone*; the *necessity of good works to eternal salvation*; the *number of the sacraments*; the jurisdiction claimed by the *pope* and the *bishops*; extreme unction, the observation of certain religious festivals, and several superstitious rites and ceremonies."—Mosheim, 4to. vol. ii. p. 171. Scott's Continuation of Milner, vol. ii. p. 70.

The justice, or injustice of this charge, can only be determined by referring to the authority quoted by Mosheim; namely, "The piece in which Melancthon and his associates delivered their sentiments, relating to things indifferent, commonly called in the German language, 'Das Leipziger Interim,' and which was republished at Leipsic

has had an opportunity of consulting this work". If either that gentleman, or any of your correspondents who have access to public libraries, would examine it, and state the result in reference to this point, it would undoubtedly afford satisfaction to the readers of church history; it would also be peculiarly gratifying to see Melancthon freed upon solid grounds from the charges which still rest on his memory—and even if this investigation should prove favourable to the statements of Mosheim and Maclaine—it would be very desirable to see Melancthon's defects exhibited in a more amiable, candid, and Christian spirit than that in which those writers have brought them forward.

J. H. R.

ON VALEDICTORY PRESENTS TO
RUSTIC CLERGYMEN.

To the Editor of the Christian Observer.

IF it be one source of relief to the miserable to disclose their distresses to the children of sympathy, *you*, sir, have long borne the credit, as well as the burden, of being the willing depository of many a com-

* There is indeed an allusion to the "Leipsic Interim," in Mr. Scott's note, vol. ii. p. 70. In the passage of Mosheim, which has given occasion to this note of Mr. Scott's, it is, I think, impossible for the attentive reader to suppose that the historian could intend any thing by the word "Interim," but the imperial constitution published by Charles V. The passage in the translation (with the original I am unacquainted) is ambiguously expressed: it is said, that it was "Melancthon, by whose counsel and influence every thing relating to the *Interim* had been conducted" (Mosheim, 4to. vol. ii. p. 171; Scott, vol. ii. p. 70); but the context renders the meaning sufficiently clear, namely, that every thing relating to the Interim (of Charles V.) in the discussion concerning it at Leipsic (to which the whole section refers), was conducted by the counsel and influence of Melancthon.

the minor evils, at least, of life, and very frequently the harbinger of something worse. I write, at this moment, under circumstances of unusual perplexity; since I am called upon to be grateful for a donation which I am extremely reluctant to accept; and I wish to be enlightened in the art of manufacturing inoffensive refusals, and of giving pleasure where it is all but impossible to inflict disgust.

My tale is simply this: Having been curate of a certain parish within sight of Penmaen Maur, for about fifteen years, and being on the point of induction to a small living of about twice the value of my curacy, certain of my well-meaning parishioners are determined to commemorate my departure by—what do you think, sir? Why—by a piece of plate! And then, there is to be a *subscription* and an *inscription*, and, finally, in the North-Wales Gazette, a *description*; all of which three things (the unmerited kindness of the intention excepted) are exceedingly disagreeable, both to my personal and pastoral feelings. The first of them, to my too certain knowledge, is a heavy tribute levied upon some persons who, while they are unable to pay it, are yet ashamed of refusing to place their names on the paper. The second will be, I am afraid to say what; but every one may easily anticipate its contents, by referring to the latest newspaper, which contains a similar eulogy. The third will be also a repetition of the same class with the second. The impending piece of plate is to be, a silver salver! This will shine in my pastoral cabin, as the star of the order of the garter might glitter on my Sunday coat; with equal brilliancy and with equal consistency. I have been asked for my armorial bearings; which I

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my little deeds may also be sent to the engraver. Oh, sir! there is no end to this stream of absurdities. It will lose itself, like an African or Australian river, in the sands; at least I hope so: for I cannot but smile in something like friendly bitterness at such proceedings; arid, and barren as they are of all real good, either to my kind-hearted deluded parishioners or myself. Burns, as you may remember, invented a coat of arms for his family; and a very neat invention it was. If I dared to ape a man of genius, and frolic a little on the same ground, I would substitute for his *wood-notes wild*, the emphatic motto of *Cui bono*? I would crest my shield with an empty *cornucopia*; and the rest of the device might be a wife and eight children dining on pewter, reflecting the sun's rays through a casement. All this would be a great novelty at the herald's college; but it would be in perfect keeping with a certain scene in Caernarvonshire.

In the year 1809, the British jubilee, in honour of his majesty George III., was celebrated at our provincial city by the establishment of a dispensary; and I never walk (for I keep no horse, and never expect to possess one, without sacrificing the silver salver) to the visitation at Bangor, and pass by the useful edifice I have named, without admiring the good sense and moral sagacity of its founders. They preferred permanent utility to transient glare, and to the combination of a certain occult vanity with shews of benevolence. At Leeds also, on the same occasion, was established an Auxiliary Bible Society. Other memorials of the 25th of October, and of a similar character, might be enumerated. What physical and spiritual good may yet have emanated from the two institutions in question,

small sights of a village among the mountains, shewn to an occasional tourist; and perhaps noticed in some picturesque and sentimental *Excursion into Cambria*, as an illustration of "Virtue in Retirement;" followed up by something about obscure and neglected merit, and by hints to the mitred possessors of preferment; and then, there will be a lithographic sketch of my abode under a frowning precipice, near the hoarse torrent; and lastly, the stanza from Gray, "Full many a gem," and so on to "the desert air;" all of which was sketched, sentimentalized, and published by wanderers through Scotch and Swiss scenery, long before my anticipated tourist and his clerical rustic were born. But we all have our turns; and silver waiters will dazzle eyes which may first brighten on the faces of our grandchildren. I am tempted abruptly to address these unborn pilgrims, or rather them and the world through which they will travel, in some of the lines under Baxter's portrait—

Adieu, vain world! as thou hast been to
me,
Dust and a shadow, those I leave to thee—
Them also thou wilt flatter and molest:

for indeed, if I must speak the truth on a serious subject, I do certainly estimate these valedictory donations among the flatteries and molestations of the world; and if I may lawfully speculate about my own posterity, I ought to hope and pray, that there may be something in them which may create a holier feeling in their circles than may be developed by pieces of plate. Is it too severe to ask, What is the *kind* of gratitude which a pastor of the Christian flock ought to value? And if it be—as it doubtless is—of a *spiritual* character, I cannot distinctly discern the analogy be-

travelling in my own mind, as what I have been during these fifteen years, if I am to be memorialized by silver and gold; I mean under forms which properly and naturally attract and flatter that very world against which my *sermons* and *private exhortations* have warned my parishioners. Are the preacher and the exhorter exactly the same man in personal, as in professional, character? Have I shewn any symptoms that such a secularized donation would be acceptable to me? It is understood to be of the essence of a well-judged gift, that it should be coincident with the taste of the receiver. On this ground, I suspect and fear the complimentary proposal of my misjudging friends. Would it have been made to Leighton, to Latimer, to Ignatius, to St. Paul? And if made—by whom? By their converts, or by an enemy, for insidious purposes? What would have been the inscription, what the address at the delivery, what the acknowledgment?

There are those, I know, who would say to me, in the language of one of our dramatic classics, "I pray you, consider it not so deeply;" and I will so far allow, that when any question presses heavily and almost exclusively on the mind, and draws us away from the usual course of thought into a new channel, it is very easy to invest a secondary point of casuistry with undue importance. This may be my own case; but it has one advantage—it makes the subject tangible, and worthy of investigation. *All* topics, sir, if they deserve any mention, deserve also inquiry; and the smallest wheel in an engine should *go true*. From what I observe in the newspapers—although, by the way, I read only the Record, with the single exception of a provincial

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I AM one of those now matronly ladies who, being a child when the numbers of your volume for 1807 appeared, was allowed, in consequence of the discussion about ladies learning Latin, to gain some knowledge of that language. What I picked up then, and since, I have never found in the way of any of the duties which become my station; and besides various other advantages resulting from it, it has been highly serviceable to me in preparing my boys for a school or tutor. I, of course, intend to afford my girls the same advantage which I have myself enjoyed; but I am anxious to consult yourself and your correspondents, as to whether I may not safely proceed a step farther—and allow them also a little—Greek. Do not start at the word; but consider, sir, the twenty-three years which have elapsed since 1807 have seen a vast average rise in education. Greek to a woman now, is not a higher step in literature than Latin was then: the poor are generally instructed in the first elements of knowledge, and are fast advancing beyond them: we have cheap books and cheap universities; and if a porter may attend mechanics' In-

utility of the acquirement, that it furnishes an innocent gratification, and a source of interest and intelligence in reading the New Testament; besides which, it enables a mother to initiate her boys in this branch of their studies, which I constantly lament I am not able to do, at least as I could wish. In reference to its facility, I should state, that my girls play but upon one instrument, learn no modern languages but French and Italian, not even German or Chinese, are exemplary for their moderation in the manufacture of screens, boxes, chimney-piece appendages (sometimes misnamed ornaments), and all similar occupations.—I honestly wish for advice in this matter; and the sooner it comes the more welcome, as my second girl is such a Dacier that I fear she will pick up from her brother's lessons all the Greek that trickles from her brother's lips—more, I am sorry to say, than remains in his memory. Girls have often a wonderful appetite for languages: ought we to place a prohibition upon them? Is all pedantry or useless acquisition that is not in the usual routine of prescriptive female education?

DOROTHEA.

REVIEW OF NEW PUBLICATIONS.

Notices of Brazil, in 1828 and 1829.

By the Rev. R. WALSH, LL.D.
2 vols. 8vo. London. 1830.

THERE is much that is interesting and valuable in this work, on many topics; but for the sake of unity, as well as for the importance of the subject, we shall confine our attention to that portion of its massy

materials, which relates to the nature and effects of slavery. If the friends of slavery object that the Brazilian system has dark and bloody characters peculiar to itself, and that it is unjust to transfer the localities of the colonial question from Portuguese America to our own sugar islands, the reader shall judge for himself, whether Dr. Walsh's state-

at the police offices in Rio Janeiro, than in the workhouse at Kingston, and that continental bondage is altogether more intolerable than insular, the question is only one of degrees; and we suppose, that if a West-Indian proprietor should be robbed and crippled by an Italian bandit under circumstances of greater spoliation and cruelty than would have attended the hustling of his person and the picking of his pocket at Epsom races, he would not the less refrain, in the latter instance, from applying at Bow-street for redress. Robbery, he would justly assert, is robbery, both in the Apennines and in Surrey; and its perpetrators must be punished where we can catch them, since violence and fraud have no localities; and although the edge of the magistrate's sword beyond the Alps may be blunted and jagged by the heavier weapons of an outlaw, *that* is no reason why watches and purses should be stolen with impunity at home.

Mr. Burke somewhere speaks of the coolness and caution with which the French regicides "weighed so much crime against so much contingent advantage:" while he goes so far as to concede, that even *they* are not entirely indisposed to save their victims from excess of misery, provided probabilities were notoriously on the victim's side; although it had become matter of acknowledged policy never to shrink from wickedness as such; and in all dubious cases, to give the cruel share of the question a decided advantage. We leave to our readers the decision of the doubtful character of the parallelism between Brazilian and Barbadian principle, while we offer them the following considerations from Dr. Walsh, an eye-witness, an ear-witness, and a British clergyman, who does not forget either the moral code of the Gospel, or

slavery in America than in freedom in their own country. They seem to have as keen a sense of bondage, and to repine as bitterly at their lot, as any White men in the same state in Africa; indeed, if I might judge from the effects, still more. I have never heard that suicide is common among the unhappy Europeans, detained in slavery on the Barbary coast: it is the daily practice in Brazil. Besides the instances I have mentioned elsewhere, the harbour is constantly covered with the bodies of Blacks; on whom no marks of violence are found, and who are known to have thrown themselves in, to escape from an insupportable life. This is particularly the case at Bota Fogo, where several respectable persons have told me, they frequently encountered black bodies when they went to bathe. I have seen them myself left by the tide on the strand, and some lying weltering just under our windows." — "This horror at slavery is carried to such an extent, that they not only kill themselves, but their children, to escape it. Negresses are known to be remarkably fond mothers, and all I have seen confirms the observation of others; yet this very affection often impels them to commit infanticide. Many of them, particularly the Minas slaves, have the strongest repugnance to have children; and practise means to extinguish life before the infant is born; and provide, as they say, against the affliction of bringing slaves into the world. Is it not a frightful state, which thus counteracts the first impressions of nature, eradicates the maternal feelings from the human breast, and causes the mother to become the murderer of her unborn offspring? The yearning after liberty is the strongest feeling of a Negro's mind. It is usual with people, at their deaths to emancipate their slaves, particularly ecclesiastics, as if to make an atonement for having kept them in that state as long as they could hold them in their grasp! Slaves, who have expected this, and have had their hopes frustrated, sink rapidly under the effects of a bitter disappointment, and die of broken hearts. An incident of this kind occurred at S. José, a few days before my arrival. An ecclesiastic in the Minas Geraes died, and all his slaves were emancipated by his will. It is requisite, however, to pay a certain duty on such manumission; and as no provision had been made in the will for this, it was necessary to sell one or two of the slaves to pay for the rest. One of them was brought to S. José, where he sunk rapidly under the feelings of disappointed hopes. He refused to take any sustenance, and it was necessary to have

buried, as well as I remember, the day before we arrived. But this irrepressible horror at a state of slavery is the parent sometimes of the greatest crimes; and when Negroes expect a testamentary freedom, they anticipate the time by the premature death of the testator; and thus a humane and benevolent intention is often the cause of the death of the intended benefactor, and becomes a frequent incentive to poison and assassination. I knew a man in the Organ mountains, who displayed a most frightful picture of the effects of slavery in the different relations of life. The man's name was Felice, a gamalleiro, or one who undertakes to cut down woods, to convert the timber into gamellas, and sell them through the country. He was a Mulatto, the son of a White man by a Negro slave. You may suppose that his bondage ceased at his birth, and that the offspring of a White man could not be the bondsman of his parent. No such thing; he was liable to the condition of his mother, and the father kept his own son a slave, to sell him, or dispose of him, as he would his mule. Being ill, however, and near to die, he made his will, and left his child his freedom, and apprised him of it. After some time he recovered; and having some dispute with his son, he threatened that he would alter his will, and that he should be sold with the rest of his stock. This his boy determined to prevent; assassinated his father in a wood, got possession of the will, demanded his freedom, and obtained it. This circumstance was perfectly well known to every body in the neighbourhood, but no process was instituted against him; and I saw him every day driving his mules, loaded with gamellas, and not chargeable, as I could bear, with any other delinquency, except the horrible one of having murdered his father to obtain his freedom.

"The circumstance that particularly struck me in Brazil, was the interminable period to which the offspring of a slave is doomed to bondage, from generation to generation. It is a taint to the blood; which no length of time, no change of relationship, no alteration of colour, can obliterate. Hence it is that you see people of all hues in a state of bondage, from jet black to pure white. On the ecclesiastical estates, every precaution is taken to preserve the original colour; and when, from an intermixture of White blood, the complexion of the children is becoming too light, they endeavour to restore its darkness, by obliging the fair slaves to intermarry with those who are blacker than themselves; the good fathers being alarmed at the prospect of keeping, in a state of slavery, human faces as fair as

among the rest, a very pretty white boy. He had a soft fair face, light curling hair, blue eyes, and a skin as light as that of an European. Attracted by this very engaging little fellow, I caressed him, and inquired of the man of the house, if he was his son. He said not; but that he was the son of an Englishman, and his slave, and he mentioned the name of his father. Shocked and incredulous, I denied the possibility of his father's knowing that the child was in bondage; but I was then informed, that the father not only knew it in this instance, but that, in other cases he is known to sell his own white child along with its mother! Oh, my friend, here is a picture of slavery! Here is the story of Mr. Thomas Inkle actually revived; and an European, in the nineteenth century, selling a mother, with whom he had lived as with a wife, and enhancing her value, by selling his own son along with her! If then we put out of the question the injury inflicted on others, and merely consider the deterioration of feeling and principle with which it operates on ourselves, ought it not to be a sufficient, and indeed unanswerable, argument against the permission of slavery? The exemplary manner in which the paternal duties are performed at home, may mark people as the most fond and affectionate of parents; but let them once go abroad, and come within the contagion of slavery, and it seems to alter the very nature of the man; and the father has sold, and still sells, the mother and his children, with as little compunction as he would a sow and her little pigs; and he often disposes of them together. This deterioration of feeling is conspicuous in many ways among the Brazilians. They are naturally a people of a humane and good natured disposition, and much indisposed to cruelty or severity of any kind. Indeed, the manner in which many of them treat their slaves is a proof of this, as it is really gentle and considerate; but the natural tendency to cruelty and oppression in the human heart, is continually evolved by the impunity and uncontrolled licence in which they are exercised. I never walked through the streets of Rio, that some house did not present to me the semblance of a bridewell, where the moans and cries of the sufferers, and the sound of whips and scourges within, announced to me that corporal punishment was being inflicted. Whenever I remarked this to a friend, I was always answered that the refractory nature of the slave rendered it necessary, and no house could be properly conducted unless it was practised. But this is certainly not the case; and the chastisement is constantly applied

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vate it. The people are not the same flabby, sallow, indolent race, as their countrymen in Brazil, who lead themselves a life of idleness, and rely for support on the labour of their Negroes. They are an upright, muscular, well-knit peasantry, whose nerves are strong, and whose blood is purified by toil." Vol. ii. p. 514.

We could fill our pages with extracts from this very important volume, to an extent which would scarcely be wearisome to any who discern the incurable injustice of the system of colonial slavery. Dr. Walsh is no enthusiast in religion, and no experimentalist in politics. He seems to have written simply as a man who witnessed what he had not anticipated; and whose moral sense was offended and outraged by the sights and sounds suddenly seen and heard, in a land where nature wantons in her most luxurious freshness; and where all is beautiful and picturesque, harmonious, and affluent, except as polluted by slavery. He speaks of "a glut of human flesh in the markets of Rio" (vol. ii. p. 322), and says,—

"Almost every house in the Vallongo is a large ware-room, where the slaves are deposited, and customers go to purchase. These ware-rooms stand at each side of the street, and the poor creatures are exposed for sale like any other commodity. When a customer comes in, they are turned up before him: such as he wishes are handled by the purchaser in different parts, exactly as I have seen butchers feeling a calf; and the whole examination is the mere animal capability, without the remotest inquiry as to the moral quality, which a man no more thinks of, than if he were buying a dog or a mule. I have frequently seen Brazilian ladies at these sales. They go dressed, sit down, handle and examine their purchases, and bring them away with the most perfect indifference. I sometimes saw groups of well-dressed females here, shopping for slaves, exactly as I have seen English ladies amusing themselves at our bazaars. There was no circumstance which struck me with more melancholy reflections than this market, which I felt a kind of morbid curiosity in seeing, as a man looks at

group of children, one of whom, a young girl, had something very pensive and engaging in her countenance. The cigno observing me look at her, whipped her up with a long rod, and bade her with a rough voice to come forward. It was quite affecting to see the poor timid shrinking child standing before me, in a state the most helpless and forlorn that ever a being, endued, like myself, with a reasonable mind and an immortal soul, could be reduced to. The seller was about to put the child into all the attitudes, and display her person in the same way, as he would a man; but I declined the exhibition, and she shrunk timidly back to her place, and seemed glad to hide herself in the group that surrounded her.—Many of them were lying stretched on the bare boards; and among the rest, mothers with young children at their breasts, of which they seemed passionately fond. They were all doomed to remain on the spot, like sheep in a pen, till they were sold: they have no apartment to retire to, no bed to repose on, no covering to protect them: they sit naked all day, and lie naked all night, on the bare boards or benches where we saw them exhibited."—Vol. ii. pp. 323—327.

We have already adverted to the manner in which the friends of slavery will rebut these statements; namely, by the plea that we are telling tales of other countries, the governments of which are responsible for the crimes their subjects commit. But this is only an effort to blind us by the dust of sophistry. Slaves are sold, and families are separated, at this time, in our own colonies; and if we concede that there is no entirely perfect parallel between the Vallongo in Rio Janeiro and the slave auctions in our own colonies, it is only allowing, that, in a hospital crowded to an overflow with the children of misery, there are gradations of affliction; that distress, pain, torture, excruciation, and agony, are varied forms of evil; that the medical officers of the establishment are ready to prove the accuracy of this statement; that even the patients themselves own, that a contusion is not a compound

yellow-creatures were thus thrust into one space 288 feet square, and 336 into another space 800 feet square; giving to the whole an average of 23 inches, and to each of the women not more than 13 inches, though many of them were pregnant. The heat of these horrid places was so great, and the odour so offensive, that it was quite impossible to enter them even had there been room. They were measured as above when the slaves had left them. The officers insisted that the suffering creatures should be admitted on deck to get air and water. This was opposed by the mate of the slaver, who, from a feeling that they deserved it, declared they would murder them all. The officers, however, persisted; and the poor beings were all turned up together. It is impossible to conceive the effects of this eruption—517 fellow-creatures of all ages and sexes, some children, some adults, some old men and women, all in a state of total nudity, scrambling out together to taste the luxury of a little fresh air and water. They came swarming up, like bees from the aperture of a hive, till the whole deck was crowded to suffocation, from stem to stern, so that it was impossible to imagine where they could all have come from, or how they could have been stowed away. On looking into the places where they had been crammed, there were found some children next the sides of the ship, in the places most remote from light and air. The little creatures seemed indifferent as to life or death; and when they were carried on deck many of them could not stand. After enjoying a short time the unusual luxury of air, some water was brought: it was then the extent of their sufferings was exposed in a fearful manner. They all rushed like maniacs towards it. No entreaties, or threats, or blows could restrain them: they shrieked and struggled and fought with one another, for a drop of this precious liquid, as if they grew rabad at the sight of it. There is nothing which slaves, in the mid passage, suffer from so much as the want of water. It is sometimes usual to take out casks filled with sea-water, as ballast, and when the slaves are received on board, to start the casks, and refill them with fresh. On one occasion, a ship from Bahia neglected to change the contents of the casks; and on the mid-passage found, to their horror, that they were filled with nothing but salt-water. All the slaves on board perished! We could judge of the extent of their sufferings from the afflicting sight we now saw. When the poor creatures were ordered down again, several of them came and pressed their heads against our knees, with looks of the greatest anguish.—I was

inches; so that the slaves could not turn round, or even on their sides, the elevation being less than the breadth of their shoulders; and here they are usually chained to the decks by the neck and legs. In such a place, the sense of misery and suffocation is so great, that the Negroes are driven to frenzy." Vol. ii. pp. 479—485.

After these details—and we could add even worse than these—what will be the reader's disappointment and indignation to be told, that this slave ship *could not* be detained?

"With infinite regret," says Dr. Walsh, "we were obliged to restore his papers to the captain, and permit him to proceed, after nine hours' detention and close investigation. It was dark when we separated, and the last parting sounds we heard from the unhallowed ship were the cries and shrieks of the slaves, suffering under some bodily infliction!" p. 490.

It will increase the painful emotion of the reader to be further informed, that "the instructions sent to king's ships, as to the manner of executing the treaty of Brazil, are very ambiguous. They state in one place, that 'no slave-ship is to be stopped to the south of the line, on any pretext whatever.' Yet in another a certain latitude is allowed, if there is reason to suspect that the slaves on board 'were taken in to the north.' By the first, the ship could not be detained at all; and it was doubtful, if there was just reason for the second." (p. 489.) Other difficulties are also stated by Dr. Walsh, as to the effectual prevention of the trade; occasioned, it seems, by international arrangements between the American and French governments.

"Surely," adds our author, "if nations are sincere in this great cause of God and man, they will no longer suffer the little etiquettes of national vanity to oppose it." p. 492.

The fact, however, is, as we have uniformly asserted, that in all the arrangements either executed or proposed, for the benefit of the African population, whether at its own home or in exile, a certain

peding the perfect operation of any part of the anti-slavery system, or preventing the very introduction of such system, either in the way of fair experiment, or of absolute regulation. It is as though the abolitionists had always to encounter an exception to that decision and vigour of character which mark all public or private enterprise whenever our countrymen fix upon what is to be done, and then proceed to do it.

It has been perpetually argued by the advocates of our own colonial system, that an institution allowed to be in itself an evil, has received all the mitigation which it is capable of receiving, as administered by British laws and British officers of government. The abolitionists have shewn, that facts are entirely subversive of this assertion; and that the parliamentary resolutions of 1823, as sanctioned by his majesty's ministers, are an official evidence against the parties who, to this hour, have refused to obey them. Let us allow that Brazil is not Jamaica, nor Demerara, nor even the Mauritius*; but then we expect a re-

* In the report of a speech of Mr. Bennett (recently returned from Polynesia), occurs this statement: "In the Mauritius, he was sorry to say, there was no plan for the education of the slaves; and he was anxious to mention this, as different accounts had been published in some of the papers. In that colony, the Rev. Mr. Jones, the military chaplain, was opposed to the education of the slaves, and on this principle—that if they got education they would become too powerful for their masters."—When will the day come, when tidings shall reach us from our slave colonies, analogous to the following extract of a letter dated Oahu (Sandwich Islands), Nov. 14, 1829?

"We reached without accident, or any unusual occurrence, our first destination, the island of Nooheva (one of the Marquesas), and continued there about three weeks, during which we visited many of the different tribes in various parts of the island. The inhabitants of this group have not yet received the benefit of Christian light, but they stand in great awe of

existence and the malignity of any evil reside, not in the diversity of its effects—some of these being very tolerable ills, and others the worst inflictions of misery—but in the essential nature of the evil; in its *principle*; in the ability of that principle to produce direful consequences; and in the facility with which it may be worked by any man who avails himself of its powers. In all moral cases, infidelity itself is not so blind but that it can discern the insufficiency of the nibbling system, and can talk wisely enough about eradication; and if a bill passes the legislature, against contraband trade, no member of either house proposes the *regulation* of smuggling. Every act against this system of fraud tends directly to its **ABOLITION**—the very word selected by Christian patriots, from their

Europeans. From thence we proceeded in three days to the island of Tahite (one of the Society group), passing many beautiful low islands; some of which were inhabited, and the people enlightened by the missionaries. Tahite has long since been the residence of the missionaries from England; and their labours have been rewarded by almost incredible reform among the natives. They have good laws, trial by jury, fine churches, and begin to feel the benefits of industry, and cultivation of the soil, which promises, from its good quality, rich harvests to the agriculturist. From thence we sailed for Racates, one of the Leeward Islands, and anchored in a most beautiful sound, in front of the prettiest and most regularly-built village we had seen. The people are greatly in advance of those of Tahite, the king having been an early convert to Christianity. We saw here the young queen and royal family of Tahite, on a visit to Tamatira. After a stay of fifteen days we took our departure, and arrived in eighteen days at Hawaii, the most southern of the Sandwich Islands. Here we remained ten days, and visited the celebrated volcano of Peli. The resident missionary has a congregation of 4000. Nearly 10,000 in his district could read at the last examination, and these are daily increasing."—This is not the report of the missionaries themselves, or of their patrons at home; but of a British mariner, who, we believe, visited the islands solely for commercial purposes.

our plans, both national and private, with regard to slavery itself; there will be a *principle*, twisting indeed, and writhing under occasional attacks, but not killed; or only in a state of suspended animation or torpor, from which, like a viper in the vernal fervours of the parent country, it may revive in all its original vigour. What is there, at this moment, in Rio Janeiro, and throughout the provinces of the immense empire of Brazil, however thinly peopled, which might not naturally vegetate and flourish on the tree of slavery, wherever that tree is rooted in the soil? We therefore beg our readers' most serious attention to the extracts from Dr. Walsh, not as to a tale of the atrocities perpetrated by foreigners; but in order to measure the strength, and to mark the activity when once encouraged to display itself, of the identical system existing and defended in our own colonies. As far as any one peruses these citations with a Christian eye, we are persuaded that he will proportionably see the necessity of encountering all kinds of evil in their elements, and not merely in consequent results; for although a profane man, for example, may be induced to abandon swearing, and so far be negatively innocent, yet if the *cause* of swearing remain in his heart, the chief and the only satisfactory work remains to be done. A West-Indian merchant may be glad to be secure from an Italian assassin, and an English pickpocket; but the frame of social order would not be perfect, till the love of honesty was firmly inwrought into the character of mankind.

While writing the above, we perceive that the Anti-Slavery Reporter (appended to our present Number), has given a few extracts from Dr. Walsh's volumes; and we trust that space will be found in

of slave horrors, including some who ought to be better informed and better principled, that we need to be saturated with such daily recurring illustrations; and we thank our humane and enlightened author for furnishing the means of correcting their false estimates. If after such painful illustrations they continue wilfully ignorant or indifferent; at whose hands, we would solemnly ask, will the blood of their brother be required?



The Listener. By CAROLINE FRY.
2 vols. 12mo. London. 1830.

WE rarely review tales or novels, even though dignified with the name of moral and religious; for, to speak the truth, we are seriously alarmed at the inundation of works of fiction into our nursery and school-room literature, and are by no means sure that even the multitude of such productions issued by our tract societies will in the end tend to good. The great utility of such publications, under judicious limitations, we have indeed maintained, from the publication of *Cœlebs* to the present hour; but we greatly fear excess, for, though occasional stimulants may be salutary, they cannot with impunity become our daily food. At all events there is no danger in the present day on the side of abstinence; and we therefore feel ourselves in general fairly exempted from the review of the innumerable works of this class which multiply around us.

But our reluctance to read or review tales, and especially tales with so odious a title as that of a *Listener*, has not deterred us from making ourselves acquainted with Miss Fry's excellent work, which is *not* novelish in its character: its incidents being few and simple, and only as pegs for the moral; which moral is always Scrip-

fully weighed. She is domesticated in families; she is a Rambler, a Speculator, and a Tattler, and we may add a Christian Observer; and few of us are so wise or so good that we may not be improved by her observations on life and manners, and on the minor morals of social intercourse, as well as those higher points of duty, and that devout regulation of the heart, to which she aspires to conduct those who will listen to her honest and salutary advice. Her incidents and remarks, we ought also to add, are given in a lively and interesting style; and her monitions are likely to be the more kindly received, as she is always cheerful and good humoured, though we fear we must add sometimes too satirical in her sketches.

We will now present our readers with one or two specimens of the book, which will speak for themselves. The following relates to that truly valuable qualification—good humour;—not exactly good temper, but the habit of being good humoured. We shall rejoice if the passage shall lead any of our readers to cultivate this semi-virtue—and to cultivate it too on Christian principles.

“I go into a family where there is nothing external to interrupt the happiness of its members, and nothing wanting that can essentially promote it; and I find every body as intent on making troubles, as if it were their misery to have none. At breakfast, peace is disturbed, and the blessing of abundance forgotten, because an egg is not boiled enough—though five minutes and hot water would soon boil it more. After breakfast, a walk or a ride is rendered thoroughly disagreeable, and the delights of scenery and sunshine disregarded, because no one will say whether they prefer to go up hill or down; though it is evident all will be dissatisfied who have not their choice. At noon, every body begins to grunt and grumble because the day is so hot; which might be excused if it would cool them. At dinner, the gentleman is out of humour, because the window is open—whereas nothing can be so easy as to get up and shut it; the lady is

at the table—though she has no reason on earth for preferring the other side but because she is not sitting there; the boys are out of humour because a shower prevents their going out—though, till it began, they had not discovered that they wished to go out; the servant is out of humour because the bell has rung a second time before he has time to answer it the first; the dog—the least unreasonable, as I think, of the party—is out of humour because he has been kicked, and trodden upon, and scolded for being in the way, when he might as well be put quietly out of the way. The evening, in a family party of well-informed, accomplished, and agreeable people, did they happen to be in a good humour, could not pass otherwise than pleasantly. But here every thing goes wrong. Mary is vexed because Sarah opens the instrument first. Sarah will not play because Mary is vexed, and Mary will not play for about the same reason—and so neither plays. Jane cannot do her work because Anne has lost her needle, though five hundred other needles were offered to her choice, neither can she quietly leave her work undone. When one takes up a book, another pronounces it rude, disagreeable and unsocial to read in company—though a full half-hour has passed since any one opened their lips. If one laughs, the other is sure to wonder what there is to laugh at—if one complains, the other is certain there can be nothing the matter. Whatever is praised, nobody else can see the merit of—though if it had first been censured, some one would have found it all perfection. It may be supposed this family are remarkably ill natured. So far from it, there is not among them one who does not love the other most sincerely, or would hurt a hair of the other's head, to serve a selfish interest.

“I go into another family where the hand of adversity presses hard—where unaccustomed penury has abridged the indulgences, and overhanging evil saddened the bosoms of its inmates. I see the father come home after a day of anxious exertion for his family; and instead of being greeted with cheerfulness and smiles, to lighten his bosom of its cares, or at least to requite him for their endurance, he finds nothing but superfluous ill humour, and useless contradictions, and teasing importunities. Why this, why that, why not the other? If he wants any thing, it is the only thing that cannot be had—if he complains of any thing, it is the very thing that must be—he cannot put so much as his hat or his stick down, but it is in the wrong place. His wearied mind is regaled with nothing but complaints of servants,

him irritable, instead of being soothed and pacified by compliance and forbearance, he is goaded afresh with idle bickerings, and useless opposition—and this from a wife, from children, who in the genuine affection of their hearts, would gladly, were it possible, take the load from his bosom, and bear it all themselves.

“I see the mistress of a house, a very pattern of domestic virtue, the most just, humane, well-meaning person in the universe, whose whole care in life is to do her own duty, and see that others do theirs—by a regular seasoning of ill humour, I see her succeed in making every body's business irksome and disagreeable. If any one comes near, they are always in the way—if they keep at a distance, they are always out of the way—if they do any thing without bidding, they are too busy by half—if they wait to be bidden, they never think for themselves. If you offer her advice, she likes people to mind their own business—if nobody interferes with her, she has every thing to bear alone. The very thing she lets you see she desires of you, she refuses when you offer it: and the very thing she has done to please you, she undoes as soon as she sees you are pleased with it. If you do a kindness to any one about her, she will defeat it or empoison it; though she would have done it herself, if you had not. Yet, for I know her well, she is not a selfish or an unfeeling woman in matters of importance—she would sacrifice her own advantage for the benefit of the meanest of her family.

“I see the generous benefactor, who divides her income with the unfortunate, who looks out for sorrow that she may lessen it, and for need, that she may supply it: at great expense, and perhaps the sacrifice of many of her superfluities, she has brought the afflicted into her house or under her protection; and day by day I see her empoison the cup she fills for them, and make bitter the bread she supplies to them, by little ill-humoured suspicions, and captious answers, and side-way remarks, and broad hints, and bye-words; not one of which has a shadow of a meaning or a cause; and by perpetual wearing on a wounded spirit, the more susceptible in proportion as it is grateful, consumes the heart with useless irritation, that she might as well have left to break with the weight of its own sorrow.

“I see people compelled to live together, and who would not, by the offer of a kingdom, be induced to live apart, managing matters as if the disturbing of each other's peace was the only object of their union; contending for a thousand little things that neither cares about, though in really important

were called upon to give up house, doors, and all, for her mother's or her husband's sake, she would do it without a word. And I see again, where, from necessity or choice, every thing is yielded to the will of another, so much ill grace in the doing, so many bitter words and sullen looks, that more pain and provocation is given by compliance, than would be by resistance.

“I know families of young people, upon whom thousands have been expended to make them agreeable, and who have taken as much pains to commend themselves to the approbation of society and the affection of each other, as their parents have taken for them: and they are the most agreeable, entertaining, affectionate young people in the universe, when they happen to be in a good humour. But as to any possible calculation when that may be, you might as well trust Moore's Almanack for a fine day. Never have I been able to discover by the affinities of cause and consequence, or any other affinities, by what laws these ladies or any other ladies get in and out of humour. You must take your chance with them, and that but a poor one: it is a summer day indeed in which you do not find some one out of humour, with something or with nothing, with each other or themselves. Then, if you are on intimacy, —woe betide you—for whatever you say is the wrong thing—whatever you propose is the disagreeable thing—whatever you ask is the impossible thing. If you are sufficiently a stranger to impose deference towards yourself, woe betide you still—for all your amusement is to hear sisters, sisters most really attached to each other, snapping and snarling, contending and contradicting; like nothing but the little growling dogs that settle all their quarrels on the pavement, to the no small annoyance of the passengers. I never join a family circle but somebody's humour disturbs the rest. I never join a party of pleasure but somebody's humour makes it disagreeable. These are small matters; but it is the perpetual dropping that wears out the stone, and not the sudden shower—and it is these small frettings of ill-humour that consume the peace of our bosoms, and attain the character of domestic happiness in England, which else has there, and perhaps there only, its full and perfect loveliness. That this propensity to ill-humour is the effect of a foggy atmosphere and a sluggish circulation, I have no doubt. But we do not abide an evil contentedly, merely because we know the cause; rather we go more hopefully to find a cure. Whether we can help feeling out of humour I will not be positive; though by the habit of reflection and resistance I think we

was ploughed and sown—the wheat came up, and so did the thistles. A chancery suit could not have ejected them after so long possession. They had all the advantage; for while the wheat was to be sown afresh for each succeeding year, the thistles came up of themselves. Then they were goodly men and tall, they lifted their heads to the sun-beams, and scattered their seeds in the breezes, while the sickly wheat lay withering in the shade. I did not question my Goodman of his crops. Every spring I saw him rooting up thistles, and every summer I saw the thistles blow, and for every one he left, there next year came up twenty. Whether as years advanced, they became less numerous, or whether he lived to see them exterminated, I cannot say—I have left that part of the country.

“Do my readers not believe my story? Is my Goodman’s folly too impossible? Let them consider a little, for I have seen other labourers than he, who sow a harvest they would be loth to reap, and trust to future years to mend it. Of those who doubt the sanity of my Goodman Hodge, many may thoughtlessly be doing the same thing; whether they be parents, whose fondest charge is the education of their children, and their fondest hopes its produce; or whether their one small field be the yet unsettled character of their own youthful mind. In my extensive listenings, I have seen many things that have surprised me only less than the reasonings by which they were defended; but I would rather speak upon the general principle, than particularize in the application of it; except it be some few instances by way of illustration. I believe the application can scarcely in any case be equivocal. Every careful mother knows, every reflecting woman knows, what is the moral produce she desires of the mind she has to cultivate—or rather let me say, every Christian knows, what are the fruits the absent Lord of the domain expects should be rendered him, by those whom he has left in charge. If these fruits be purity and holiness of heart, simplicity and sobriety of mind, pious consistency of purpose, and a life of determined separation from all that is sinful in the practices of the world, what are we to say of the honesty, or of the competency of that steward, who, to produce them, sows the seeds of folly, and plants the root of pride, and encourages the growth of earthliness, and cultivates a taste for things forbidden? I have talked, or listened to many parents on this subject, during the education of their families. I have seen a father encourage his boys to fight out an amateur battle, for the right of possession to a puppy-dog, and yield it

fight, and it is good to see their limbs—they would know better when they were men. I have seen a mother take her daughters to a dancing school, to be taught every fashionable manœuvre of the ball-room—and when I asked her if she meant her daughters should be introduced to amusements she did not herself approve, she said, She hoped not—the principles she laboured to instil, would, she trusted, prevent it; but till they were of an age to feel their influence, she must let them do as others do—there was no harm in children’s dancing. I have seen a teacher bring tears and blushes upon the cheek of a pains-taking booby, by showing him the achievements of his brother, assuring him, that while the younger brother was sent to college, he, for his stupidity, must go behind the counter. I asked him if he wished that when that boy became a man, he should be pained by the superiority of others, or ashamed of the station to which Providence assigned him. He answered me, Nay—but emulation is the finest thing in the world—it is impossible to make anything of boys, without the stimulus of rivalry. I have asked a lady, whose children I saw every evening playing at cards for half-pence, and vehemently contending for success, whether she was bringing them up to be gamblers, or to waste their hours in frivolous pursuits and unwholesome excitations of temper and feeling. Half laughing and half angry, as at a foolish question, she said, Of course not—but it did not signify how children amused themselves. Of another, who was cramming her children’s minds with most pernicious nonsense in the form of books; I asked her if she meant they should be weak, ill-judging, and romantic women—She too said, No—but children do not understand sensible books—she was glad to get them to read at all, and should give them better books when they were older. A few times in my life, I have seen parents take—no, not take, for they would themselves have been ashamed to be seen there—but send their children to the theatre, and other public places, which they had taught them to consider inconsistent with the spiritual requirements of the Gospel, and the safe conduct of a corruptible nature through a corrupting world—alleging that it is desirable at a certain age, to let young people taste these pleasures, that they may better appreciate the nature and tendency of them.” Vol. ii. pp. 110—117.

“Admit that the thistles may be rooted out—that the girl who is taught vanity, will not be vain when she becomes a Christian woman, and the youth who is encouraged in oppression, rivalry, and pride, will not be contentious or dissatis-

—but generally, as regards the sanctification of the heart after it has been pardoned and renewed, the process is a long, and often very painful one. It is by fire the gold is purified. By many a painful incision the eye is made single. Sorrow after sorrow comes—draught after draught of misery is drained—and the heart has sometimes to be buried beneath the wreck of every thing it has loved and delighted in, before earth and self can be crushed out of it. Why should we be so mad, so unjust to our children and cruel to ourselves, as to increase the difficulty of the cure, because confident it will in the issue be performed? Why do we plant our ground with thistles, because after years of labour they may be rooted out?" Vol. ii. pp. 120, 121.

We might multiply extracts; but nothing further, we are persuaded, is necessary to recommend these well written and entertaining, as well as useful and Christian volumes. Miss Fry does, or did, conduct a periodical publication, entitled "*The Assistant of Education*," which contains many interesting papers for the amusement and instruction of young persons; and the present papers, which first appeared in that publication, shew how well she is qualified for her pleasing task. We wish her, by the blessing of God, every success in her pious and benevolent undertaking; and above all that best reward of turning many to righteousness; not only correcting their general habits and purifying and sweetening human intercourse, but leading them in those blessed paths which conduct to everlasting life.

Account of the Edinburgh Sessional School, with Strictures on Education in general. By J. WOOD. Second edition. 1 Vol. 12mo. 4s. 6d. Edinburgh. 1829.

Principles of Elementary Teaching, chiefly in reference to the Parochial Schools of Scotland. By J. PILLANS, F. R. S. E. 1 Vol. 8vo. 5s. Edinburgh.

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space sufficient the length they mean time, the second and enlarged publicity given to of the Edinburgh by the discussion place on the subject unnecessary: than lay before passages from those who are careful of scholastic book itself for We have added Pillans's "*Principles of Teaching*," as a valuable information relative to the elementary instruction chiefly in reference to the children of the principles both of Pillans apply a to England as to trust will be done who are connoisseurs, Sunday, gratuitous scholars.

Professor Pillans. That a child in school should be taught what he reads obvious to every that we should necessary to attain been too general practice. There improvement in years: the intellect cultivated as well and more especially recitation of Holy regarded as a performance, but denied, at least so diligence in exp its hallowed contents.

The professor is, That corporations to be resorted to method has failed.

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by kinder means; his own opinion, confirmed by large experience, being that it is quite feasible to carry on education without the infliction of bodily pain. If in any case it is to be allowed, he would at least confine it to cases of moral delinquency, and never permit it as a stimulus to literary exertion. We most heartily concur in this suggestion; and we fully believe that the time is not distant when it will be utterly banished from every well regulated school.

The third maxim is, That a teacher is so to arrange the business of his school that no child shall ever be idle; a proposition easily admitted, but which, in the skilful hands of our author, furnishes, as do the two former, materials for much valuable and philosophical remark, which every person concerned in education will do well to weigh with serious attention. The writer also discusses the causes which have prevented the improvement of scholastic education in Scotland, such as the following: the want of public provision for the education of schoolmasters; the want of suitable books for school reading; the little countenance shewn to parish teachers by persons of influence in their neighbourhood; their depressed condition, and inadequate emolument; and the prejudices of parents, especially their aversion to the monitorial system, and the habit of estimating the value of a school by the number of the hours of attendance. We could earnestly wish that the work had been of a religious as well as philosophical cast. True philosophy loses nothing and gains much by making the Bible its standard; and on no subject is this more necessary than on that of education.

Mr. Pillans illustrates his suggestions respecting the intellectual training of children, by an interesting account of the far and justly famed Sessional School at Edinburgh, and

encies of his system especially appear. The whole detail is too long for citation, and cannot be intelligibly abridged. Mr. Wood's own account is also before the public; and to it we refer our readers, for much important information respecting the art and mystery of conducting a public school for the poorer classes of society: and the general principles apply equally to schools of a more select character, and we trust they will be widely experimented upon throughout the kingdom.

As we cannot quote largely, we will select for notice some of those parts of the book which explain the peculiar and distinguishing excellencies of Mr. Wood's system. The work is the more entitled to attention as being not a mere statement of principles, but also a record of an actual experiment in successful operation. The effects of the system are conspicuous in awakening the attention of the boys, in exciting a lively interest in their pursuits, in calling forth and cultivating their mental powers, and in communicating to them a large stock of valuable knowledge, as regards both natural and spiritual things.

The general principles upon which the conductors of the Sessional School proceed are briefly stated as follows:—

“To open up a royal road to learning, by which all the advantages of superior education might be attained, without any trouble on the part either of the teacher or scholar, undoubtedly never for a single moment entered into their contemplation. But they were by no means on that account less anxious, to do every thing in their power, to render the duties of both as easy, as pleasing, and profitable as possible; and particularly to study the capacity and the inclinations of the learner. In all their arrangements they have regarded their youngest pupil, not as a machine, or an irrational animal, that must be driven, but as an intellectual being, who may be led; endowed not merely with sensation and memory, but with per-

bits ; strongly averse to application, where its object is unperceived or remote, but, on the other hand, ardently curious, and infinitely delighting in the display of every new attainment which he makes. It has, accordingly, been their anxious aim to interest no less than to task,—to make the pupil understand (as much as possible) what he is doing, no less than to exact from him its performance,—familiarily to illustrate, and copiously to exemplify the principle, no less than to hear him repeat the words of a rule,—to speak to him, and by all means to encourage him to speak, in a natural language, which he understands, rather than in irksome technicalities, which the pedant might approve,—to keep him while in school not only constantly, but actively, energetically employed,—to inspire him with a zeal for excelling in whatever is his present occupation, (whether it be study or amusement,) and, even where he is incapable of excelling others, still, by noticing with approbation every step, however little, which he makes towards improvement, to delight him with the consciousness of excelling his former self.

"These obvious principles may be grafted on a variety of systems of external arrangement, adapted to the particular circumstances and object of each individual seminary ; but, for any defect of the principles themselves, or of a due sense of their paramount importance, we conceive that no system of external arrangement, however beautiful—no selection of books, however judicious—no talents or accomplishments on the part of the instructor, however brilliant and transcendent, can ever in any degree compensate." pp. 2, 3.

Mr. Wood is a strenuous advocate for the good old Scottish custom, now too much neglected both north and south of the Tweed, of catechising ; but he insists strongly upon the necessity of the children being made to understand what they repeat. He thinks also that children may be made to comprehend the truths of religion much sooner and more easily than is generally supposed.

"But it may be asked, 'What is meant by making a child understand the truths of religion ? Hath not an Apostle acknowledged, that "great is the mystery of godliness," and what he found to be mystery shall we pretend to make plain even to the conceptions of children ?' Such questions we admit to be at once perti-

ple, to understand the narrative of any remarkable phenomenon, when we have received a just conception of the appearances described, though neither ourselves nor the narrator have the slightest notion of the cause of these appearances. A physician is said to understand his profession, when he knows the circumstances, under which certain remedies ought to be applied, in order to effect a cure, and the method of their application, though he may not in many cases be able to account for the mode of their operation. We may, in short, perfectly understand a thing, in so far as we have any concern in it, while, in other respects, it is itself involved in obscurity. This is a distinction, which cannot be too much attended to in the religious instruction of children, and we might also add of those of riper years, for all in this imperfect state are at best but grown children. We ought ever to remember, that, in the department of religion, no less than of nature, 'there are secret things that belong unto the Lord our God,' as well as 'things which are revealed, that belong unto us and our children for ever.' Thus we are bound to make those entrusted to our care understand as a revealed truth, that by the death of Christ pardon has been secured to sinners, and to point out to them the authority upon which we make this statement—to shew them no less clearly, by the same authority, that in the benefits of his death, no impenitent sinner can ever have the slightest hope to participate—and to render them well acquainted with the appointed means by which these benefits may be made available to themselves. But it is quite unnecessary, and would indeed be highly improper, to perplex their minds with any subtle and idle inquiries about the method, in which this sacrifice, so clearly revealed, can operate for salvation." pp. 56, 57.

The system of explanation pervades all the pursuits of the school, especially reading. Its object is threefold : first, To render more easy and pleasing the acquisition of the mechanical art of reading ; secondly, To turn to advantage the particular instruction contained in every individual passage which is read ; and, above all, thirdly, To give the pupil, by means of a minute analysis of each passage, a general command of his own language. The following illustration will shew the application of the system in practice :

other person had ever done the like; but this would by no means fully accomplish the object we have in view. The child would thus receive no clear notion of the word unprecedented, and would therefore, in all probability, on the very next occasion of its recurrence, or of the recurrence of other words from the same root, be as much at a loss as before. But direct his attention to the threefold composition of this word, the *un*, the *pre*, and the *cede*. Ask him the meaning of the syllable *un* in composition, and tell him to point out to you (or, if necessary, point out to him) any other words, in which it has this signification of *not* (such as *uncommon*, *uncivil*), and; if there be leisure, any other syllables which have in composition a similar effect, such as *in*, with all its modifications of *ig*, *il*, *im*, *ir*, also *dis* and *non*, with examples. Next investigate the meaning of the syllable *pre* in composition, and illustrate it with examples (such as *previous*, *premature*). Then examine in like manner the meaning of the syllable *cede*, and, having shewn that in composition it generally signifies to go, demand the signification of its various compounds, *precede*, *proceed*, *succeed*, *accede*, *recede*, *exceed*, *intercede*. The pupil will in this manner acquire not only a much more distinct and lasting impression of the signification of the word in question, but a key also to a vast variety of other words in the language. This too he will do far more pleasingly and satisfactorily in the manner which is here recommended, than by being enjoined to commit them to memory from a vocabulary at home as a task. The latter practice, wherever it is introduced, is, we know, regarded by the children as an irksome drudgery; the former, on the contrary, is an amusement." pp. 145, 146.

To carry the experiment into effect, an elementary book was prepared and printed, containing no unmeaning sounds, but words only which were familiar to the children, and which they were called upon to explain. No sooner was it introduced, than its good effects in inspiring animation and activity, where all had hitherto been cold and spiritless, were immediately apparent, and excited no small astonishment, both among the elder pupils and the visitors of the seminary. The children were greatly delighted in finding themselves already able to read the words which they had

regular definition, but to be satisfied with any explanation given by the child himself, which indicates his knowledge of the meaning, though it be conveyed in his own ordinary or homely language, or by mere signs. A little child is not laughed at for defining an ox "a muckle coo;" or saying that *us* means *you and me*. But, says Mr. Wood,

"A young teacher, who had been sent to visit our school, on witnessing this part of our proceedings, turned round, observing with a sneer, 'Who gives the children such definitions as those?' 'Sometimes,' we replied, 'they are given by themselves; sometimes by their monitor; sometimes by the master.' 'They are no definitions at all.' 'Perhaps not: but which of them do you object to?' 'To all of them.' 'Have the goodness to specify one which you consider most objectionable.' 'Us, for example.' 'Well! what did they say of *us*?' 'You and me: that is no definition.' 'What would you have had them say?' 'Oh, I certainly never should have taught them that.' 'What, then, would you have taught them?' 'I would have told them it was a pronoun!!!' 'That child' (probably not above five years of age) 'would certainly have been made much wiser by what you call a definition.'" pp. 181, 182.

The education at the Sessional School is religious: the business both commences and concludes every day with prayer. All the books used in the school contain a large proportion of religious and moral instruction. The earliest of them are in a great measure composed of little incidents selected from Scripture history. From the time that the children are able to read it with tolerable ease, the Bible itself is put into their hands: it is thenceforward read as a part of their daily instructions, along with any other exercises which may be required of them; and, while they remain in the school, it never ceases to form an important part of their studies. The plan of the daily religious exercises appears to be very judicious.

mar. It appears to be very effective, and teaches the children to reflect upon what they read. In arithmetic their attainments greatly excite the admiration of visitors, particularly from the quickness and accuracy with which they perform sums mentally. Their exertions in this department may have had an important effect in promoting habits of close attention, and in strengthening their mental powers. In geography, the chief peculiarity in the plan of teaching is making them draw maps on blank boards.

We have thus cursorily noticed a few of the features of Mr. Wood's system:—we call it his; for though there is, perhaps, no portion of it which may not have been partially adopted elsewhere, yet to him chiefly is the merit due of forming the scheme into one consistent whole, and bringing it before the public in the shape of a palpable and successful experiment. It does

was born. The practical purpose develops and applies principle. Gas been only a ph ment, had not them into our st mutual instructio invention, had n into a system, civilized world, h been found to attention of ma similar honoural Wood entitled periment of the which bids fair sound principles tish, and, we t Irish parochial efer from his opini but we will not effect of the ge the preceding s tracts by minor

LITERARY AND PHILOSOPHICAL IN

&c. &c.

GREAT BRITAIN.

IN the press, or preparing for publication :
 —Select Works of the British Poets; by R. Southey, LL.D.;—Travels in Russia; by E. Morton;—The Political Life of Mr. Canning; by his private Secretary, Mr. Stapleton;—Hindoo Society; by Lieut.-Col. Stewart;—La Place's System of the World; Translated, with Notes, by the Rev. H. H. Harte;—The Nature and Affinity of Ancient and Hindu Mythology; by Lieut.-Col. Kennedy;—Elements of Hebrew Grammar; by W. T. Phillips;—Christus in Cælo; by the Rev. J. Brown;—Obedience; by Mrs. Sherwood.

Among the papers read before the Royal Society of Literature, is one by Mr. Granville Penn; the object of which is to prove, that the seventeenth verse of

the forty-sixth chap Mr. Penn considers present Hebrew text except the Greek 17, derives all its of attempt to interpret in that verse which pure *Egyptian*: w the Alexandrian into preserved and translated originally written by t Egypt. The writer was introduced by denunciations against pose of affixing on Necho, or Necos, a in his own language of his fugitive retreating armies of the kin territories he had in

that the verse, as preserved by the Septuagint, ought to be rendered, "Call ye the name of Pharaoh Nechao, king of Egypt; he turned his course inwards."

We are happy to learn that this highly respectable literary institution has determined to afford its support to a proposal for publishing the ancient version of the Old Testament attributed to Wycliffe. That eminent man translated the whole Bible into the vernacular tongue; and his labours are still happily preserved in manuscript, but only the New Testament has ever been printed. We trust that, in an age like the present, encouragement will not be wanting to remunerate the labour and expense of collecting and publishing these interesting and valuable remains of our early biblical literature.

Sir James Mackintosh, in the first volume of his History of England just published, makes the following remarks, which may offer a useful suggestion to clergymen, in making their sermons intelligible to unlettered hearers.—"From the Anglo-Saxons we derive the names of the most ancient officers among us, of the greater part of the divisions of the kingdom, and of almost all our towns and villages. From them also we derive our language; of which the structure, and a majority of its words, much greater than those who have not thought on the subject would at first easily believe, are Saxon. Of sixty-nine words which make up the Lord's Prayer, there are only five not Saxon: the best example of the natural bent of our language, and of the words apt to be chosen by those who speak and write it without design. Of eighty-one words in the soliloquy of Hamlet, thirteen only are of Latin origin. Even in a passage of ninety words in Milton, whose diction is more learned than that of any other poet, there are only sixteen Latin words. In four verses of the authorized version of Genesis, which contain about a hundred-and-thirty words, there are no more than five Latin. In seventy-nine words of Addison, whose perfect taste preserved him from a pedantic or constrained preference for any portion of the language, we find only fifteen Latin. In later times the language has rebelled against the bad taste of those otherwise vigorous writers, who, instead of ennobling their style, like Milton, by the position and combination of words, have tried to

anel the verse, as preserved by the Septuagint, ought to be rendered, "Call ye the name of Pharaoh Nechao, king of Egypt; he turned his course inwards." means to introduce no more than twenty-one of Latin derivation. The language of familiar intercourse, the terms of jest and pleasantry, and those of necessary business, the idioms or peculiar phrases into which words naturally run, the proverbs, which are the condensed and pointed sense of the people, the particles on which our syntax depends, and which are of perpetual recurrence;—all these foundations of a language are more decisive proofs of the Saxon origin of ours, than even the great majority of the Saxon words in writing, and the still greater majority in speaking. In all cases where we have preserved a family of words, the superior significancy of a Saxon over a Latin term is most remarkable. 'Well-being arises from well-doing,' is a Saxon phrase, which may be thus rendered into the Latin part of the language: 'Felicity attends virtue!' but how inferior in force is the latter! In the Saxon phrase the parts or roots of words being significant in our language, and familiar to our eyes and ears, throw their whole meaning into the compounds and derivations; while the Latin words of the same import, having their roots and elements in a foreign language, carry only a cold and conventional signification to an English ear. It must not be a subject of wonder that language should have many closer connexions with the thoughts and feelings which it denotes, than our philosophy can always explain."

The committee of the Society for abolishing the cruel Practice of sweeping Chimneys by living Machines vouch for the truth of the following dialogue and fact. There is, it seems, some peculiar disease incident to climbing boys.—"A cadet applied to a physician in Madras for advice, and was found by him completely out of health. The following conversation took place:—Dr., 'I have a question I wish to put, but am ashamed to ask it.' Cadet, 'I beg you will feel no delicacy.' Dr., 'Well, I'll think of your case till to-morrow.' The next day he was reminded of his inquiry, and, after a good deal of apology and preparation, said, 'Were you ever a climbing-boy?' Cadet, 'I was stolen from my parents in England; I was too young to find them out, and they could not discover me, and I worked four years as a chimney-sweeper.' Dr., 'I knew that



gun, and that it ought to be the earnest effort of every Protestant to hasten on an ulterior reformation "by purifying theology from Judaism, Divine worship from routine services, and the ministry from mechanical priest-craft." He lays down as his first principle, that the human mind has the power to discern what is spiritual, holy, and perfect; and that the way to arrive at true religion is to use our intellect, free will, and conscience, and not to appeal to authority, or history: the Bible, we need not remark, is both authoritative and historical. Christ and his Apostles merely exhibited fundamental truths in an elementary manner, leaving their complete development to the powers of human reason! Christianity, he says, proves its Divine origin by its conformity to what our reason tells us is Divine; an argument to which we have always objected in works on the evidences, as trying the Infinite Mind at the bar of man's feeble intellect. It is also subject to recoil; for the Socinian, for example, says that the doctrine of the atonement is not, to his mind reasonable: but is it not scriptural? Dr. Block denies the doctrine of Divine influence, which he maintains to be irrational and superstitious. He considers religion greatly impeded by various errors; such as, first, receiving the whole of the Bible as our religious code; whereas he tells us that the Old Testament and the New are quite different in their spirit: secondly, making the Bible the only source of religious knowledge, to the exclusion of human philosophy: and, thirdly, the Bible not being set before the people in a proper form and translation, so as to convey just ideas. There is not, we presume, in French or German, so radically "improved" a version as the English Unitarian translation; where, for instance, in the place of "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," we read, "He who professes faith in me shall be admitted to the privileges of the Christian community; he who does not believe shall remain under the disadvantages of a heathen state." Such a translation, we presume, would exactly meet the Superintendent-General's ideas. The wish of Dr. Block, and his brother Protestant reformers, of the enlightened school on the continent, may be gathered from a single sentence: "If preachers," he says,

conversion, this should not hinder the present race of preachers from taking a contrary course, and insisting less on juridical than moral considerations." It is deeply mournful that such sentiments should be widely promulgated on the continent as the consummation of Protestantism. We need not add what advantage they give the Papist, who, familiar with such perversions of the Reformed religion, sees in the Reformation only the seeds of impiety, infidelity, and every evil work.

A zealous contest is in progress throughout Germany, between the Neologian and Evangelical, or, as the Neologians are pleased to call it, the "mystical" system. The pastors of the circle of the Rhine, who claim to themselves the honour of being chiefly of the so-called rational and enlightened class, in the synod in which the Lutheran and Reformed branches were united, the former giving up consubstantiation, and the latter predestination, resolved that they adhered to the doctrine of the New Testament, and disclaimed all confessions of faith. The object of this well-sounding resolution, was virtually to get rid of the doctrine of the Trinity, the Divinity of our Lord, and of the Holy Ghost, original sin, justification by faith, and, in short, all "mysteries." The Old Testament was also wholly set aside as to doctrinal authority. There is likely to be a powerful struggle between the philosophical and the scriptural parties, at the synod of 1831, especially if the latter propose Luther's shorter catechism as the basis of instruction. The German Neologians say of this and similar documents, including their own creeds, what some among ourselves say of our own Articles and Homilies, that they were very well for the times in which they were drawn up, but are very ill suited to this enlightened age. Religion, like all other things, is to march forward, and in particular to be defecated of all "mysteries."

GREECE.

Mr. Leake, in his travels in the *Morea*, mentions the following vestige of an ancient custom:—"The misery of these *Kakavuliotes* is extreme. To the inquiries of my servants for the commonest articles of provisions, the answer constantly is, 'Where are we to find oil, or vinegar, or wine, or bread?' as if such things were luxuries in which they never indulged. The chief instrument of household furni-

The Psalmist ; a Selection, by the Rev. H. and the Rev. J. Gwyther.
 The Confessions of a Member of the Church of England. 6s.
 Errors regarding Religion. By J. Douglas. 8s. 6d.
 Visions of Solitude. By an Officer of the Line.
 The Extent and Remedy of National Intemperance. 2s.
 The Drama of Nature, a Poem. By J. M. Burton. 5s.

History. By W. Pinnock.
 History in all Ages, on Christian Principles.
 "Lives of British Physicians." The Family Library. No. xiv. 5s.
 Humane Policy to the Aborigines of New Settlements. By S. Bannister.
 Life of J. Cowley. By J. Holland.
 Reply to Lord J. Russell's Animadversions on Wesleyan Methodism. By H. Sandwith.

RELIGIOUS INTELLIGENCE.

PROTESTANT CHURCH AT BUENOS AYRES.

We are happy to convey to our readers the following intelligence ; and we trust the result will be very different to that which we have mentioned in another part of this Number, respecting the Protestant Chapel at Rio Janeiro.

To the Editor of the Christian Observer.

It is now nearly eighteen years since, through the medium of your excellent publication, I made known the erection of the first Protestant Church in Spanish America. I have now the pleasure of informing you, that on the 5th April the foundation-stone of probably the second Protestant Church in the same extensive country was laid in this city, by his Britannic Majesty's Charge d' Affaires to the United Provinces of the Rio de la Plata, for the use of his British subjects resident in this country. The church in Honduras, though built within the dominions of Spain, was immediately under the control of the British Government, Honduras being a British settlement ; but that now erecting in Buenos Ayres is in the very heart of a Roman-Catholic city : and it is moreover a pleasing and promising circumstance in connexion with this event, that to the generosity of the Government of the province the residents are indebted for the site of ground on which their church is building ; a strong mark of the growing liberality and tolerant spirit of the country.

It is deeply to be regretted that the demon of civil discord should stalk so fiercely throughout these countries, depopulating them of their inhabitants, which they can

ill spare ; and checking that moral culture and growing improvement in industry and civilization which are so essential to national prosperity, as well as individual comfort and security. But so strongly is this enemy supported by the virulence of factious spirits, trained in the school of revolution, that I fear his death may not be looked for until the present generation shall have passed away. In the mean time, however, the cause of God may gradually, though privately, make its way ; and a foundation may be laid on which other generations, more favourably circumstanced, may build a superstructure which shall at once adorn the land and proclaim the glory of the Most High.—I am, &c.

JOHN ARMSTRONG,
 British Chaplain, Buenos Ayres.

PROPOSED FOURTH MORAVIAN MISSION.

The mission of the United Brethren among the Esquimaux, on the coast of Labrador, has existed for nearly sixty years. Of its origin and progress to the present time, authentic and circumstantial accounts have been frequently laid before the Christian public, and have tended, by the Divine blessing, to excite great interest in its prosperity.

The first settlement was formed in fifty-six degrees north latitude, and called Nain. It soon became the resort of a number of Esquimaux families, to whom the missionaries preached the doctrine of a crucified Saviour, and whose affection and confidence they gained. The success with which it pleased God to crown their labours, induced them, in the year 1774, to take measures to extend the mission.

two similar voyages, which eventually led to the establishment of a second station at Okkak, about one hundred miles to the north of Nain, in the year 1775, and of a third at Hopedale, nearly the same distance to the southward, in 1783. The congregations of Esquimaux, at the three settlements, now number eight hundred and six persons; of whom two hundred and eighty-one are communicants.

For several years past, the establishment of a fourth missionary station, at a place called Kangertluksoak, about eighty miles to the north of Okkak, has been seriously contemplated; but various difficulties have hitherto prevented the execution of this purpose. The number of inhabitants belonging to Okkak, amounting to nearly four hundred, and gradually increasing, is too large, when compared with the scanty supply of provisions which its neighbourhood is capable of affording. It is also hoped, that, by the occupation of another, and a more northern station, an opportunity may be given to the brethren of proclaiming the Gospel to many heathen tribes scattered at intervals along the coast. Several missionaries have cheerfully offered themselves for the work; and all that now remains for the society is to provide the requisite means to carry it into execution. Its members acknowledge, with humble gratitude to the Lord, that he has hitherto been pleased to "bless their substance, and accept the work of their hands." He has enabled them, by means of a casual and apparently inadequate traffic with the Esquimaux, carried on by brethren appointed for that purpose, and who have performed their work "with singleness of heart, as unto the Lord," to defray the extraordinary expense occasioned by the outfit and voyage of a small vessel, which the want of every other communication obliges them to send annually to the coast of Labrador, and even to contribute to the support of the three existing stations. But, for the establishment of a fourth, their funds are wholly insufficient; though they have reason to believe, that, when once formed, the expense of its maintenance will not prove considerable. The society therefore, desire, in the spirit of their predecessors, who, in the year 1771, with yet more slender resources, and a prospect of ultimate success far less encouraging, undertook the establishment of a mission on the coast of Labrador, to cast their care upon the

of importance to take immediate steps for the formation of a settlement at Kangertluksoak, and having further ascertained, that a considerable saving of time, labour, and expense, will result from the early purchase and transport of building materials and other stores, they are very anxious that the requisite purchases should be made without delay, and a vessel chartered for their conveyance to the place of destination.—We need not add one word to this interesting statement, to induce those of our readers who have it in their power to assist this enterprise of Christian mercy. Donations towards this specific object, will be thankfully received by the Rev. C. I. Latrobe, Bartlett's Buildings.

INDIAN BIBLE AND TRACTS.

An officer, who has employed himself in translating the Bible into the language of the Chippeway Indians, writes:

"The fourth and last of the Evangelists I have now in hand: Matthew, Mark, and John, Genesis and Jonah, are finished; and some detached passages in other books. About a month since I commenced reading my version publicly to the Indians on the Sabbath. They understand without difficulty, as I am assured by themselves, and by very intelligent interpreters. It appears to me that missionary associations would derive essential advantage from small Tracts in the languages of the people addressed, and accompanied with pictures. There is at this place a very old French edition of the Bible with pictures: and among those persons who speak the Indian only, and who know something of the Scripture history, those passages which are illustrated by engravings, have made by far the most deep and lasting impressions."

AMERICAN EPISCOPAL MISSION IN GREECE.

The Rev. Mr. Robertson, an American Episcopal Missionary in Greece, gives the following as the results of his investigation of that country, with reference to missionary and educational operations:—

1. It is very desirable that there should be missionaries in Greece; but they should be men whose zeal should be tempered with prudence, and who to personal piety add a good degree of intellectual cultivation.
2. Ministers of the Protestant Episcopal Church will have more advantages than those of other denominations; but

Even if missionaries should be compelled to cease from their work, they would leave behind them the living oracles of truth to plead against sin and error. 4. Next to the circulation of the Bible, a press is most needed. This must be employed in publishing a variety of works adapted to the present condition of the Greek Church.

NEW-ZEALAND MISSIONS.

Mr. Leigh, a missionary at Sydney, New South Wales, writes:

"Several captains who have lately visited some distant parts of New Zealand declare, that the labours of the missionaries have spread among the natives far and wide; and that many of the prayers learned by the tribes, are well known by other tribes and native people, hundreds of miles distant; that the one desire of the chiefs at the places they have visited,

language and feelings as the above, I have heard and seen myself, at a great distance from any missionary station in New Zealand; and I therefore give credit to what the persons I have seen, say on these subjects."

IRISH SOCIETY.

We feel much gratified in finding that this excellent society, the objects of which have been often explained in our pages, has adopted the plan of preaching to the many thousands of Irish in London, in their native language. We trust, by the blessing of God, to witness great benefits resulting from this measure. We purpose appending to one of our next Numbers the society's very interesting circular on the subject, and shall rejoice if we can promote this interesting and important object.

VIEW OF PUBLIC AFFAIRS.

FRANCE.—Algiers has submitted to the French arms, after a brief and ineffectual struggle. What the conquerors purpose doing with their acquisition, and in what light their proceedings are contemplated by other governments, have not transpired. Whatever may be the result in other respects, we should trust that the weakening of the Turkish power on the shores of Africa, will open a way to the entrance of civilization and Christianity into those long barbarised regions. The French government will need all the eclat of this military triumph to enable them to meet the new house of Deputies, in which there is a far larger preponderance of the popular or liberal party, than even in the last, which they were obliged to get rid of as too liberal. It seems clear that the king and his ministers must before long either yield to the public feeling in the general cast of their policy, or come to an open and perhaps fatal collision. We greatly dread, whichever party may succeed, the ill effects upon the interests of religion. The liberals are too generally pupils of Voltaire, and the ultra royalists the devotees of Rome. There is, however, happily a somewhat small number of persons of truly liberal and enlightened mind, who are genuine constitutionalists in politics, and sincere friends of religion; and to the hoped-for increase and ultimate influence of persons of this description, would we chiefly look, to avert the evils which impend over their country, and to preserve her from the opposite calamities which threaten her.

UNITED STATES.—The course of temperance has at length obtained a hearing in Congress; a lengthened debate having

taken place on the subject, in consequence of a motion for inquiring into the expediency of withholding ardent spirits from the navy. The resolution at length passed, and we trust will be followed up by an amendment of the present practice, which allows half-a-pint of spirits daily to all on board, even to mere boys. Something has been effected in our own army and navy, of late years, to discourage spirit drinking; but by no means enough. Why not at once place the spirit cask among the surgeon's stores, to be dispensed only as needed? The health and morals of the men would be greatly benefited by the measure; nor would they be worse seamen, or less brave defenders of their country.

The poor Cherokees, it seems, are to be expelled from their country, notwithstanding the strong remonstrances of justice and humanity on their behalf. The agent for Indian affairs gravely proposes to the secretary of war, that a military force should be stationed in the Cherokee country, to enable the Indians to act freely on the subject of emigration!

Great numbers of petitions continue to flow into Congress, against the transmission of letters by the public mails on the Lord's day; and a committee has been appointed to consider the subject, who have brought in one of the most extraordinary reports that ever disgraced a Christian legislature: not Christian, however; for they repudiate the charge of being, in their corporate capacity, Christians.

DOMESTIC.—The last few weeks have been chequered with the alternately mournful solemnities and glittering pageants which attend a royal demise and accession; the transfer of the evanescent

timely remedied) may justly draw down the Divine vengeance on us and our kingdom; we also humbly acknowledging that we cannot expect the blessing and goodness of Almighty God (by whom kings reign and on which we entirely rely) to make our reign happy and prosperous to ourselves and our people, without a religious observance of God's holy laws; to the intent, therefore, that religion, piety, and good manners may (according to our most hearty desire) flourish and increase under our administration and government, we have thought fit, by the advice of our privy council, to issue this our royal proclamation, and do hereby declare our royal purpose and resolution to discountenance and punish all manner of vice, profaneness, and immorality in all persons of whatsoever degree or quality within this our realm, and particularly in such as are employed near our royal person; and that for the encouragement of religion and morality, we will, upon all occasions, distinguish persons of piety and virtue by marks of our royal favour; and we do expect and require, that all persons of honour or in place of authority will give good example, by their own virtue and piety, and to their utmost contribute to the discountenancing persons of dissolute and debauched lives, that they, being reduced by that means to shame and contempt for their loose and evil actions and behaviour, may be thereby also enforced the sooner to reform their ill habits and practices, and that the visible displeasure of good men towards them may (as far as it is possible) supply what the laws (probably) cannot altogether prevent." The proclamation goes on to denounce "excessive drinking, blasphemy, profane swearing and cursing, lewdness, profanation of the Lord's day and other dissolute, immoral, or disorderly practices;" and particularly enjoins a "decent and reverent attendance upon the worship of God on every Lord's day, on pain of our highest displeasure." His majesty has but to act up to his own admirable proclamation to ensure him as much the reverent esteem of the religious and best part of his subjects, as his frank affable manners will secure the popular suffrage. And earnestly would we trust, and generously would we hope, that such solemn assurances are not words of course; but that, under the sense of his own high responsibilities, his majesty, and his wise, amiable, and excellently-disposed queen, will render their court what every religious and moral man, and every true patriot would wish it to become. In his high and arduous office, surrounded with the evil examples of too many who would

good men, that it would please God to "replenish him with the grace of his Holy Spirit, that he may always incline to his will, and walk in his way." These prayers will be earnestly and affectionately offered to the Throne of Divine Grace, by all who have at heart the glory of God, the best welfare of their sovereign, and the highest interests of their country. These are not times for Christians to slumber at their post. Their zeal, their good example, and their benevolent and enlightened efforts in every good cause, if consistent and united, will have a powerful effect upon all classes of the nation. Let them not become lax by the laxity of others, but raise the average standard of national morals by their constant efforts and unostentatious example. With the royal proclamation in their hands, let them shew that he is the true loyalist, the best subject to his prince, and the best friend to all classes of his countrymen, who acts up to the spirit of that document, and shews his allegiance to his earthly sovereign by his reverence for the King of kings. In particular would we urge one subject before adverted to, and which has of late impressed itself strongly, as is due to its importance, upon the hearts of Christians—the better observance of the Sabbath, at present so flagrantly violated by Sunday travelling, Sunday newspapers, Sunday business, and Sunday festivities. Committees have in various places been formed, to promote this object; and we trust that the next session of parliament will witness many powerful efforts made, by petition to the legislature and the throne, and in all other proper ways, to diminish the existing evil. Even should they not succeed to the extent of their wishes, they may at least be a means of preventing its further increase.

The dissolution of parliament has left most of the great questions of public interest in abeyance. The approaching crisis of a general election opens an important field for the exertions of all right-minded and religious persons, to promote the return of suitable representatives in the ensuing parliament; men, if possible, of known good faith and tried character; men pledged to a just and fearless discharge of public duties, as in the sight of God, and not as adherents to a party; religious men, if otherwise suitably qualified; but, at least, men whose sentiments are known to be firmly favourable to moral, religious, humane, and enlightened objects, and who, on all questions, will lend their whole influence to what they wisely and honestly consider calculated to bring glory to God, and peace and good-will to man.

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any complaints that the Christian Observer has been driven out of the market : it goes on its way very smoothly ; and the public have the advantage of selecting where they choose ; and even if they preferred procuring French or American periodicals, there is no law, and should be no law, to prevent them. We apply the parallel throughout. But, says our correspondent, " I do not plead for *prohibition*, but *protection* ; " that is (we do not say it offensively), not for complete injustice, but only for partial injustice. An article at the market price wants no protection ; it protects itself : to raise it beyond that price by upholding it against others who have a better or cheaper article, is simply cheating the purchaser for the benefit of the vender. The matter, twist it as we may, does, and must come to this. Our correspondent lays it down as the first duty of a British statesman, to protect British interests ; but is not London, is not Bristol, is not Liverpool, are not Leeds, and Manchester, and Birmingham, and Sheffield, and all our other commercial and manufacturing towns, with their many millions of population, as much Great Britain and British interests as the rural district of ——— ? Why should not A. B.'s manufacture be as much " protected " as C. D.'s ? We can only view these matters as simple-minded, old-fashioned Christians ; and Christianity comports with the most enlightened political economy. Let our correspondent, who we are sure writes in the sincerity of his heart, ask himself whether if he were to find himself to-morrow a merchant, or manufacturer, or shopkeeper, or one of the working population, he would argue precisely as he does at present. He has a barn full of corn, we will suppose, or a shed full of wool, and nobody prevents his doing what he likes with it ; and why, if he happened to have a warehouse of cottons, or a cargo of hardware, should he not be equally free ? There might be persons who objected that Jacob's sending his sons to buy corn in Egypt for the famine of their houses, injured the landowners of Canaan, and was very unpatriotic, particularly as they paid in bullion : but our correspondent assuredly will not abet this reasoning, as respects the dearth in Canaan, though he virtually applies it to the dearth among the operatives of Birmingham or Manchester.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Bible-Society intelligence, we need not say, is always valuable and important.

ANTI-SLAVERY SOCIETY.

Besides the current Number of the Anti-Slavery Reporter, No. 62, our readers will find affixed a Supplement to No. 61, containing several important papers, and the Society's Address to the electors and people of the United Kingdom, strongly urging them to give their vote or countenance to no parliamentary candidate who will not unequivocally pledge himself to advocate the utter abolition of slavery. We need not repeat how heartily we concur in this suggestion. We conscientiously think that this question ought to constitute one of the chief features of the approaching ordeal. Catholic emancipation is gone by ; and many other important questions will take care of themselves by exciting sectional feelings and party zeal ; but this simple cause of truth, humanity, and religion, against sordid solidly-compacted interest, needs many zealous and disinterested advocates, otherwise another parliament will commence and end, as unhappily the last has done, without one decisive step towards the extinction of the abomination. And will the British public, will true Christians especially, permit this without an effort to prevent it ?

REPORT OF THE PEACE SOCIETY.

We are not members of the Peace Society : but as Christians we are firm friends to the principles of peace, and we have thought it but justice to the society to allow it to speak for itself ; and the detail of its benevolent proceedings cannot fail to prove interesting to our readers, even though, like ourselves, they should not be prepared to maintain with the society, the utter unlawfulness of every species of military proceeding.

IRISH SOCIETY.

The Society's interesting appeal (alluded to p. 448) has arrived in time for the present Number.



records, addressed to a part of the writer's own family, would meet the public eye.

The following passages are extracted from an account of the Bishop's proceedings during the voyage from Bombay to Calcutta, from August 15 to October 21, 1825, including his visitation to Ceylon, where they landed August 25.

Galle: August 27th.—A letter from Mr. Mayor last night, describing the bad state of the roads to Baddigam, has determined the Bishop to spend Sunday here, and proceed on Monday at once to Columbo; and to visit Baddigam, and consecrate the church there, on his return to this place. There is a very good Dutch church here, which is used also by the English, and the Bishop will confirm, preach, and administer the Lord's Supper there on Sunday morning. This morning we have had an interesting meeting of the Bible Society for this district, at which the Bishop presided, and which was very numerously attended both by Europeans and native Christians. The Bishop spoke at great length in opening the meeting, telling them of the number of Protestant churches which he himself had seen, and encouraging them to meet the call for Christian exertion so largely made on them in this island. His speech was impressive and good. At the close of the meeting the Bishop called to him a Cingalese interpreter, and through him addressed the natives present on the nature and value of the institution, on the excellence of the Bible, and their duty in receiving it and giving it to others. It has been a very gratifying, and, I trust, not an unprofitable morning.

August 31st.—Several Church missionaries, and three of the Wesleyan connexion, called this morning, and all seemed delighted with

the Bishop; who, while he distinguishes those of his own communion by more marked attention, extends the same affability and kindness to all!

This morning the visitation took place at St. Peter's church in the Fort, when the Archdeacon preached a most excellent, plain, practical sermon, and the Bishop delivered his charge to the clergy, both chaplains and missionaries, twelve in number. We dined together in the evening, and the whole services of the day have been full of interest and delight. I have never seen so many together, so united in heart and object, since I left England. The good Bishop told us some most interesting missionary anecdotes of his Hindoostan journey, and the party left us after evening prayers.

It is impossible to tell you with what feelings of affection and obedience he is regarded by all: Mr. Lambrick, the eldest of the Church missionaries, and Mr. Ward, said to me as they went away, "This is the golden age of the church restored; this is indeed the spirit of a primitive bishop."

September 3d.—There is only one thing more to mention before the week closes, and that a very important one, the subject of general prayer-meetings. It appears that a monthly meeting of this sort exists in the place, of all denominations, and both clerical and lay. The Archdeacon has been requested to join it, but has withheld his name, and has been consulting the Bishop about it to-night. My feelings you know, and they were exactly those of his Lordship: you will find them admirably expressed in a letter of Mr. Scott's. The good, however, of such meetings here is greater than in England, because they are very useful to the different missionaries for conference on the subject of their labours. The Bishop is anxious to propose

conference at each other's houses, where, in the absence of a clergyman, the master of the house, as the priest of the family, may lead the devotions. For our own church he is disposed to establish monthly or quarterly meetings on my father's plan, which I gave him. The clergy are to dine here after the Confirmation next Thursday, and he then means to propose it, and commence it himself in the chair.

September 4th, Sunday. — The Bishop preached this morning to a crowded church, and every sermon I hear from him seems better than the last. It may be because I know him better and love him more.

September 6th. — Every day teems with interest in this highly favoured island. At day-break this morning I attended his Lordship to Cotta, six miles off, the principal Church missionary station, where they are intending to establish a Christian institution for the island. The resident missionary there now is Mr. Lambrick, an excellent, active, vigorous man, of advanced age, formerly a tutor at Eton, and now more honourably employed. It happens that one missionary from each of the other stations, Jaffna, Baddigam, and Candy, are now there for their annual consultation on the affairs of their mission. It is a beautiful sequestered spot, very much resembling Cotyam, in Travancore. The house stands on a gentle eminence on the borders of a lake, the banks of which on all sides are covered with trees and verdure. We crossed the water in a boat beautifully ornamented with palm, in which we were received by two clergymen, who conducted us to the house. On the entrance his Lordship was received by the five missionaries present; and Mr. Lambrick read an address, in the name of all, most touchingly and admirably worded, expressive of their joy at ranging themselves under his

friend, a protector, and a father; and their lawful superior, and then laying before him the account of their state and prospects. I assure you it was neither read nor heard without tears. The Bishop (who had had no previous intimation of their purpose) returned a most kind and affectionate answer, attaching to himself still more strongly the hearts which were already his own. His utterance was ready, and only checked by the strong emotion of the time. The scene was to me (an honoured spectator of the whole) most beautiful. We were embowered in the sequestered woods of Ceylon, in the midst of a heathen population, and yet here was a transaction worthy of the Apostolic age; a Christian bishop, his heart full of love, and full of zeal for the cause of his Divine Master, received in his proper character by a body of missionaries of his own church, who with full confidence and affection ranged themselves under his authority as his servants and fellow-labourers; men of devoted piety, of sober wisdom, whose labours were at that moment before us, and whose reward is in heaven. It realized my ideas of true missionary labour. Immediately after the address we went into the house to family prayers. Mr. Lambrick read a chapter of Isaiah (the lxiid), and the Bishop prayed, repeating, according to his custom, a selection of the Church prayers, and introducing before the thanksgiving a prayer for that Institution, and all that were engaged in its service. We then breakfasted, and after breakfast the schools were collected in the large open covered space before the house, which is used as a place for preaching. The Bishop examined them all, and spoke to them and catechized them. There were, I think, about two hundred present. At twelve o'clock we returned home, the Bishop rejoicing

tiful sight of zeal and church order strengthening and adorning each other!

September 7th.—This has been a very busy and fatiguing day: I tremble for our dear Bishop's strength. We had a long meeting of the District Committee of the Society for promoting Christian Knowledge, in the morning; after which the Bishop went to visit Mr. Armour's seminary, a Government central school placed under that gentleman's superintendence, where Europeans and Natives are excellently taught English, Portuguese, Tamil, and Cingalese. His Lordship examined one hundred and fifty-nine boys, and it was four hours before we got home.

September 8th.—A most happy day, and happily concluded. In the morning the Bishop held a Confirmation; there were two hundred and ten candidates; about equal numbers of English, Portuguese, Cingalese, and Tamil. It was a noble and affecting sight, to see so many of different nations and languages joined as one family, and owning allegiance to one common father. The Bishop went through the whole service, both in English and Portuguese, himself. The effect on all, of his officiating in the latter, was electric: every heart felt it. In the other languages the respective native ministers interpreted, reading in Tamil and Cingalese the prayers he offered in English. He delivered his address from the pulpit, so that the whole congregation, which was very large, might hear him. When we came home, he told me he had never witnessed so delightful a service, and never felt his heart so much interested for the candidates on any occasion. It was evident, indeed, from his whole appearance at the altar. All were struck with his fatherly manner, and his deep seriousness in the im-

while he laid his hand on its head. It is impossible to tell you how he is beloved and honoured here; but I begin seriously to tremble for his life. It seems hardly possible for his frame (which is but slight) to bear long such labour. Into every detail of business, as well as into these solemn and public services, he throws the whole power of his active mind, anxiously investigating all that is brought before him, and devising plans of more extended usefulness.

This evening the clergy (all the missionaries of the Church included) dined with him; and after dinner he proposed the formation of a clerical meeting, on a plan for many years adopted by my father, and which, at his Lordship's request, I had previously detailed to him. It was joyfully acceded to, and I acted as secretary, in writing down the rules as he proposed them. In the prayers which followed he offered up a fervent petition for its continuance and success, justly calling it a primitive, and almost apostolic, usage. It was delightful to me to hear the public testimony to my beloved father's wisdom and piety from one so capable of appreciating his character. I had been unwell in the morning, and was lying on my bed when the Bishop came into my room to discuss the subject. It led us naturally to converse on his many excellencies; and, on my remarking that I had often felt ashamed when I contrasted my own ample income with the scanty provision which such a man had received from the church, he said, while his eyes filled with tears, "what then ought I to feel!"

September 11th, Sunday.—When I tell you that at seven this morning the Bishop attended the Malabar church, and pronounced the benediction in Tamil—that he preached a sermon for the Society



like that of other nations that have preceded her, must pass away. What a fearful responsibility on the government and its ministers, on the nation and all its children, and (above all) on our church and its rulers! Such was our conversation in the palace of the Emperor of Candy on this memorable morning. At eleven the Bishop preached on Luke x. 42 ("one thing is needful"), and administered the Sacrament to about forty communicants. He has established also an evening service at four o'clock, and we had a very good congregation of soldiers and others! The men of the 88d especially are most thankful to the Bishop for this new service.

September 22d.—The first clerical meeting was held this morning, after breakfasting together at the Bishop's house. His Lordship presided himself, reading the xxviiith of St. Matthew, and offering prayers both before and after the conference. The Archdeacon read a very good address on the nature and good effects that might be expected from the institution, and the spirit in which such meetings should be attended. Several important points were then discussed, and the Bishop entered with great life and energy into the business of the morning. His address to the clergy, and fatherly benediction at the end, were full of feeling, and made a strong impression on all. It was a delightful and a beautiful sight—the world perhaps can shew but few equal to it—a Christian Bishop presiding among his clergy on such an occasion and in such a manner. At the close of the meeting the Archdeacon presented an address to his Lordship, in his own name and that of the clergy, expressive of their thankfulness, reverence, and affection. Nothing could be more unexpected, but his answer was very noble, and all parted with many

subjects that have engaged his thoughts, in which he has embodied the different plans proposed for schools, native preachers, &c. &c. His mind seems much relieved by this final arrangement, and I have no doubt all his wishes will be accomplished. We dined at the king's house, where we took leave of the Governor and Lady Barnes. We all leave Columbo with sincere regret, and I am sure the good Bishop leaves behind him an impression which will never be effaced.

Baddigam; Sept. 25th, Sunday.—The Bishop consecrated the church and preached to a very numerous congregation, both of Europeans and natives. In the afternoon the Bishop confirmed twelve persons after the second lesson, and I preached. In the course of the sermon, after alluding to the services of the morning, I introduced a prayer for the blessing of God on labours so auspiciously commenced, and it was remarked that the Bishop threw himself on his knees, and joined with fervour in the petition. I cannot tell you how much this little incident affected me; how beautifully does it illustrate the habitual piety of his mind, which needs only the slightest suggestion to awaken it!

October 9th.—Another Sunday on board. The Bishop insisted on reading prayers this morning, and I preached: next Sunday I hope we shall be in the cathedral at Calcutta. He talked much this evening about Thomason, for whom he has a very high respect and regard: he frequently mentions the difficulty, the impossibility of supplying his place in Calcutta—in the pulpit, in the schools, in the study, and (which he thinks, in the present fermenting state of public feeling in the church, more important than any) in that general, pervading influence of his just and steady judg-

for your album; they are a translation of a passage in the Shah-Nameh, and it is a happy specimen of the ease with which, like Sir William Jones, he can make the exotic beauties of Persian poetry his own. No one, that has not attempted it, can conceive the extreme difficulty of this from a language whose genius is so different from ours. If he had but leisure for the odes of the inimitable Hafiz, it would supersede at once all the scattered attempts of others. But what leisure has a Christian Bishop to gather these pearls of the East, except in the occasional idleness of a calm at sea?

October 17th.—On Saturday the Bishop was engaged in writing an important letter (which I copied as he wrote) to the Archbishop of Canterbury, a general report of his diocese, and many interesting particulars of his present visitation, with several points of reference for his Grace's counsel and decision. The storm has interrupted him, and the water is still too rough to write without difficulty.

October 18th.—We have been cruising about all day to find a pilot vessel, but in vain; and, in our present situation, it is not safe to approach the sands without one. Our patience was very nearly exhausted; but we have ceased to grumble at the delay, for it has made us the happy instruments of saving thirty-one human beings, who were tossing about in a little boat of bulrushes, their vessel having sunk in the gale. We were sitting at dinner when they were descried, and the delight we first felt in supposing it to be a pilot-boat was soon exchanged for the liveliest interest in their rescue. You can easily imagine the good Bishop's eagerness in witnessing and promoting all the captain's benevolent arrangements for their comfort and

have been four days without more than a little sweetmeat and a very scanty allowance of water. They have a compass which they made themselves, an English sextant, and one of the old-fashioned instruments for taking altitudes, called Jacob's Staff, which they prefer to the other. Their observations are sufficiently accurate, and they were able to tell us pretty nearly the ship's place. We took them all on board, and, while a plentiful meal of rice was boiling for them, they stretched themselves on the deck, and in ten minutes every one was fast asleep. One or two of them, awakened by some slight noise, raised themselves on their arms, and saw their little boat drifting away from us, and, after looking at it for a moment with a painful expression of regret, sunk to sleep again. It was a real luxury to the Bishop, and indeed to all the party, to sit by their several happy groups as they shared their meal, and then to see them enjoying the ample space of the deck, which for the night was given up to them, and stretching their limbs, which had been cramped for four days in their tiny skiff. Thank God we have been detained for so good a purpose! It is to be feared many vessels have perished.

October 19th.—The unexpected delay in our voyage will make it very difficult for the Bishop to leave Calcutta again before the end of January, and he will be much pressed for time in his visitation of Madras. We have been busy with the map all this morning, trying to arrange it according to the seasons of the year. I hope he will contrive to be at Quilon in the hot months, when it would be difficult to travel. He is anxious for this also on account of the Syrian churches; for he would then have an opportunity of cultivating a friendship with the Resident of Travancore, and so perhaps gaining for the poor Christians

Sattara, Beejahpoor, and Bangalore, to Madras.

October 21st, Calcutta.—We landed at Chandpaul Ghaut, under the usual salute. The Bishop has been absent from home a year and four months, and has yet only accomplished the first part of his laborious visitation. He has in that time traversed Bengal, Hindostan, the Northern and Western provinces of India, and the Island of Ceylon; and the labours and perils of so vast a range are such as few Christian bishops have ever been called to encounter. And yet how much still remains! Not to mention the Eastern islands and New South Wales, the “ultima Thule” of his diocese, there are several stations in central India, and the whole of the Peninsula, so full of interest and hope, and where the labours of subordinate ministers have prepared the way so much more than in other provinces, for the visit of their chief pastor. Our Bishop rejoices to feel himself once more at home, but he has only two months’ repose to enjoy before his labours commence again; and, with the great accumulation of business during his absence, and the many important matters that are waiting his decision here, his repose will rather tend to exhaust than to recruit his strength. I shall not attempt any thing like a regular journal of our engagements while we are stationary, and only mention circumstances of occasional interest.

We hope, in our next Number, to extract some passages from the memoranda of this next visitation, which will, if possible, strengthen the affection and esteem for the bishop with which our readers must have perused the foregoing.

(To be continued).

For the Christian Observer.

WE some time since noticed Mr. Blunt’s “Veracity of the Five Books of Moses, argued from undesigned Coincidences found in them;” and shall now redeem our promise of presenting a specimen of these coincidences to our readers. The Pentateuch does not, of course, furnish such rich materials for this species of argument as those portions of Divine Writ which supplied Paley’s “*Horæ Paulinæ*,” but Mr. Blunt has, with great ingenuity, traced out some which, though hitherto latent, appear satisfactory; and others at least deserve consideration, even though the reader should not ultimately admit their solidity. We need not add, how greatly every such indirect coincidence corroborates the authenticity and truth of the Sacred Writings; nor will the failure in establishing those that are doubtful weaken the argument derived from those which are proved.

The xxivth chapter of Genesis contains a very beautiful and primitive picture of Eastern manners, in the mission of Abraham’s trusty servant to Mesopotamia, to procure a wife for Isaac from the daughters of that branch of the patriarch’s family which continued to dwell in Haran. To read is to believe this story: but the point in it to which I beg the attention of my readers is this, that Rebekah is said to be ‘the daughter of Bethuel, the son of Milcah, which she bare unto Nahor, Abraham’s brother.’ It appears, therefore, that the granddaughter of Abraham’s brother is to be the wife of Abraham’s son: that is, that a person of the *third* generation on Nahor’s side is found of suitable years for one of the *second* generation on Abraham’s side. Now what could harmonize more remark-

of Bethuel. The servant now explains the nature of his errand ; and in this instance it is said that Laban and Bethuel answered ; Bethuel being here in this passage, which constitutes the sole proof of his being alive, coupled with his son as the spokesman. It is agreed that she shall go with the man, and he now makes his presents : but to whom ? " Jewels of silver, and jewels of gold, and raiment," he gave to *Rebekah*." He also gave, we are told, " to her *brother* and to her *mother* precious things ;" but not, it seems, to her father : still Bethuel is overlooked, and he alone. It is proposed that she shall tarry a few days before she departs. And by whom is this proposal made ? Not by her father, the most natural person, surely, to have been the principal throughout this whole affair ; but by " her *brother* and her *mother*." In the next generation, when Jacob, the fruit of this marriage, flies to his mother's country at the counsel of Rebekah, to hide himself from the anger of Esau, and to procure for himself a wife, and when he comes to Haran and inquires of the shepherds after his kindred in that place, how does he express himself ? " Know ye," says he, " Laban, the son of Nahor ?" This is more marked than even the former instances, for Laban was the son of Bethuel, and only the grandson of Nahor ; yet still we see Bethuel is passed over, as a person of no note in his own family ; and Laban, his own child, designated by the title of his grandfather, instead of his father.

This is consistent : and the consistency is too much of one piece throughout, and marked by too many particulars, to be accidental. It is the consistency of a man who knew more about Bethuel than we do, or than he happened to let drop from his pen. It is of a kind, perhaps, the most satisfactory of all for the purpose I use it, because the

meaning—no agreement in a positive fact, for nothing is asserted ; yet a presumption of the fact conveyed by mere negative evidence. It is like the death of Joseph in the New Testament, which none of the Evangelists affirm to have taken place before the Crucifixion, though all imply it. This kind of consistency I look upon as beyond the reach of the most subtle contriver in the world.

Mr. Blunt would account for the coincidence between Abraham's praying specially for Sodom, and not for the other cities of the Plain, from the fact, which we elsewhere learn, that Lot his nephew, and all his family, were in that city. He also avails himself of the force, as he considers, of the Hebrew expression applied to Isaac, Gen. xxiv. 63, compared with 1 Sam. i. 16 and Prov. xxiii. 29, to shew that he probably went out into the fields to give ease to an afflicted spirit in solitary meditation. It appears, as if casually, that his affectionate mother was just dead ; and we learn immediately after, when he receives Rebekah, that " he brought her into *his mother Sarah's tent* ; and took Rebekah, and she became his wife ; and he loved her, and was *comforted after his mother's death*."

We give another example.

" We have now to contemplate Isaac in a different scene, and to remove with him (after the fashion of this earthly pilgrimage) from an occasion of mirth to one of mourning. Being now grown old, as he says, and ' not knowing the day of his death,' he prepares to bless his first-born son '*before he dies*.' So spake the Patriarch. This looks very like one of the last acts of a life which time and natural decay had brought near its close ; yet it is certain that Isaac continued to live a great many years after this, nay, that probably a fourth part of his

however, on this occasion went to Gerar, which was in the country of the Philistines: but it appears as though this was only to have been a stage in a journey which he was projecting into Egypt; for we read, that "the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of." There is a third famine in Canaan, in the time of Jacob, and then "all countries came unto Egypt to buy corn, because the famine was so sore in all lands." Again: we read of Pharaoh being wroth with two of his officers—they are spoken of as persons of some distinction in the court of the Egyptian king—and who were they? One was the chief of the butlers, but the other was the chief of the bakers. Still we see in this an indication of Egypt being a corn country; of bread being there literally the staff of life, and the manufacturing and dispensing of it an employment of considerable trust and consequence. So, again, in the fabric of the bricks of Egypt straw was a very essential element; and so abundant does the corn-crop seem to have been, so widely was it spread over the face of the country, that the task-masters of the Israelites could exact the usual tale of the bricks though the people had to gather the stubble for themselves, to supply the place of the straw which was withheld. Then, when Moses threatens to plague the Egyptians with a plague of frogs, what are the places which at once present themselves as those which are likely to be defiled by their presence? "The river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs." And of these kneading-troughs we again read, as uten-

we find that "they took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders."

Now it may be said, that we all know Egypt to have been a great corn country; that the thing admits of no doubt, and never did. True; and if such a fact had been asserted in the writings of Moses as a broad fact, it would have afforded no ground for an argument like this: in such a case, Moses might have come at the knowledge, as we ourselves may have done, by having visited the country himself, or by having received a report of it from others who had visited it; and so might have incorporated this amongst other incidents in his history. But it is not asserted by him at all; it is intimated; intimated when he is manifestly not thinking about it, when his mind and his pen are quite intent upon other matters; intimated very often, very indirectly, in very various ways. The fact itself of Egypt being a great corn country was no doubt perfectly well known to Dr. Johnson; but though so much of the scene of *Rasselas* is laid in Egypt, we may venture to say that there are in it no hints such as would serve to convince us that the author was relating a series of events which had happened under his own eye, and that the places with which he combines them were not ideal, but those wherein they actually came to pass.

Surely, then, it is very satisfactory to discover concurrence thus uniform, thus uncontrived, in particulars falling out at intervals in the course of an artless narrative, which is not afraid to proclaim the Almighty as manifesting himself by signal miracles; and which connects those miracles, too, in the closest union with the subordinate matters of which we have thus been able to ascertain the truth and accuracy.



"the son of Jehoiada." (2.) Jerome quotes it, "son of Jehoiada," from a spurious Gospel indeed, but one much older than the earliest Greek MS. extant. (3.) Both names signify 'the praise of God.' (4.) The Targum, on Lam. ii. 20, styles him 'son of Iddo,' which is a contraction for Jehoiada. (5.) Other errors of copyists may be detected in the Sacred Volume. But, after all, Jehoiada might have two names, as many of the Jews had.

Matt. xxiii. 35: "Yeslew." Rather, "they slew," *εφονευσαν* being found in one Greek MS. This confines the "Zacharias" to the Old Testament: "ye slew" has caused some to refer it to a similar event recorded by Josephus; but this event took place several years after these words were uttered, and consequently these words cannot apply to it, except, indeed, Jesus spoke prophetically ("whom ye shall slay"), for it had not yet happened. Truth fears no investigation: error shuns the light.

xxiv. 3: "When shall these things be? And, what shall be the sign of thy coming, and of the end of the world?" Passing by the consideration that *τον αἰῶνα* may mean of "this age" or "dispensation," we cannot understand our Saviour's replies perfectly, except we bear in mind that they asked him no less than three questions, to any one of which all his words will not apply.

— 48: *Εαν δε*, "But if:" there is no "and" in the original Greek.

xxv. 9: *λεγουσαι Μηποτε* (κ. τ. λ.) "Saying, Perhaps there may not be enough," &c.

— 27: *συν τοκῳ*, "with interest." The word "usury," now-a-days, sounds like extortion, or excessive interest, which was forbidden under the old dispensation (see Exod. xxii. 25).

— 35: "I was an hungered," &c. No one can do works ac-

or glory therein are a reward; not they, however, for, but according to, our works. None but a Christian can regard Christ in his gifts, and be influenced by love to Him, and to His people for His sake; and such only shall be rewarded: others "have their reward" here, in the praise of men.

Matt. xxv. 41: "Prepared for the devil," &c. Although heaven is prepared for the righteous, hell was not prepared for the wicked; they prepare themselves for it by sin. Thus, salvation is God's mercy; condemnation the result of man's fault.

— 46: "Everlasting punishment," "life eternal." Rather, 'eternal punishment' and 'eternal life,' the same word (*αιωνιον*) being used in both places.

xxvi. 24: "It had been good," &c. If the punishment of hell were temporary, then, suffer he never so much, and never so long, it would be good for the sinner to be born, if, after suffering never so long, he could at last be admitted into heaven: an eternity of joy would make ample amends for all. Hence we infer, that this saying is an admission, tantamount to an assertion, that the condemnation of hell will be eternal.

— 44: "And prayed the third time, saying the same words." What encouragement is this, to those who are of few words when on their knees, and are often obliged to use a form of prayer, to find that the Saviour, in a time of sorrow and distress, when, if ever, grief is eloquent, used "the same words" three successive times. That is no "vain repetition" which is often repeated, when the heart and the words agree. Grace gives a new sense, and a fresh relish, to "the same words:" hence the advantage and propriety of using forms of prayer.

— 45, 46: "Sleep on now, and take your rest." Were these words rendered interrogatively, 'Do

the order to "rise" and depart it from devils, would be more consistent with the Saviour's address to his drowsy disciples; as if he had said, 'What! do ye sleep at such a time as this? See! the hour is at hand, and the Son of Man, &c. 'Rise,' &c. Matt. xxvi. 50: 'Eraipe, "friend." Rather, 'fellow'; the word rather meaning 'companion,' or 'associate,' than "friend;" the first is a term of acquaintance; the last is one of affection. Moreover, the happy ambiguity of the word "fellow," is better adapted to convey the different senses of the word to an English ear; and was severe reproof of Judas, if he had but had the grace to profit by it.

xxvii. 45: "From the sixth hour there was darkness over all the land unto the ninth hour." An eclipse of the sun cannot happen at any other time than when the moon is in her conjunction: this was not the case here, as it was the time of the full moon: besides which, an eclipse can never last so long a time as the above.

9, 10: "Jeremy the Prophet." These words are found in Zechariah, and not in Jeremiah, which may be thus accounted for: (1.) The style of the last few chapters of Zechariah are so like that of Jeremiah, that some have thought them to be his. (2.) A copyist might add, to the word "prophet," "Jeremy," for "Zachary." Not "I am," but, "I am." Jesus here assumes that name and attribute which belongs to God alone—the self-existent Jehovah—"the same yesterday, and to-day, and for ever," to whom the past, the present, and the future, are one eternal now.

Mark i. 34: "And suffered not the devils to speak, because they knew him." Rather, 'our blessed Saviour not needing testimony from any one, and not wishing to receive the order to "rise" and depart it from devils, would be more consistent with the Saviour's address to his drowsy disciples; as if he had said, 'What! do ye sleep at such a time as this? See! the hour is at hand, and the Son of Man, &c. 'Rise,' &c. Matt. xxvi. 50: 'Eraipe, "friend." Rather, 'fellow'; the word rather meaning 'companion,' or 'associate,' than "friend;" the first is a term of acquaintance; the last is one of affection. Moreover, the happy ambiguity of the word "fellow," is better adapted to convey the different senses of the word to an English ear; and was severe reproof of Judas, if he had but had the grace to profit by it.

sparingly, with a bunch of hyssop. At the marriage of Cana of Galilee, we are told (John ii. 6) that "there were set there six water-pots of stone, after the manner of the purifying of the Jews." These "water-pots," or jugs, were probably used, among other purposes, for that of sprinkling the "vessels" and "tables" with water; if they used these for "washing" themselves also—that is, their hands—we are informed (2 Kings iii. 11) that this was done, among the Jews, by the servants "pouring water on the hands." Hence we infer, that there were different modes of baptism—sprinkling, pouring, and dipping;—and, consequently, that either of the modes is truly and properly a baptism. The Church of England directs water to be poured (not sprinkled) over the child; and also allows the child to be *dip't*, "if able to endure it." No minister needs consult his Bishop as to the lawfulness of *immersion*, if he be called upon to employ it. *Aspersions*, though now general, is no where enjoined by the Church: affusion is a middle way. Most important is it to pray for the *grace* of baptism, be the *mode* what it may.

Mark ix. 41: "Because ye belong to Christ," "he shall not lose his reward." Good works are then only rewarded when done *from love to Christ*. Indeed, no works are good but those that are so done. This is perfectly reconcilable with *salvation wholly by grace*. To expect reward for acts of merely natural sympathy or human compassion, is vain. Hence St. Paul declares that a man may give all his goods to feed the poor, and yet not have charity—that is, love to Christ, and love to man for Christ's sake.

— 42: *σκανδαλισθ*: that is, "shall cause to stumble." In other words, 'Whoever shall,' by exam-

—that is, fall into sin, give way to despair, relapse into heresy, or apostatize from the faith—'it were better for him,' &c.

Mark ix. 49: "For every one shall be salted with fire," &c. The connexion of this verse with the preceding is not, at first sight, very obvious. Jesus had said, in verse 48, "Where their worm dieth not, and the fire is not quenched;" and he adds, "For every one shall be salted with fire, and every sacrifice shall be salted with salt." That is, as salt preserves things from putrefaction, and is used both in dressing food and in offering sacrifices; so every lost soul shall be kept from actual destruction or annihilation by the wrath of God, while yet under the infliction of that wrath. This is a strong argument for the eternal duration of the punishment of the wicked in hell.

— 50: "Salt is good: but if the salt have lost its saltiness," &c. Here "salt" is taken for purity and wisdom. It is as if Jesus had said, 'Have and retain this holy purity and heavenly wisdom, rather to part with any sin, or sinful object, though it be as useful as the hand or foot, or as dear as the eye, than to lose your souls by indulging in it.'

(To be continued.)

ON THE SEALS AND VIALS.

To the Editor of the Christian Observer.

HAVING perused and considered much the chief prophetic expositors of the day, my mind has been brought to the following conclusions.

I cannot, with Mr. Faber, and Mr. Frere and his followers, see the fitness of applying nearly the whole of the vials to the French Revolution. The present time always strikes us as the most important; but it was

1792 could, by the prophetic eye, be held to be objects to be distinguished from other anterior wars and revolutions.

No exposition has been given of the trumpets and vials in which I can concur, except in the application of the fifth trumpet to the Saracens, and the sixth to the Turks; and, consequent to this latter, the sixth vial to the decline of the Turkish empire.

There is an agreement in the trumpets and vials numerically, which, it seems to me, would demand a similar accordance in the interpretation; and yet this has been little attended to by commentators, either as to the affixing of time or object. The first trumpet sounds, and is followed by an infliction upon the earth; and after the like manner the first vial is poured on the earth. The second trumpet is attended by a conversion of the sea into blood; and the second vial is poured on the sea, and it became blood. The third trumpet leads to a visitation on the rivers and fountains; and the third vial falls on the rivers and fountains. The fourth trumpet and the fourth vial affect the sun. The fifth trumpet and fifth vial have not, perhaps, exact correspondence, the former referring to the bottomless pit, and the latter to the seat of the beast. The sixth trumpet and the sixth vial both relate to the river Euphrates. The seventh trumpet is followed by the opening of the temple of God with thunders; and the seventh vial has like consequences.

It is commonly agreed that the world is now arrived at the sixth vial; and I would take an instance in it of the fore-mentioned relation of the vials and trumpets. I regard, with almost all commentators, the sixth trumpet as indicating the increase of the Turkish crescent; and the sixth vial I look upon as its waning. Proceeding

first sultan, in 1301; and therefore terminate them in 1697, with the great discomfiture of the Turks at Zentha. From that day the Ottoman power has declined; every war has been disastrous, and every peace been bought with some cession of territory. This is the precise effect of "drying up," withering, and wasting implied in the sixth vial, which, it seems to me, ought then to commence where the sixth trumpet ends, at the battle of Zentha, in 1697. The gradual exhaustion of the Turkish strength has thus occupied, so far, full one hundred and thirty years; during which if its decline from its height at that date may be estimated to the extent of about three-fourths, some thirty or forty years must still be expected to elapse to the time of its extinction, when "the way of the kings of the east shall be prepared." A more speedy fulfilment than this would not be consistent with the consumptive decay shewn forth by the terms of the sixth vial.

A like bearing might be made out between the preceding trumpets and vials, which I leave to the more inquisitive in fulfilled prophecy to prosecute.

But it may be said, in such a scheme where is the great event of the French Revolution to be found shadowed out? I can only see the spirit of it in the unclean spirit out of the mouth of the dragon (Rev. xvi. 13); and the wars are merely the outward tokens, differing not very greatly otherwise from many devastating hostilities of former periods.

The fall of the Turkish empire is distinct from that of Mohammedanism, which is (Dan. viii. 25) "to be broken without hand"—that is, not from external violence, but internal causes. Such causes appear to have begun in our days, under the Pacha of Egypt and the present Sultan, who have introduced quarantine

in naval and other commands, and with power of life and death over Mohammedans. These innovations on the rules of the Koran multiply yearly. The French expedition to Barbary must lead to an impression on Mohammedanism and Turkish power.

If the beginning of the sixth vial can be ascertained, and the duration of its pouring out be reckoned from the time which has already elapsed, we come to the determination of the important epochs of the restoration of "the kings of the East," the Israelites; the second advent of our Saviour (Rev. xvi. 15); and the battle of Armageddon. If the extent of the Ottoman empire were taken in 1697 in square miles, and afterwards at the several periods of treaties of peace, up to that of Adrianople in 1829, when Greece was severed from it, a progression of "drying up" would perhaps appear with an accuracy to indicate what further time may be requisite to the final accomplishment.

Being remote from, and unconnected with, any body of interpreters, I only seek to come at some fixed general principle of interpretation; and submit the foregoing view with diffidence, and desire of correction where wrong.

M. F.

REPLIES TO DR. NIBLOCK ON JUSTIFICATION.

To the Editor of the Christian Observer.

IN considering the propriety of the phrase, "justification *by* faith," to which your correspondent Dr. Niblock objects, the question to be determined appears to be this: May the preposition *by* be correctly used to signify *by means of*, or *by the instrumentality of*? The affirmative may, I think, be abundantly proved,

man is justified *through* faith; and the former expression appears to me rather to be preferred, just as it seems more correct to say that a man lives *by* his earnings, than that he lives *through* his earnings. *Through* seems to apply more properly to the medium *through* which any thing is received, than to the instrument *by* which it is apprehended. *Through* and *by* correspond respectively to *δια* and *εκ*, and are so used *generally* by our translators. These prepositions, however, both the Greek and the English, seem to be often used indiscriminately to express instrumentality, and not unfrequently when connected with justifying faith. See particularly Rom. iii. 30: *Επειπερ εις ο θεος ος δικαιωσει περιτομην εκ πιστεως και ακροβυστιαν δια της πιστεως*: "Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith." This passage alone seems to disprove the necessity of drawing the distinction which Dr. Niblock endeavours to establish.

If *by* is understood in the sense mentioned above, none of the evil consequences spoken of by Dr. Niblock as flowing from the doctrine of justification *by* faith, will follow. Of these, however, the third and the last seem more especially open to objection on other grounds. The third is, "If we are justified *by* faith, then, as we read of 'the work of faith,' and that 'this is the work of God, that ye believe;' as faith is a *work*, are we not justified *by works*?" The Apostolic use of the expression "the work of faith" seems here to be taken as a proof that faith is a work;—an inference that confounds cause and effect; faith, and the work that proceeds of faith. But, granting that faith is a work (for it is quite immaterial whether it be called a *work* or not, and in one sense it *is* a work, as an act of the mind), it does

that we are justified through the instrumental work, that is, faith. In argument, if correct, we prove that we are justified the instrumentality of work. He says that we must be justified by faith, because if it is a work, it would be to say that we are justified by works; but we must express justification through faith. Hence, if the reasoning is correct, we are justified through faith.

The last objection is the query, "Is faith above all other graces? Is it more essential than love; more than repentance; more than restitution?" &c. "salvation" is meant, which is the point in question. Certainly, faith is above all other graces: it is more essential than love, repentance, and the fruits of the Spirit; for justification these have no part. The language of our Lord is, "Ye are justified by faith only," that of the Homily, "Faith is not shut out repentance, love, and the fruits of the Spirit, &c., to be joined with faith in a man who is justified; but they are shut out from the office of justification." Dr. Niblock's objection in this paragraph would seem to countenance the instrumental work in justification, though it is unjust to suppose that such was his intention.

To the Editor of the Christian

I beg leave to offer to your respected correspondent Dr. Niblock for his letter on justification, especially for that part which relates to the abuse of the phrase "through faith." He appears to me, while endeavoring to remove that confusion,

works, and at peace through reconciliation with God, this is impossible. Either we must be ignorant of sin, and so unhumbled and unholy; or else we must consider the holy God as a Being to be dreaded and avoided, not approached. Therefore justification must precede sanctification, instead of being identical with it (Rom. v. 1, 2).

4. Justification is the work of One: "By one man's obedience shall many be made righteous" (Rom. v. 19). That "One" is evidently Christ. If the obedience wrought in us by the Spirit be superadded to the obedience wrought for us by the Son, then is our justification not of One, but of two; not of Christ alone, but of Christ and of us also by his Spirit; which would be unscriptural. I conclude, therefore, that a sinner is accounted righteous, "through the forbearance of God," by the life as well as the death of his Redeemer. By his death, whereby he is freed from the guilt and condemnation of his own works: by his life, in which that obedience was wrought, of which the purchased reward will be given to every member of our federal Head, to whom we are united by faith (Eph. iii. 17).

G. J.

To the Editor of the Christian Observer.

Substantially agreeing with Dr. Niblock, in the answer which he gives to his own question 'what is justification?' and persuaded that in his further elucidation he intends to account *scripturally* for his third head, where he describes justification (or rather, I suppose, one of its concomitants) as the grace and "power of the Spirit, wrought in us, and imparted to us, enabling us to believe;" I would beg leave, in furtherance of the discussion which he solicits, to transmit the following quotations from a sermon of the

now that by works a man is justified, and not by faith only" (vol. ii. pp. 31, &c. 1st edition); which, in my estimation, and that of friends of superior judgment to mine, contains one of the simplest and most successful of the numerous attempts to reconcile the apparent difference between the Apostles St. Paul and St. James, in their view of this important doctrine. It does not, indeed, profess to enter into the nicer definitions suggested by your correspondent; touching which I confess, that, desirable as it might be to obtain a universal accordance, I doubt whether the majority of religious persons will speedily come nearer, if even so near, to each other, than an acquiescence in the general terms employed by the venerable writer in the subjoined extract.

"Amongst the many clear evidences that the Scriptures are divinely true, there are some things which furnish gainsayers with objections, and occasionally raise doubts in the minds of the most sincere and humble believers. The principal of these are the seeming contradictions which appear in the Bible: I say *seeming* contradictions, because I am persuaded there are none in reality, but such as are capable of being reconciled to the satisfaction of every candid person.

"The greatest apparent contradiction has been thought to exist between two inspired writers, upon one of the most important doctrines taught in Scripture, even the doctrine of justification with God. St. Paul, for instance, strongly asserts, that we are 'justified by faith without the works of the law;' and that we are 'justified by the blood' of Christ; or, what amounts to the same thing, 'freely, by the grace of God, through the redemption that is in Christ Jesus.' This point he labours to prove, by a long train of reasoning, in his Epistles to the Romans and Galatians. And yet St.



good living, and a patient continuance in well-doing, afford the only sure evidence and proof of our being the children of God.

"These are the three different views in which the doctrine of justification is held forth in Scripture; and by attending to this distinction all the seeming contradiction, where the word is used, will immediately disappear. The Apostles all preached the same doctrine, and laid down the same truths; though the character and circumstances of the people they had to deal with made it necessary for them to dwell sometimes upon one part, and sometimes upon another, of the Christian system. When they addressed themselves to ignorant and self-righteous persons, and treated professedly upon the method of our pardon and acceptance with God, they taught, that, all mankind being sinners, and guilty in his sight, they could not be justified but by his free grace and mercy in Christ Jesus, and through the instrumentality of faith in his blood. But when they had to do with licentious professors, who abused the doctrines of grace, and held the truth in unrighteousness, they shewed the danger and worthless nature of a dead and barren faith, and exhorted them to bring forth fruit to the honour and praise of God. The character of the people to whom St. Paul wrote led him to urge the former part of the doctrines of godliness; and the state of those evil workers, who dishonoured the profession of the Gospel, in St. James's department, led him to insist much upon the latter. And we, who have now the ministry of reconciliation committed unto us, endeavour to follow their example, by rightly dividing the word of life; dwelling by turns upon the various parts of Divine truth, and giving to every hearer the portion that belongs to him. This, indeed, exposes us, as it did them, to the charge of incon-

the counsel of God; knowing, especially, as we do, that the charge is unjust, and that there is a perfect harmony between the doctrines that relate to grace, faith, and holiness."

In justice to the subject in hand, as well as to the memory of Mr. Richardson, I would refer your readers to the whole discourse from which the above passage is extracted. Permit me also to take this opportunity of recommending the whole of the three volumes of the posthumous sermons of this truly sound and judicious divine, and most excellent man. The first two volumes have arrived at a second edition. Mr. Richardson presided over the same congregation and parish for nearly fifty years: and how highly he was valued and respected, not only in his own neighbourhood, but wherever his widely-diffused name and character were known, it were superfluous to repeat. He held a close intimacy with the Milners, with Mr. Adam, Mr. Scott, Dr. Buchanan, and many other friends, whose names are still dear to the church of Christ. His sermons, like those of Joseph Milner, were rapidly composed, and are devoid of ornament; but, as is remarked in the preface to the first volume, they possess higher than literary claims to attention—namely, "honesty, good sense, a well-arranged mind, and sound divinity:" and it pleased God to bless them to the edification of many; and he, who for many years stood alone in York, as a truly Evangelical teacher, lived to see all his brethren, the vicars choral of the cathedral, with a majority of the other clergy in that city, partake in his religious views. Under the recurring multitude of new sermons which present their claims to your attention from month to month, those of Mr. Richardson appear to have escaped your notice, and the

FAMILY SERMONS.—No. CCLXX.†

Gal. iv. 6.—“*And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*”

IN the verses immediately preceding our text, the Apostle acquaints us that the design of Christ's incarnation, was to redeem us from the

* We have cheerfully complied with the above suggestion, by presenting to our readers a sermon on the Spirit of Adoption, from the first volume. Our chief reason for selecting this discourse is, that a contemporary publication, in its recommendation of the lately published selection from the Christian Observer Family Sermons, regrets that, in mentioning some of the proper subjects for family sermons, we have not specified election and adoption. Election, as connected with matters of controversy, we do not think among the most useful subjects for a family sermon; though, in that large sense which traces up all the blessings of the new covenant of mercy, general and individual, to that free and unmerited love and mercy which both provided and applies the remedy, no sermon is Evangelical that does not express or imply it. Adoption ought to have been included, both in the thing and the name: it has certainly not been omitted in the former view, having been frequently and habitually introduced in the very staple of our Family Sermons; and if the word does not happen to occur in our cursory enumeration above alluded to, it was not intentionally omitted, and was in fact substantially included. We, however, present, to our readers Mr. Richardson's sermon on this topic; assuring our respected correspondent that we meant no disrespect to the memory of that excellent man, whom we highly esteemed and loved, in not reviewing his posthumous discourses. We do not profess to review one in a hundred of the books that are published, or one in twenty of those that are expressly sent to us; or one in many of really good books; so that our pretermission is never intended as an indication of disrespect.

† By the late Rev. W. Richardson of York. See the preceding note.

the happy privilege which follows our adoption of God, and by which we know that we are actually made the sons and daughters of the Lord Almighty. To make this known to our hearts is the office of the Holy Ghost, and it is a part of his work in which he peculiarly acts as the Comforter of all Christ's real disciples. This is called the spirit of adoption, and it is the distinguishing privilege of all the heirs of promise, though enjoyed by some of them in a higher degree than by others. Every child of God possesses it, however, more or less; for the Apostle says, “Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”

In treating upon these words, I shall endeavour to shew the nature of the spirit of adoption, and to distinguish it from all counterfeits.

The spirit of adoption is that happy temper of mind by which we are enabled to regard God as our Father and Friend, and find ourselves disposed to rejoice in him, to love him, to serve him, and to walk before him as dear and dutiful children. It is generally opposed to the spirit of bondage, which is the natural temper of the human mind with respect to God. It is the consequence of a discovery of his inestimable love in our redemption, and of a firm trust in the merits of that Saviour whom he has provided; for till we know God as an Almighty and most merciful Father, graciously disposed to receive those that come to him in his Son's name, we cannot approach him with filial confidence. If we are sincere in our religious duties, the dread of his displeasure, the view of his holiness, and the apprehension of his justice, will make us perform them with servile fear; for the guilt that we have contracted, and the defects which cleave to our best services, must always give us an uneasy

therefore be the temper with which all persons begin to serve God, unless they are ignorant both of his character, and their own.

This slavish disposition will increase and gather strength in proportion to their increasing knowledge of God and themselves, and sometimes to such a degree as to fill them with great misery and heaviness. For though the Lord, in convincing them of sin, and awakening in them a spirit of grace and supplication, shews that he has a favour unto them, and intends to make them his own children by adoption, yet they are like the church under the old dispensation, or an heir in his nonage. They differ not from servants, though ordained to be heirs of God, and joint-heirs with Christ, but are under tutors, and governors, and legal fears, till the time appointed of the Father. But when the Holy Spirit has given them a view of God in Christ reconciling the world unto himself, and enabled them to understand the Word of Truth, the Gospel of their salvation; when in consequence of this discovery they trust in the name of Jesus Christ, and return to God by him, they are no longer servants, but children, and become sons of God and heirs of glory: for the Scripture says, "Whosoever believeth that Jesus is the Christ, is born of God," "and passed from death unto life."

But the sense of this privilege may still be wanting, though it is generally vouchsafed to all true believers; for the Ephesians, after they trusted in Christ, and believed in him, were sealed with the Holy Spirit of promise: and the Apostle thus addresses the Galatian Christians in my text; "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." When this Spirit is given, it expels the spirit of bondage, and fear. It enables a be-

mitted to use. They can approach God, as the glorious Father of the Lord Jesus Christ, with humble confidence and filial love. They are reconciled to him, and he appears reconciled to them. Their hopes of his favour, founded upon his promises in Christ Jesus, are stronger than their fears of his vengeance. The blood that has been shed to make atonement, appears to them more effectual to save, than their sins to condemn; and the name, government, law, and justice of God, more honoured by Christ's obedience, than dishonoured by their transgressions. The holy, blessed, and glorious God of our Lord Jesus Christ, the Father of glory, appears to them so amiable, excellent, good, and gracious, in all his works and ways, and particularly in the scheme of their redemption, that they cannot but love and delight in him. They claim a covenant relation to him, and serve him without slavish fear; their reverence for him is mixed with filial love, and their obedience is the free, willing, unconstrained obedience of a beloved child.

When this spirit of adoption is in full exercise, it is attended with much peace and joy in believing. Those who possess it in a high degree, abound in hope through the power of the Holy Ghost. The service of God is delightful to them, and the ordinances of religion are welcome to their souls; a course of self-denied obedience is esteemed a privilege, and all the Divine dispensations appear wise and gracious. They are fervent in duty, patient in tribulation, kindly affectionate towards their Christian brethren, benevolent towards all men, ready to forgive injuries, and disposed to overcome evil with good. The language of their hearts towards their heavenly Father is of this kind: "O God, thou art my God, early will I seek thee." "Whom have I in heaven but thee? and there is

"I will bless the Lord at all times, his praise shall continually be in my mouth. My soul shall make her boast in the Lord, the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt his name together." "For his name only is excellent, and his praise above heaven and earth."

The Saviour, who exhibits in his person and work the brightness of his Father's glory, and has procured for us the favour of God and eternal life, is peculiarly precious to a believer, thus circumstanced. His name is as ointment poured forth, and in all his characters and offices he appears altogether lovely, and the chiefest among ten thousand.

Such is the nature, and such are the happy effects, of this spirit of adoption, which the Lord gives to his children for their comfort, and their establishment in grace and holiness. It is not, indeed, vouchsafed to all believers, in the same measure and degree; nor is it maintained in the same lively exercise, even by those who possess it the most. A strong self-righteous bias, a gloomy and melancholy disposition, a dark cloud of temptation, or a confused view of Gospel truth, may cause some of the real children of God to walk in bondage and heaviness, in doubt and perplexity: and as this spirit cannot be maintained or increased by those who have it, without watchfulness, prayer, and diligence in duty, it is often lost by their giving way to a careless, worldly, and sensual temper. If a child of God is undutiful, he will lose the spirit of a son, and fall into bondage; neither will he recover his peace and joy in believing, till he return again to his Father, by a fresh act of repentance, and renewed faith in the blood of Christ. Those Christians abound most in peace, and hope, and confidence towards God, who are the most instant in

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served without the spirit of holiness, and the comforts of religion enjoyed in the neglect of its duties, the people of God might relapse into a sinful state, without being sensible of their declension; and remain in it, without seeing the necessity of repentance.

From what has been said upon the nature of the spirit of adoption, it will not be difficult to distinguish it from all counterfeits. As it is given to none but those who have been quickened to newness of life, excited to seek reconciliation with God by supplication and prayer, enlightened to see the glory of God in the person and work of a crucified Saviour, and enabled to trust in him by faith unfeigned; so it cannot be possessed by ignorant, and unbelieving persons. All that peace and joy, therefore, which the self-righteous feel, and all that confidence and hope which they pretend to experience, must be nothing else but false peace and carnal security. Such confidence arises not from an enlightened, but a stupified conscience; not from knowledge, but from ignorance, of God; and not from trust in the merits of Christ, but in their own. A hope not springing from the love of God in redemption, and thus shed abroad in their hearts by the Holy Ghost given unto them, is not the hope that maketh not ashamed, but the hope of the hypocrite, that shall perish. Their rejoicing, therefore, is not good. For as they cannot be the children of God without repentance and faith, and as the wrath of God abideth on all the impenitent and unbelieving, they would tremble and be dismayed, rather than rejoice, if they were acquainted with their real situation.

As we must be made the children of God before we can have the temper of children, and as he gives the spirit of sons to those only who

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lives, cannot be the spirit of adoption; nor can those impressions and discoveries be from God, which assure persons of their pardon and acceptance, before they are his children. And yet, the faith, hope, and love, of many religious people, are built upon such joys and manifestations. They never believed in Christ, till they had an assurance that they were the children of God; they never durst trust in his blood for the remission of their sins, till they had received forgiveness. Such a method of justification overthrows the doctrine laid down in the text, and in all Holy Scripture. According to this scheme, a person is pardoned before he believes, and assured of his being a child of God before he is one. But the Apostle here says, "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." The spirit of adoption does not make us sons, if we are not such already. It is intended to acquaint us with our privilege; and must, therefore, be the consequence, and not the cause, of our acceptance into the number of the children of God. That spirit which tells a person that he is a child of God, when he is not, cannot be the Spirit of Truth; and all those manifestations which tend to persuade an unbeliever that his sins are forgiven, are vain and delusive. We must, therefore, conclude, that a course of experience which reverses the order laid down in the word of God, is only the effect of a spirit of error.

It has already appeared that the spirit of adoption cannot be maintained, but by a patient continuance in well-doing, and preserving a conscience void of offence towards God and towards man. And yet we see many professors of religion talk of high degrees of assurance, and strong confidence of their safe condition, while they are indulging

doubts or fears about their state; they know that their sins are forgiven, and they feel no condemnation in their consciences; though no one can perceive in them those fruits which accompany salvation. What can we say of such peace and joy? Or rather, what says our Divine Master concerning them? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many powerful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Hence it plainly appears, that these bold claims will be rejected at the last; that our confidence is a vain confidence, if it be stronger than our evidence; and that a high degree of assurance, without an answerable degree of holiness, is not faith, but presumption.

I would now proceed to an application of our subject. You have heard from Scripture the nature of that comfortable and liberal temper of mind, which is called the spirit of adoption. All must desire to possess it, and some may profess to have it in a considerable degree. But it behoves those who are striving to obtain it, to see that they are striving lawfully; and those who claim this privilege as their own, to inquire whether their pretensions are well founded. We cannot have the spirit of adoption till we are made the children of God; and we are not the children of God unless we have been quickened by the grace of the Spirit of life which is in Christ Jesus, enlightened to discover our ruin and our remedy, and reconciled to God by submitting to be saved in the Gospel way, and believing on the name of his only

grace of God, and that Abba, Father, is the natural language of the human heart; and though many persons have great peace in their consciences, and strong confidence towards God, from a high opinion of their own worthiness; yet it is certain, that God is not a reconciled Father to any but those who are united to his beloved Son, and that we have nothing to do with peace unless we are of that number. The language of confession, humiliation, and penitence, would therefore much better become such persons, than that of confidence and assurance; and they have much more reason to dread the displeasure, than to hope for the favour of God, in their present condition.

Neither have you more reason to rejoice in your situation who have obtained assurance by a course of unscriptural experience, and claimed the favour of God, and eternal life, as your own, before you became his children. The Holy Spirit could not give you the spirit of adoption till you were adopted, neither could he seal you, as the heirs of promise, till you understood the Word of Truth, the Gospel of your salvation, and trusted in the Saviour whom it reveals and offers. You must, therefore, have different views of God and yourselves, before you are entitled to say, Abba, Father. You must be reconciled to the law and justice of God, which condemn you to die as transgressors; must lie at his mercy, to save or to cast you off as he pleases; must look to his free grace in Christ Jesus for pardon and salvation; and be united to that Saviour by faith unfeigned, before you can be the children of God, or experience the spirit of adoption.

I would also beseech all of you to suspect the safety of your state, and to throw aside your vain confidence, who are easy under the dominion of sinful tempers, and as-

surence you feel, in such a barren and unfruitful state, is a delusion of Satan, and not the spirit of adoption: for the Lord says, "If my children forsake my law and walk not in my judgments; then will I visit their transgression with the rod, and their iniquity with stripes." If, therefore, you can restrain prayer before God, indulge wrong passions, and neglect known duties, without being convicted, and made uneasy, he deals not with you as sons whom he loves, but as those whom he disowns. And terrible will be your disappointment and confusion at the last, when your confident claims meet with this severe repulse, "I know you not whence ye are; depart from me, all ye workers of iniquity." Humble yourselves, therefore, in time, and return to God by true repentance, lest a sudden destruction come upon you, while you are crying peace and safety; and hell open its mouth to receive you, while you make yourselves sure of heaven.

But as there may be many who cry peace to their souls when there is no peace, so there are others who live in bondage when the Lord bids them be of good comfort. Surely, if you are poor in spirit, humble and contrite in heart, looking to the mercy of God through Christ for pardon, and depending upon the merits and mediation of that blessed Saviour for salvation, you have reason to take comfort from the promises of the Gospel. As many as have been led by the Spirit of God to return to him by Jesus Christ, they are the sons of God; "and if children, then heirs; heirs of God, and joint-heirs with Christ." Why then are you cast down in your souls, and why are your hearts disquieted within you? Look up to God as an Almighty and most merciful Father in his Son Christ Jesus; draw near to him with filial confidence; rejoice in him as your cove-

your life. It is the undoubted privilege of all the children of God to cry, Abba, Father. Seek it, therefore, as your privilege, and beseech him to put the spirit of a son into your hearts, that you may be filled "with all joy and peace in believing, and abound in hope, through the power of the Holy Ghost."

When you have obtained this temper, endeavour to keep it in constant, lively exercise, and take care you relapse not into the spirit of bondage. The best way to maintain spiritual peace and hope, is by diligent prayer, circumspect walking, habitual watchfulness, and a patient continuance in well doing. The more your faith works by love, the more your views of Christ influence your conduct, and the more you abound in the fruits of holiness, the more also will you abound in hope. Those children who are the most dutiful, will have most of the smiles of their heavenly Father; and while you carefully walk in his way, and observe his statutes, you will never be deprived of his countenance and support. Cleave, therefore, to the Lord with purpose of heart; seek him in his ordinances, and walk in all his commandments blameless; so shall your peace flow as a river, and your hope rise to a full assurance.

THE PROMISE TO ST. PETER.

To the Editor of the Christian Observer.

YOUR correspondent J. W. N. suggests, in your Number for June, p. 345, I think, the true interpretation of Matt. xvi. 19. It was a promise to St. Peter that he first should be employed to promulgate the Gospel to the world: "At the day of Pentecost, St. Peter opened, as it were, the door of faith to the Jews, and let in about three thousand

open the door of faith to the Gentiles also, agreeably to his own declaration at the Apostolic consultation recorded in the fifteenth of Acts: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the Gospel and believe." In these cases there appears to be a complete illustration of the grant of the keys to Peter, which was made to him only: "I will give unto thee the keys;" which is no where repeated with reference to any other of the Apostles: with the one key he opened the door of regeneration to the carnal Jews, with the other the door of faith to the Gentiles: and both were admitted within the new fold formed for the spiritual seed of Abraham, and became, as it were, one new creature in Christ Jesus. When we consider the vast importance of this event in the history of man and of the church of Christ (Eph. ii. 3), and the surpassing honour conferred upon Peter, we need not, I think, wonder that the matter should be so signally denoted by our Lord.

With regard to the following words, "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven," which are repeated with reference to the whole of the Apostles, in the eighteenth chapter, I consider them to be a declaration that the Apostles should be commissioned and empowered to complete the revelation of God, and to be the infallible promulgators of the truths of the New Testament, by which the eternal destinies of all men should be finally determined. Wheresoever the discoveries, the promises, and denunciations of the New Testament, of which they were the inspired writers, are published, there, in accordance with its words, the sins of men are either remitted or

The following paraphrase will, I humbly think, give the spirit and meaning of the three preceding verses. "Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed unto thee this truth—which is the rock

I say unto thee, that thou also art a rock, a stone; and on me, the Rock of Ages, the chief Corner-stone of my church, shalt thou be laid, as it were, the first stone; and thy fellow-Apostles with thee shall form the foundations on which my church shall be reared (Eph. xi. 20; Rev. xxi. 14), against which the gates of hell shall not prevail."

SIMPLEX.

MISCELLANEOUS.

M. FELLEBERG; HIS SCHOOLS AND PLANS.

(Concluded from p. 416.)

M. SIMOND, speaking of Geneva, remarks that charitable institutions are much too numerous in that city; for that its inhabitants, being led astray by a mistaken benevolence, are insensibly providing for themselves the evils of the English poor-laws; which laws, he says, cherish population beyond the proper means of subsistence. One establishment, however, of public bounty at Geneva he thinks well worthy of notice, namely, that which sustains and educates female orphans. The number of girls in it had gradually increased to thirty-six. They are brought up, he adds, morally and frugally, at a cost of about twelve pounds per annum each, besides the produce of their industry, which covers a sixth part of the whole that is expended upon them.

I have introduced this statement for the purpose of shewing, by comparison, the great economy of M. Fellenberg's institutions. The indigent children who have found a home at Hofwyl, after reckoning every outlay, and deducting the value of their labour, have not cost M. Fellenberg so much each annually as a third of the amount disbursed on each of the girls at

Geneva. On the boys at Maykirk, if the land and house were sold, he would have spent little or nothing. I visited at Kornthal, in the kingdom of Wirtemberg—where, it is true, the necessities of life are much cheaper than at Geneva—a school in which boys and girls are wholly maintained at a less expense than four pounds a year. Here, too, as at Hofwyl, there is land belonging to the institution. This attention to the strictest economy in such institutions appears to me doubly advantageous: not only as it increases the means of extending to greater numbers the benefits of education; but as the indigent, fostered under this frugal administration, knowing few wants, and being habituated to thrift, will generally, when placed out in the world, possess an advantage over those reared under a more lavish system. The evils which of necessity result from every species of pauperism are the greater in proportion as the indulgences afforded are more tempting and enervating. The children boarded, clothed, and educated at vast expense at our charity schools, turn out too often the most incompetent drones in the national hive; and are generally prepared to perpetuate pauperism, as they themselves were trained in it.

At Hofwyl I thought of spending

little days; for, M. Fellenberg particularly desiring me to visit the colony of the Linth, I felt impelled to make a rapid journey for that purpose.

On the 6th of September I started at noon from Berne, by the diligence, for Zurich, and before eight o'clock on the following morning reached that city. That day being Sunday I did not proceed farther; but set off at four o'clock the next morning, in a *calèche*, for the colony, a distance of thirty-six miles, and did not reach my destination till the same hour in the afternoon. M. Fellenberg had provided me with a letter to M. le Conseiller Schindler, Inspector of the Arsenal at Mollis, about an hour's slow drive from the colony. As its superintendent, or master, could not speak French, and as I could not converse in German, this introduction was requisite; and I should have had to go to Mollis, had it not happened that M. Schindler was at the institution on my arrival.

This establishment owes its origin to the distress of the years 1816 and 1817, which was felt severely throughout Switzerland, and especially in this mountainous canton. Large sums were collected for the relief of the poor; and no wiser expedient could have been devised during the crisis, for giving at once employment and bread to the needy labourers of the surrounding country, than public works of permanent utility. The river, or torrent, of the Linth completely devastated the district on a part of which it now stands; and the idea conceived was, to confine the hitherto unruly flood within bounds, by the hands of the distressed labourers. M. Escher, of Zurich, directed the works. A canal was formed, ten miles in length and eighty feet in breadth, between its high shelving banks. The canal opened a navigable communication between the lakes of Wallenstadt

little streamwood, have been secured for cultivation; and twenty thousand acres, between the colony and the Lake of Zurich, formerly little better than a bog, have been rendered fit for pasturage. The amount expended in the prosecution of this design, which was as ably executed as wisely planned, amounted to about 60,000*l*. Amongst the promoters of this undertaking were the founders and liberal supporters of the school of the colony of the Linth, for which one hundred and ten of the acres rescued from desolation were obtained. The names of Alexander, Emperor of Russia, whose munificence will be gratefully remembered; of M. Escher; M. Schindler; and M. Fellenberg, stand prominent on the occasion. A good house—a mansion, compared with that of the colony at Maykirk—has been built; and as the institution was to be conducted on the principles of M. Fellenberg's system, a pupil of M. Vehrli, Lutsehg, was appointed master. The directors have had to expend considerable sums in improving the land, which is poor; and these disbursements, with those necessary to the support of the institution upon its present scale of expenditure, have militated against an approximation to what M. Fellenberg desires, which is, to make schools for the indigent support, or nearly support, themselves, by the labour of the pupils. At Hofwyl these wishes have been partially accomplished: at Maykirk their realization seems probable; but, in order that the youth may return the cost of his maintenance and education, he must give his labour to the institution till he is full grown*. Here there is, how-

* It must be recollected that M. Fellenberg places before the youth the means of accumulating a fund against his departure from any of his institutions; and the longer his continuance in any, the larger may be the sum to be taken away.

signs in the political constitution of the canton. At the age of sixteen, after having received the communion of the Supper of the Lord, every male has a vote in its general and supreme assembly, called the *Lands-gemeind*; and it is not to be expected, that when, or just when, about to be entitled to meddle with the affairs of the state, lads will remain subject to the rules of even a mildly governed school. This legislative body is annually convened on the first of May, on an open plain, to make laws and elect magistrates. The duration of the assemblage is wisely limited to one day. Protestants and Catholics, on this occasion, vote together; but each party has meetings beforehand apart. The latter, who have been gradually diminishing in numbers, are the less numerous, the poorer, and, as is commonly observable throughout Switzerland, the less industrious portion of the inhabitants. According to M. Simond, there are in the canton eighteen or twenty thousand inhabitants, and from four to five thousand legislators. Enactments very arbitrary in their nature, and so absurd that it has been impossible to carry them into execution, have been sometimes hastily carried; a fact that cannot create surprise. Amongst a people of a more buoyant or of a more sullen spirit than the Swiss, greater disorders might be justly apprehended than do in fact arise in the democratic cantons. At all times, and in periods of general distress especially, those states will possess the greatest resources in which the representation of property and the weight of intelligence are justly regarded, and in which there are no laws to equalize political rights, or to force population to the utmost limits of the means of sustenance. England has, humanly speaking, owed much of its wealth, its import-

furiously decreed. Statutes or customs that withhold substantial privileges to primogeniture, will be found, in ancient monarchies, productive of great mischiefs. On the other hand, when, as was the case in some parts of the continent half a century ago, a system of aggrandisement of families has so far succeeded that extensive tracts of country belong to a few proprietors, as great, or nearly as great, evils are to be dreaded.

In the school of the Linth there are thirty boys, selected as having been the most destitute of the adjacent villages. The master, who is married, has not only the charge of the boys, but the oversight of the whole establishment. This has prevented him from working with his scholars in the fields, after the manner of Vehrli; but his brother, who has also been at Hofwyl, is their agricultural preceptor. The farm-yard likewise, which should be close to the house, is at a distance from it: and as the boys do not perform domestic offices for themselves, as at Maykirk, and as they cannot themselves cultivate all their land, servants and labourers are necessary, and form a heavy item of expenditure. Some of the produce is, however, sold, as is some of the linen which the boys manufacture. In the making of this, of stockings, and of a coarse material for trousers, they are partly employed in unfavourable weather. Some flax and hemp are raised; and each boy has a small slip of ground allotted him: the value of what he can produce on it is placed to his account, and he is entitled to the sum total of his earnings on leaving the school. In rotation, they assist in taking care of the live stock. Any of the boys will be received at Hofwyl, to learn whatever they cannot so well acquire here. Their diet is, potatoes and other vegetables, farinaceous

for two hours, I ascended a neighbouring eminence, an abrupt and conical hill, from which a striking view is commanded. This hill is the first grade of a lofty mountain; and from hence M. Escher, now dead, was accustomed to survey the prosecution of the works he most ably directed. Autumnal crocuses bedecked the spot, the once-frequent resort of that distinguished naturalist. But it is the grand, rather than the picturesque, that here strikes the beholder. Lake Wallenstadt, to the south-east, is almost walled in by grey rocks, the bases of huge mountains. Turning the back upon it, the valley may be surveyed, along which the Linth, forming a boundary to the lands of the colony on their eastern side, now placidly glides. The colony is seated on a narrow part of this valley; and a mountain, that rises abruptly to the north-west, was throwing a giant shadow across a little plain besprinkled with hamlets. Upon this meet the rivers; the Mat, hardly deserving the name of one, which flows out of the lake of Wallenstadt; and the Linth, issuing from the valley to the south, at the entrance of which the famous victory of Nœfels was gained *.

* Relative to this remarkable action, fought within a few miles of the colony, Mr. Coxe in his *Travels*, supplies an interesting scrap of history.

"The canton of Glarus," he says, "was formerly subject to the abbeſs of the convent of Seckingen in Swabia; the people, however, enjoyed considerable privileges, and a democratical form of government, under the administration of a mayor, appointed by the abbeſs, but chosen amongst the inhabitants. Towards the latter end of the thirteenth century, the Emperor Rodolph I. obtained the exclusive administration of justice; and not long afterwards, his son Albert, having purchased the mayoralty, which had gradually become hereditary, re-united in his own person the whole civil and judicial authority. Accordingly, that prince, and his immediate successors the dukes

of Austria, oppressed the people, and ruled over them with absolute sway. In 1350, Schweitz, assisted by Zurich, Lucerne, Uri, and Underwalden, expelled the Austrians from the canton of Glarus, and re-established the democracy. Glarus then entered into a perpetual alliance with its deliverers. The people of Glarus enjoyed their liberties unmolested till 1388; when the Austrians made an irruption into the canton with a force sufficient, as they arrogantly thought, totally to subdue it; pillaging the country, and massacring the inhabitants. It was then that three hundred and fifty troops of Glarus, assisted by thirty Switzers, resisted the whole strength of the Austrian army. The former were posted advantageously upon the mountains, and the latter, to the number of fifteen thousand, at a village called Nœfels. In this situation the Austrians began the attack; but were soon compelled to retreat with great precipitation, by a shower of stones poured upon them from the heights: in this moment of confusion the inhabitants rushed down upon the enemy with such redoubled fury that they broke their ranks, and, after an immense slaughter, forced the remainder to retire from the canton.

"This surprising victory, gained by a handful of men against an enemy so much superior in numbers (instances of which are by no means rare in the history of Switzerland), renders the wonderful combats of Marathon and Platea, when the Greeks repulsed the numerous hosts of the whole Persian empire, perfectly credible. The same love of independence, the same dread of slavery, and the same attachment to their country, animated the respective nations to the same deeds of heroism; and in both instances victory was followed by the same glorious consequences: for the Swiss, as well as the Greeks, owe the rise and preservation of their liberties to that magnanimous and determined valour which prefers death to living under the servile dominion of an arbitrary despot. The people still celebrate the anniversary of this victory, which ensured their independence: and I saw near the village of Nœfels several stones with no other inscription than 1388; an inscription which no more requires explanation to an inhabitant of the canton, than the glorious era of 1688 to an Englishman."

with him, and, the weather being propitious, I did not doubt that we should sleep at Zurich at night.

In deviating a hundred miles out of my road, and thus sustaining an addition to the fatigues incidental to a long and very hurried journey, I should have considered myself repaid in having been able but to observe the power of education, as exemplified in Vehrli, Pfyfer, and others who have been trained at Hofwyl, and who bear the moral impress of a character precisely of that description which it might be supposed M. Fellenberg's system would impart. I witnessed another proof of its force in Lutsehlg, the master at the colony. He had been a pupil at Hofwyl. Steadiness, intelligence, and cheerfulness, indeed, are to be traced in the countenances of the young men, so far as I have seen, who have been instructed there.

The road from the colony lies, for nearly thirty miles, along the lake of Zurich: and just as the sun shone on the massive forehead of the snowy Glarnish*, uplifted far beyond and above a range of mountains whose green wore a deepened tint under the shadow of a bank of clouds; and as the unruffled waters mimicked on their surface the white canvas of almost useless sails, and pictured the groves and villages of the shore; a scene was to be surveyed which Switzerland only could have exhibited. A favourable day amongst her beauties is indeed a choice occasion; and the same prospect viewed under different auspices hardly wears the same features, and represents the difference there is between a smile and a frown.

Sun-set, after all, displays in these Alpine regions the highest touches

* A mountain of Glarus, 7570 feet above the level of the sea, whose summit forms a widely spreading contour.

conflicts, and its griefs, we beheld the last ray of eventide fast hastening away, yet hanging on the heights of distant mountains, whose snows, lost in the glowing halo of the circumambient ether, and concealed under a reddened mist, exhibit not the majestic forms they clothe, till a sudden paleness on their face, and outlines as bold as clear, tell that day has disappeared. The moon may scatter for a few hours her silvery brightness amongst dark shadows; or twilight may faintly hold for a time the vestige of what had charmed; but can that which must vanish and be lost in night lift the soul to a heaven not to be approached by either obscurity or sin? No: God, infinitely just and merciful through Christ, foresaw that man would be too proud and too obdurate to be softened into humility and holiness by the contemplation of the glories of earth.

About the place where day opened upon me when going from Zurich, darkness overtook me on my return, and I was not within the city gates till nine o'clock.

At four on the following morning, the 10th of September, I quitted them again; and by the mention of a painful spectacle, that presented itself on the road to Basle, will conclude what I did not think of writing when I reached Hofwyl on the 29th of the past month.

In parties of various numbers, I met on my way at least four hundred peasants, some of whom were from Alsace and some from the duchy of Baden, on a pilgrimage to the Benedictine Abbey* of Ein-

* According to Mr. Coxe's account, the abbey owes its celebrity to the miraculous image, as it is called, of the Virgin Mary. He reports the legend to be, that in the ninth century a certain hermit, called Meinrad, retired to this spot, where he built a chapel, and was assassinated by robbers. Soon after, the dead body of St. Meinrad, of course, worked miracles.

more agreeable than profitable ; but it was heart-rending to see decrepit, poor, and aged persons undergoing the hardships of a superstitiously imposed toil. Popery cannot acquit herself of this charge, that, whenever she has triumphed—as, unhappily, she has too frequently—she has first befooled her votaries into an extreme misapprehension of the nature of Christianity ; and she has then invariably trampled them under foot, and enriched * herself at the expense of their egregious credulity and dense ignorance. F.

MILNER'S CHURCH HISTORY.

To the Editor of the Christian Observer.

I BEG to offer the following observations in reply to your correspondent J. H. R.'s animadversions on a particular portion of my Continuation of Milner's Church History.

1. It is true I have not examined the temporary Saxon formulary of the Elector Maurice, commonly

The sanctity of the place having been thus established, some one (for whether it were St. Benno, or St. Eberhard, or what other saint, Mr. Coxe could not discover) constructed another chapel, which was dedicated to the Virgin ; and thus was laid the first foundation of the abbey. In 948, Conrad, bishop of Constance, as he was going to consecrate the chapel, heard a voice from heaven assuring him that God himself had consecrated it. Mr. Coxe adds, that it was computed 100,000 pilgrims annually resorted to the spot. I hope, and believe, that their number since his days has greatly diminished.

* I was informed by an intelligent inn-keeper at Basle, that the pilgrims have to pay for ten masses—a very trifling sum, probably, for each, but the small offerings of thousands will amount to a large total. Some of these deluded beings come a distance of a hundred miles. They generally carry their provisions, and when the weather is wet they suffer much.

and am not yet convinced, that it most faithfully exhibits “the sentiments of Melancthon and his associates relating to *things indifferent* ;” much less that by it “only” can be determined the question, whether Melancthon numbered “the doctrine of justification by faith alone” among such things. I should not regard that work as the repository of Melancthon's sentiments : in that view it could bear, I conceive, no comparison with the numerous public and private documents—letters to friends, counsels to pastors and to churches, memorials to Maurice, &c. &c.—which I have adduced. It rather exhibited what he thought might be *submitted* to, than what he would have *wished* : it imposed a “servitude” (such is his frequent language) which, though painful, he considered as tolerable, and to be preferred to deserting the churches, and throwing all things into confusion. He disliked, Camerarius says, the proceedings of that period altogether ; though he would not withhold his assistance where the public welfare seemed to require it. (De Vit. Mel. sect. 83).

2. But let us hear your correspondent.—The “documents to which he (Mr. Scott) refers...demonstrate, indeed, that, if Mosheim's charges be just, Melancthon was in the highest degree inconsistent in contradicting, *at the period under consideration*, the doctrines which in other parts of his voluminous writings he so often, so ably, and so clearly explains, enforces, and defends. But, unfortunately, this is a part of the very charge brought against him by Mosheim, who represents him as yielding to the judgment of Luther, in preference, if not in opposition, to his own, *during that Reformer's life-time* ; and only stating his real sentiments when *the death of Luther* had delivered him from the dread of his displeasure.”

this passage, that my documents were all of *another period* than that under consideration—that they were *prior* to the death of Luther? Whereas the fact is, they are all three or four years *posterior* to the death of Luther; they all belong to the very period under discussion; they are not only inconsistent with, but directly opposed to, several of the errors with which Maclaine's Mosheim charges Melancthon—specially that of reckoning “the doctrine of justification by faith alone” among “things indifferent.” I trust I have demonstrated that Melancthon held fast that fundamental doctrine “whole and undefiled,” and contended for it with becoming feeling and zeal to the end of his days—and he survived Luther fourteen years.

2. But as your correspondent has discovered an interpretation (possibly a just one) of the assertion in Maclaine's Mosheim, which without such interpretation must be in glaring defiance of all truth—namely, that “by the counsel and influence of Melancthon every thing relating to the *Interim* had been conducted”—so it has occurred to me, that an explanation may, perhaps, be given of the equally incredible assertion that Melancthon regarded as among “*things indifferent*” “the doctrine of justification by faith alone.” Melancthon had once before—sixteen years prior to Luther's death—at the Diet of Augsburg, consented to drop the word *only*, or *alone*, in speaking of justification by faith; and I have some reason to suspect that he had at this time submitted to a similar omission in the formula of Leipsic, though he still contended for it in his own writings (see *Contin.* ii. pp. 51, 123, &c.), and never meant, by the surrender of the word, to abandon a particle of the doctrine connected with it. And this the historian may have called

following chapter, repeatedly mentioned “the doctrine concerning the person of Christ” as one of the great points of difference between the Lutheran and Calvinistic churches: which might have led us to conclude, that one of them was Orthodox on this point, and the other Socinian or Arian; whereas all that is meant is, that one believed and the other denied the communication of the omnipresence and other attributes of the Divine nature to the human nature of Christ! But how strangely is such language as that of all the three instances now before us calculated to mislead!

3. And this brings me to a third topic, on which it is important that correct information should be diffused, considering how universally Maclaine's translation of Mosheim has been received among us. I transcribe the following sentences from Professor Pusey's *Historical Inquiry concerning German Theology*, p. 110:—“Mosheim is, unfortunately, principally known by a most unfaithful translation of one, and that not his best work, from which a false estimate alone can be formed of his intellectual, moral, and religious character. The author has found, from collation, the original in so many cases offensively coloured and disguised by gratuitous interpolations of epithets, or of whole sentences, that collation seems to him absolutely indispensable, wherever it is of importance to know the precise sentiment or statement of Mosheim.”—Of course I shall not fail to profit by this warning in any future use I may have occasion to make of Mosheim's *History*.

JOHN SCOTT.

Hull, August 9, 1830.

P.S. At p. 49 of the volume of my work referred to, I have given extracts from a letter of Calvin's to

censure. More recently I have met with the following judgment of BEZA (the coadjutor and successor of Calvin) on that very letter, and that in writing the Life of his venerated friend. "Some accused Melancthon as too yielding (molliorem)" on things indifferent, "but unjustly, as Calvin, more accurately informed, was afterwards aware." (Beza, in Vit. Calv. anno 1549). Would Beza have written thus had Melancthon placed the doctrine of justification by faith among things indifferent? I am sorry to see that Mackenzie, who generally translates Beza pretty closely, has omitted this passage in his Life of Calvin.

— WAS ONESIMUS EVER A SLAVE? —

To the Editor of the Christian Observer.

IN reference to the sanction which St. Paul is alleged to have indirectly given to slavery, in his Epistle to Philemon, I wish to inquire whether there is not room to doubt the fact of Onesimus having been a slave at all. Consulting Archbishop Potter on the subject of slavery, I find it stated by that learned writer, that "slaves, so long as they were under the government of a master, were called *οικεται*, but after their freedom was granted them, *δουλοι*: not being, like the former, a part of their master's estate, but only obliged to some grateful acknowledgments and small services." The authority quoted is Curyssippus; and in a passage subsequently referred to (*Æsch. contra Ctes. sec. xvii.*), where the law about manumitting slaves is spoken of by the orator, the word used is *οικετας*, and not *δουλους*. So much, then, for the proper usage of the word *δουλος*. Neither is it generally employed to describe "a slave" in the New Testament. In Matthew

For as a slave he could not have contracted a debt to his lord, neither could it have been paid by selling him: the master would only, in that case, have had his property in another shape. But this servant is described as *δουλος*. Again, in the parable of the Talents, Matt. xxv. the servants are *δουλοι*, though it is clear that they also are freemen. I might mention several other passages, in which we find the same usage of the word. And hence also it may be observed, that we are not "the slaves," but, as our translators have rightly rendered it (Rom. vi.), "the servants of righteousness and of God;" bound, not by the law, but by the obligation of gratitude, to Him who has "made us free from the law of sin and death."

But even if Onesimus, and those other servants whom St. Paul charges to be obedient unto their own masters, were actually slaves, still we must remember, that the legally permitted slavery was only of these two kinds—when a man was sold for debt, or when he had been taken captive in war. Kidnapping appears to have been among the ancient HEATHEN generally esteemed piracy.

Hoping for further information from some of your correspondents on the point I have mentioned, I am, sir, &c.

Σ.

— ON BURYING IN CHURCHES. —

To the Editor of the Christian Observer.

I AM glad to find that the public attention has been awakened to the revolting practice of depositing dead bodies among the living, as is the custom in our towns, where they are often close wedged side by side, within a very few feet of the surface, nay, in the very body of our churches themselves. It may be

attention alive to the evils of it, both with a view to abridge its prevalence gradually, as opportunities occur; but still more to prevent its extension to the new churches, which are so rapidly rising around us. The present practice of arching the foundation of churches, so that they are air-tight from the vaults, which are accessible only from the outside, is certainly an improvement on an unseemly and unwholesome practice of burying in the interior: but even then the evil is not wholly got rid of; for these catacombs are often very offensive, it being impossible that even lead (besides the expense) can always prevent the escape of noxious effluvia: and the custom is the worse as the funeral service is read by taper-light in these gloomy mansions, the mourners being surrounded with half-decaying coffins, and sometimes breathing an atmosphere as dangerous to the health as it is revolting to the imagination.

R. H.

ON TEMPERANCE SOCIETIES.

To the Editor of the Christian Observer.

As you have often and warmly recommended Temperance Societies, on the plan of those in America—the first information respecting which, on this side of the Atlantic, appeared in your pages—I presume it will not be unwelcome to you to give publicity to the following particulars respecting the actual success of these institutions. I am happy to say, that, though so recently established, they bid fair to banish from the United States one of its most injurious and impolitic habits, and greatest sins; and I doubt not but a similar effect would follow their general adoption throughout Great Britain and Ireland, where the practice of spirit drinking has of late years been fearfully prevalent. The

The American Temperance Society employs three agents in travelling from place to place, endeavouring to promote the objects of the institution, by the formation of similar associations, and by collecting funds for printing and circulating tracts and defraying other necessary expenses. The Second Report of the society states that the income, during the year 1828, amounted to more than fourteen thousand dollars; the number of associations considerably exceeded two hundred; and the members in each varied from ten to four hundred. In reference to the diminution of ardent spirits the following interesting facts are mentioned in that Report. In Belcher-town, Massachusetts, the quantity consumed in 1824 amounted to 8056 gallons; in 1828 it was only 2099; making a diminution of 5957. It is added, Not to speak of the saving of time, and the benefit to health and morals, upwards of three thousand dollars have been rescued from the purchase of liquid poison; a sum sufficient to defray all the taxes of the town. At Plymouth, New Hampshire, the consumption of spirituous liquors in 1826 was 9000 gallons: in consequence of the formation of a Temperance Society it was reduced, in 1827, to 3000, and in the year 1828 to 500. In Stonington county no licences for the sale of spirits were granted, or applied for, last year. The merchants of six towns in Berkshire have abandoned the trade. In the state of New York, three distilleries have suspended their operation; and twenty or thirty merchants have discontinued buying and selling. The members of many churches and ecclesiastical bodies have resolved to dispense with the use of ardent spirits. Similar resolutions have been adopted by twenty-five militia companies, and the officers of four regiments and five military

fewer than ten societies all composed of medical men. The lawyers of the counties of Essex and Morris, New Jersey, have formed themselves into a society; and in the county of Berkshire, at the circuit of Lenox, in November last, the lawyers ordered ardent spirits to be removed from the table, and directed that none should be supplied in future. The House of Representatives of New Hampshire likewise resolved to abstain from the use of spirituous liquors during the session*.

The following facts, which have appeared in the American papers, deserve particular attention. It is stated that the Governor of Alabama, in travelling through that state in 1828, ascertained that the consumption of ardent spirits had diminished *one third*. Chief Justice Parker, in a letter to Dr. Warren,

* Our readers are aware, that in the United States spirits are, or have been, habitually introduced at tables, where they are never seen or thought of in England; and this difference of national habit presents a considerable obstacle in the way of the formation of Temperance Societies in this country, at least on exactly the same plan as those in America, where the first persons in society think it no impropriety to pledge themselves to the utter disuse of ardent spirits. In England, such a pledge, on the part of a person moving in the rank of a gentleman, might be supposed to involve a reflection, as if it were possible that he could be addicted to such a practice; it might be felt like a pledge not to smoke in a drawing-room, or to beat his wife. But among those classes in which spirit drinking is common, such societies are invaluable; and persons in higher stations might be admitted as honorary members without a personal pledge, it being taken for granted that their habits, their education, and the countenance they give to such a society, are pledges sufficient. We would, however, recommend our readers, especially our clerical readers, not to be over nice in this matter; but, in promoting the formation of Temperance Societies among their neighbours, to give their own pledge, however superfluous, if by means of it they can further the wished-for object.

of Franklin, Hampshire, Hampden, and Berkshire, he had reason to believe, from his inquiry among ministers, medical men, and others, that the consumption of spirituous liquors had diminished *one half*.

The third anniversary of the institution of these societies was lately celebrated at New York. A very numerous assemblage attended. By the Report it appeared, that the societies throughout the Union, which last year were in number 222, have in twelve months increased to upwards of 1000. The whole number of members is estimated at not less than 100,000. More than 700 instances of the reformation of habitual drunkards, are reported during the last year; and the stoppage of fifty distilleries, some from principle and some from necessity, is mentioned as another instance of the progress the society is making. There are instances of distilleries which, being put up to auction, could find no bidders, the persons present remarking that the Temperance Society had ruined them. The sales of all spirituous liquors have fallen off, it is estimated, *three-fourths*. The Report adds, that 400 dealers in spirituous liquors, wholesale and retail, have relinquished the trade, from conscientious feelings, and a conviction that it was wrong to continue the traffic.

I might mention many other facts. A newspaper devoted to the object, entitled The Journal of Humanity, has been established, and is widely circulated throughout the Union. Vessels constantly put to sea, and often on long voyages, with no spirits on board, except in the medicine chest: coffee and diluted molasses are substituted, the men voluntarily agreeing to the measure. In a late voyage to China, which was attended with unusually great vicissitudes, spirits were used only for embrocations; and in this, and

cold, and often wet through for days together, they were far stronger, calmer, and less inconvenienced by their toils and perils, than when they were accustomed to use ardent spirits. Hot coffee was their usual substitute. A recent report of the Secretary of War, presented to the Senate, gives a dreadful account of the evil effects of intemperance in the army, and recommends the discontinuance of ardent spirits as part of the daily rations. This, if carried into effect, will be a most important and beneficial measure.

These interesting statements deserve the serious attention of all who mourn over the abounding evils occasioned by the consumption of ardent spirits throughout this country; and should lead to the important inquiry, Whether like cheering results might not reward similar exertions. Already some attention has been paid to the subject in various parts of the country. The Glasgow and West of Scotland Temperance Society has circulated upwards of 60,000 tracts recommending the objects of the institution to the attention of the public: and the committee, from communications lately received, have every reason to believe that much good has resulted from their circulation *.

* We beg leave to bring before the members of the Glasgow Society the following remarks of the conductors of the "Journal of Humanity." "We are sorry," say they, "to see a reduction of the number of licences, and an increase on the duties of ardent spirit, named among the objects to which the Glasgow and West of Scotland Temperance Society is to aim directly, as means of effecting its objects. Nothing can be more injudicious than an appeal to the civil power by a Temperance Society. Where the doctrine of entire abstinence has obtained by legitimate means—such as the influence of example, and appeals to the reason and conscience—such power over a community as to command a spontaneous vote of banishment against ardent spirit, we are glad to hear of it, and publish it with pleasure, as an evidence of the progress of the reform. Temperance Societies

should look to such things as likely to be among the happy results of their labours, not as proper to be used as means for attaining their object. In several instances, we know the friends of temperance have had cause deeply to regret attempts, on the part of Societies, to procure the enactment, or the more rigid execution, of laws. Prejudice and opposition have been excited against infant societies, which it will require years of patient continuance in well-doing to overcome. We attribute the astonishing success of temperance efforts, in no small degree, to the scrupulous care with which agents and societies generally have avoided every measure that could lead to the association of their labours, even in the minds of the ignorant and prejudiced, with the operations of government and law. To succeed perfectly, our appeal must be directly and exclusively to the people. And even appeals to specified classes of the people, such as distillers and dealers in ardent spirit, must be powerless, in comparison with those made directly to consumers."

This opinion of the advocates of temperance in America corresponds with that which we ourselves have always expressed; and we are glad to find it confirmed by the wide experience of our Trans-atlantic friends. Contrary to the suggestions of many of our correspondents, we have always declined urging the restriction of licences, and the imposition of heavy imposts upon spirituous liquors, as remedies for intemperance. The only true remedy is self-restraint, whether arising from habit, education, moral principle, religion, or gentlemanly feeling. Throwing open the sale of beer we consider, on many grounds, a measure most just and salutary. The whole system of coercing men into virtue is unsound: restrictive laws and high duties inflame the popular appetite, and lead to fraud, smuggling, and the very crime they profess to curb. They have been long tried, and have proved ineffectual: the inculcation of right principles is the proper cure. Men are not to be treated like children, who cannot be trusted with their own actions; for if they are, they will assuredly break the prohibition as soon as they have the opportunity. Nay, children thus treated never learn self-control, and are the first to rush into evil, when they can do it without observation or with impunity. No judicious parent locks up his fruit-garden; or finds that his children, if properly trained, abuse the privilege of frequenting it: the tempting bait is to them as though it were not: and the same would be the case with the poor in the matter of spirituous liquors, if they were early taught their evils, and accustomed to abstain

of the society. In several instances persons who have been long addicted to the use of ardent spirits have joined the societies, and they have since abstained from their use altogether. It were easy to mention particular facts; but these are purposely withheld, lest the friends of such institutions should be deemed too sanguine in their expectations of the good that has already been effected. The only object in view by bringing into further notice the preceding statements, is to excite attention to a subject that should be deeply interesting to all persons desirous of promoting the interests of morality and religion. It is well observed by the late Rev. Thomas Scott, that "restraining men from outward crimes, and inducing them to external good actions, does not imply conversion of the heart to the love of God, and delight in his holy service; yet it prevents much mischief and occasions extensive good

checking of vice, he elsewhere observes, paves the way for the introduction of true godliness, as numerous instances from the Scriptures and the history of the church abundantly testify. Those engaged, then, in the checking of vice are directly engaged on the side of religion; and there can be no doubt that, were the vice of drunkenness banished from our land, one of the most formidable barriers to the progress of true religion would be removed out of the way. Hence it happens, that many of the same individuals who are enlisted under the banner of Truth hold a prominent place in carrying forward the objects of such societies; and it may be hoped, as well as confidently anticipated, that their numbers will by and bye increase, when existing prejudices shall have been more thoroughly removed.

A CONSTANT READER.

from them upon principle, till principle had become nature. Why do not our readers, with a cellar-full of spirits, get drunk every morning? It is not taxation or want of opportunity that prevents them; but habit, regard to health, or self-respect, or, were it necessary, religion. And why may not a small tradesman or a working-man be restrained in the same manner, at least where the habit has not become inveterate? The lower classes of this country are uninformed upon the subject, and fully believe that a moderate portion of spirits is beneficial to their health. They thus acquire the habit of spirit-drinking, till they often become confirmed drunkards. The diffusion of correct information and good advice, by means of Temperance Societies, will do more to prevent the evil than a tax of five hundred per cent., with the tread-mill to back it. The offender, in this latter case, "even in penance planning sins anew," would return as soon as possible to the prohibited indulgence; whereas a keg of brandy might be safely left open for years

together in a cottage where principle, habit, and a just knowledge of the subject—and not external restraint—were the incitements to action. Strange as this doctrine may seem, to those who have never considered the subject as connected with the true springs of human conduct, and apart from the hopeless scheme of teaching virtue to walk in leading-strings, it is amply confirmed by the experience of the American Temperance Societies. The conductors of our infant schools have learned this principle, and, instead of the wretched system of locking up and prohibition, accustom the children to act from higher motives; the consequence of which is, that no child ever steals his companion's dinner, or plucks a flower or a gooseberry from the garden; the very opposite of which would be the result upon the Glasgow temperance principle. If our Northern friends will weigh this matter in their Committee, we think they will agree with us; and if not, we shall be quite ready to admit their defence of their principle.

The Scripture Testimony to the Messiah. By the Rev. J. PYE SMITH, D.D. 3 vols. 8vo. Second edition, much improved and enlarged. London. 1829.

WE are reconciled to not having reviewed the first edition of Dr. Smith's great work, from the circumstance that it allows us to bring it before our readers in its present "much improved and enlarged form;" while it also renders it unnecessary to give a full analysis of the work, which is already familiar to theological students. The publication exhibits long and patient research, varied learning, wide Biblical reading, a mind capable of close analysis and large deduction, and we need not say a truly candid spirit, united with deep piety, and a wish to pour out every mental and moral treasure at the foot of the cross of Christ. For theological students the book is invaluable, both for consecutive perusal and occasional reference: nor will well-informed private Christians, whose object is not connected with professional studies, be disappointed in its perusal; the whole being thrown into as popular a form as the argument would allow; and many of the incidental disquisitions being valuable and interesting, even dissevered from the direct object of the treatise. The writer remarks, that the work "is humbly designed to assist the researches of serious Christians, who take the Bible as the guide to eternity, and who treat the authority with which it speaks with the reverence due to the Adorable and Infinite God."

We must, however, qualify our suffrage by adding, that in this large mass of criticism and discussion there may, and must be, points in which we do not concur in the conclusions of the author; and we must add, that there is occasionally an

abstinence in pressing a legitimate argument, and sometimes also a direct admission, which we could have wished otherwise; and this not only in reference to the individual point, but to the general effect upon the mind of the reader. This over-cautiousness may, indeed, be urged as calculated to bespeak the confidence of the objector, as well as to promote the cause of truth; and the concessions which the author is willing to make may be represented as adding greater triumph to his victories. But we fear that the real result will rather be to encourage a hazardous spirit of speculation, the conclusion of which might be very serious. Our author gives up, for instance, the Song of Solomon, as not of Divine inspiration: but the claim of that book to be admitted into the sacred canon rests upon testimony similar to that which applies to various other portions, nay to the whole, of the Sacred Word; and the arguments offered for its rejection, derived from the contents of the book itself, may be plausibly applied by Arians and Socinians against many of those very passages which our author himself urges against their heretical opinions. Why not, for example, give up the chapters which contain the account of the miraculous birth of our Lord, as well as the Song of Solomon? We approve as little as our author of some of the popular expositions of this book; we find to the full as much difficulty in explaining it; nay, we think it was wisely judged by our Church, while fully admitting its Divine inspiration, not to introduce the reading of it into the public service: but the evidence for its being a part of the sacred canon appears to us too strong to set it aside on the ground of internal evidence, without first admitting the very principles on which Neologism and Socinianism

of the book, beyond those which are familiar to every student of the inspired canon—and which, after long deliberation, he has rejected;—but to our minds these are quite as forcible as those which entrench many other undoubted parts of Divine Revelation, and certainly ought not to be set aside by the force of an arbitrary hypothesis. We think, also, that the introduction of this argument into the present volume, besides being gratuitous, was ill-judged; since it was calculated to cause a revulsion in many pious minds towards the whole work, and also to strengthen the Unitarian reader in his favourite habit of rejection upon inference and constructive evidence—that is, often, upon no evidence at all. Our author certainly meant not this: his reasons for rejection are stated with great seriousness, and are evidently joined to a desire to investigate the matter fully, and to follow wherever truth may lead: we are therefore far from impeaching his rectitude of intention, but we greatly regret both the result of his decision, and the unnecessary introduction of the topic into the very front of his highly valuable work.

There are some other relinquishments, as regards the currently-received orthodox applications of texts, in which we cannot concur; but these do not affect the general result of his argument, which, after every deduction which he thinks it right or legitimate to make, is irrefragable, being built both upon the plain text of the Divine word, and clear inference from it. We therefore only interpose this general remark, as neither our limits nor the patience of our readers would allow of lengthened minute criticisms; and shall add to it but one other preliminary difference, namely, what appears to us the unnecessary frequency of new translations, where

memory is of so great value, that, without absolute need, we would not sacrifice it to any new combination of words, and certainly not to the cadences of a Lowth, or Horsley, which, by means of grammatical inversions, and classical instead of pure English words, appear inflated, and scarcely intelligible to the unlettered reader.

We come now to the more agreeable task of extracting a few interesting passages from the work; confining ourselves, in the present Number, to the first volume, and purposing briefly to notice the others at a future opportunity. Our references will be particularly directed to some of the new materials of the second edition, which is, probably, not in the hands of many of our readers. In almost every chapter there are additions and improvements, so as almost to render it a new work.

The reasons which induced our author to add one more to the many books on the divinity and offices of our Lord are stated as follows.

“Many works, of various character and merit, have been published upon this truly important subject. Of these not a few are entitled to all the commendations which are due to ability and learning, to sound judgment, fair reasoning, and Christian temper. It must, however, be acknowledged that the generality of the earlier works, valuable and useful as on many accounts they are, were constructed upon a state of the controversy in a considerable degree different from that which it has more lately assumed. Others take up a limited view of the subject, and decline the investigation of some points which are necessary to a correct understanding of the case. Some have sacrificed their utility to their jealousies; and, by the accumulation of weak or dubious arguments, have obscured and enfeebled their better matter: others have sought a miserable assistance from harsh and irritating language, crying down, rather than answering, their opponents: some have assumed principles hostile to the right of free inquiry, personal judgment, and unrestrained profession of what is apprehended to be truth: some have rested

trayed their chagrin that the justice of the British legislature has denied to their reasonings the support of penal terrors. In the mean time, the dispute is continued with unquenched ardour ; and the claim of victory is made on each side, with apparently equal confidence." pp. 4—6.

We are not disposed to allow equal weight to all these reasons ; and we fear that the Unitarian, who would not be convinced by such treatises as those of Dr. Wardlaw or the Archbishop of Dublin, is not likely to be wrought upon by any minor arrangements in the method of handling the argument, or materially conciliated by any exhibition of candour short of unchristian concession. At the same time, we admit, with our respected author, that some anti-Socinian publications have been written in a harsh and irritating spirit ; others in a tone of assumption, which seemed to give to mere human authority, or the decisions of an established church, more weight than they were entitled to in an argument purely Scriptural : and others, in a sort of rapacious, make-weight style, which heaped together argument and no argument, urging every thing and giving up nothing ; and thus rendering suspected what was good, from its juxta-position with what was doubtful : all which, clearly, ought to be avoided ; as they have been by our author, but, we fear, sometimes by verging towards the opposite error of undue latitude of concession. But the best apology for a new treatise is that which our author himself premises, that the controversy itself has assumed new features, as all controversies are apt to do in the course of years, so that many of the earlier arguments, on both sides, require to be re-modelled to the mental habits of a succeeding age. In the very case, for example, of the necessity for an Established Church, or the claims of our own, we should not ourselves be willing

Paine, in their respective departments, gives a new popular aspect to certain portions of a discussion, and renders new treatises necessary, not, indeed, to the general argument, but certainly to some of its local peculiarities. Dr. Smith's work is in this respect highly useful to theological students in the present age, who will find in it a reference to various passing topics connected with the question—such, for example, as the spread of Neologism—which they could not meet with in earlier or less elaborate treatises.

Dr. Smith most justly traces up the rash and presumptuous declarations which abound in Unitarian and Neologian writers, and are interwoven with their whole system, to low and degrading thoughts concerning the blessed and holy God, his moral government, and the revelation of his justice and grace. There runs also, throughout them, a levity upon subjects connected with religion, and an irreverence in commenting upon the Sacred Writings, which we cannot conceive consistent with a hearty belief of their being divinely inspired. To go no further than Dr. Priestley, the late Mr. Belsham, and the Translators of the "Improved Version" of the New Testament, what weight can we attach to the theological conclusions of persons who can speak of the writers on whom they comment in such language as the following—We will not pollute our pages with more than a very brief sample.—

"St. Paul," says Dr. Priestley, "can hardly be considered as entirely free from blame : he hath had too little regard to the consistency of these representations. This proceeding could not but tend to throw confusion into our views of the end and design of the death of Christ." Again : "This, I am apprehensive, will

it is disappointing his reader, whose expectations he had raised so high by the spirited manner in which he resented the imputation, and begun his answer ; by putting him off with a mere allusion, instead of a solid argument. But even the allusion seems to be faulty. It is both arbitrary and defective." "Whether or no St. Paul's undoubted good sense was satisfied with it, it answered his purpose the best of any method in the world." "The Epistle to the Hebrews," says the Improved Version, "contains many important observations, and many wholesome truths, mingled indeed with some far-fetched analogies and inaccurate reasonings." "The writer of this Epistle," says Mr. Belsham in his *Calm Inquiry*, "having found in Psalm cx. the priesthood of the Messiah compared with that of Melchisedec, strains the similitude to as many points of resemblance as possible." And again : "Jesus, knowing their mean and secular views, resolved to release himself from these selfish and unworthy attendants ; and for this purpose he delivers a discourse which they could not comprehend, and the design of which was to shock their prejudices, to disgust their feelings, and to alienate them from his society."

Mr. Belsham's Commentary on St. Paul abounds with passages in this unhallowed strain ; and though the author's own remarks are, to say the least, often abundantly irreverent ; he seems to delight in strengthening them from Dr. Priestley, as often as he can alight upon something in that unhappy writer more than usually flippant and profane.

Is, then, this the disposition of mind in which any man is likely to seek or to discover Divine truth ? Assuredly not ; and we are therefore much indebted to our author for

present inquiry. This is a subject of great moment to every Christian, and peculiarly to every theological student ; yet it has been too little attended to in schools and colleges of sacred learning. Barrow has some admirable sermons on it ; and we read an excellent discourse on the same topic, preached before the University of Oxford about twenty years ago, by the Rev. Daniel Waterhouse, entitled, "Obedience to God, the Basis of Religious Knowledge." The Bishop of Salisbury, also, gave a very good sermon on the same subject for one of David's Prize Essays, with a peculiar view to the Socinian controversy. The topic has, in the present age, been employed many pens ; for at first sight it may be somewhat invidious, as connected with a theological argument which involuntarily forces itself upon the reader of most heretical and unorthodox works. He instinctively exclaims, "I feel no confidence in this man who speaks thus calmly and in earnest on the subject ; he is morally unfit for the investigation ; he does not seem to understand what the Apostle means ;" and he says that it is with the heathen man believeth unto righteousness, or to feel practically that the meek alone that God is pleased to guide in judgment, and to testify the way ; or that the secret of this is with them that fear him ; it is those only who are pre-inclined to do the will of God who shall know of the doctrine of the Father.

The whole of Dr. Smith's Commentary on this topic deserves serious consideration ; and it is a subject on which he is doubtless practically, as well as theoretically, well qualified to write, from his long intercourse as a theological tutor, with men pursuing sacred as well as profane studies. He gives on this subject the following attentive

as at every Dissenting theological institution. Mr. Belsham, it seems, had stated, that while he was theological tutor at Daventry, and professed orthodoxy, many of his young men went over to Unitarianism; and that these seceders included those of "the best talents, the closest application, and the most serious dispositions." On which Dr. Smith, who holds a similar office at Homerton, remarks:

"I can judge only from analogy and presumptive considerations; and I am sensible that I am advancing to tread on delicate, and to me painful, ground: but truth must be spoken. Through more than twice the number of years that the 'Calm Inquirer' presided at Daventry, I have been exercised with the trials and duties of a similar situation: and I also have known the bitterness of disappointed hope and a wounded heart. Some of my friends and pupils have renounced the faith which they once professed to hold dearer than life, and have become Unitarians.—I lay my hand upon my heart, and in the most serious and impartial state of thought in my power to command, I endeavour to form my best estimation of the probable causes and occasions of their change of views: and I cannot with truth say that Christian 'seriousness of disposition' had apparently the smallest part of a share in producing that change. On the contrary, the amplest evidence has established to me that, the precursors of the avowed change of sentiment were generally extreme levity, pride, rashness, self-conceit, indolence, scepticism, concealed improprieties of conduct, neglect of prayer, private scorning at serious piety, and dishonourable imposition by pretending orthodox sentiments at a time in which subsequent declaration boasted of having rejected them.

"To make these animadversions on subjects so personal, I would gladly have declined; but the place which those subjects occupy, in the Preface to the *Calm Inquiry*, has not left me at liberty to refuse the ungracious task. Thankful, however, shall I be, if these extorted and reluctant observations should be the means of warning any against that rock of proud and unholy affections, on which others have made mournful shipwreck." pp. 164, 165.

He adds,

"Difficult is the task to assist, in the personal and successful search after sacred truth, young minds whose judgment is

sume to express my opinion and my wishes, they would be to demand, in the first place, certain pre-requisites for the study: good intellectual powers, the habit of deliberate and patient thought, a respectable acquaintance with the language, style, and idiomatical peculiarities of the inspired writers, a memory well stored with the contents of the Bible, some practice in theological reading, and, above all, and without which all the rest will be nugatory, a heart governed by genuine piety, humility, the spirit of prayer, and love to God as the God of perfect holiness. In minds thus prepared, and thus with conscientious and holy diligence exercised, the seed of heavenly truth would find a congenial soil, and a happy harvest might be expected, under His blessing who alone giveth the increase. But, without this discipline, 'the truth which is according to godliness' will be unwelcome and distasteful; plausible error will be agreeable, and will meet a ready reception; and the lofty boast of free inquiry will end in deep and confirmed self-delusion." pp. 161, 162.

Dr. Smith's chapter on this subject is, as we have already observed, so interesting and valuable, especially to many of those into whose hands our pages are likely to fall, that we should gladly transcribe nearly the whole of it, but we can find space only for the following extracts.

"It is not the prosecution of theological controversy alone that has excited the hateful passions of the human heart. The wordy dialectics of the middle ages, and the controversies, philosophical and critical, political and historical, which have been agitated in our own times, furnish more than sufficient proof that, in any sort of contest, men can arouse each other's feelings to rancour, and can employ all the unworthy arts of aiming at the mere victory.

"But frequently in religious questions there is more to interest the susceptible tempers of men than is to be found in other disquisitions; and that not only in the heat of controversy, but in the privacy of cool and silent reflection. Nor is it more injurious to the serenity and purity of the soul, to have our passions heated in the public polemics of religion, than it is to study divine things privately under an unfavourable state of the moral feelings, from any cause whatever. If, in human science, the mere exercise of the intellectual faculties may enable a man to escape mistake and discover truth; the same means will not insure a similar issue in

against a more potent and often less suspected cause of erroneous conclusions, a deep-seated aversion from the very design of real Christianity, a secret dislike of those spiritual, sublime, and holy realities which are the seminal principles of true piety. It would have been a hard task to persuade a practised slave-trader, that his lucrative employment was detestable villainy. As difficult, at least, must it be to open a way for the doctrine whose very genius is holiness, through the dark and cold mists of moral prejudice, the love and retention of sin. An 'evil heart of unbelief' denies free entrance to the light of 'the truth which is according to godliness;' refuses a fair and honest consideration to its evidences; and treats it as a foe whose first approaches must be resisted, from the presentiment that, once admitted, it will grant no quarter to the corruptions of the spirit, any more than to those of the flesh, and will unsparingly 'cast down imaginations and every high thing that exalteth itself against the knowledge of God.'

"Those who are superior to gross vices may be lying in the rivetted fetters of mental sin. Ingenious persons, addicted to reading and inquiry, but little attentive to the moral state of their affections, are in no small danger of conceiving promptly but rashly, and concluding boldly but very erroneously, on religious subjects. They are unwilling to concede that the doctrines of the Gospel require, for their discovery and their reception, any thing more than speculative research. With respect even to intellectual exercises, a readiness to believe ourselves in possession of all the information requisite as *data*, and a confident fearlessness in regard to the conclusions which we draw, perhaps without much labour or patience, mark that pride of intellect which is often the parent of error, but is never a cordial friend to truth. If we take up our sentiments without humility, and maintain them without seriousness, they will bring us little good if even they be true; but the greater probability is that they will be erroneous, because the sacred truth of God will never coalesce with such a state of mind. I would submit the question to all persons who have formed habits of self-reflection; what is the class of religious doctrines into which they are most ready to alide, when levity, self-confidence, the opinion of superior talent, or unbold feelings of any kind, have the predominance; and what are those, on the other hand, which experience proves to be most congenial with all that is lowly, reverential, pure, and affectionate, in the spirit and practice of religion?

"Upon these principles, it is not diffi-

and literature have either openly espoused the Unitarian system, or have been evidently inclined to it." pp. 118—121.

The author proceeds to apply his remarks, and we think most justly, particularly in reference to that intellectual pride which is so closely connected with theological pravity. He then proceeds:

"It cannot but have a most intimate relation to the object before us, to inquire what description of religious feelings and practice is found, by fact and observation, to have the nearest affinity to the Unitarian doctrines, to be the most congenial with their ordinary and unconstrained influence, and to be the most promoted by the reception and profession of those doctrines. The religion taught in the Bible is very evidently the religion of a recovered sinner; a religion of which the primary and most essential parts are conviction of the unspeakable evil of sin, hatred of it, and conversion from it, self-abasement, lowliness of mind, a broken and a contrite spirit, habitual and conscious dependence on Divine grace, a godly self-jealousy, a constant reference to Christ in the formation of our motives and the working of our affections, a daily and often most arduous struggle in the resistance of inward as well as outward temptations, in the mortification of sin, and in the vitality of active obedience. No impartial person who has seriously examined the Scriptures, can have failed to perceive the great stress which they lay upon these particulars, as the very elements of the Christian character. But are they the elements of the Unitarian character? Is the Unitarian system found by experience to exercise a congenial, propitious, and improving influence upon them? Is it, when these scriptural dispositions are the most strongly felt, that the Unitarian system appears the most lovely and inviting?—On the contrary, does not that system, in its most manifest and characteristic operation, shed a deadly chill upon them all? And, by the generality of those who imbibe it, are they not treated with indifference or hardened derision?" pp. 125—127.

Our author next proceeds to the practical morality of Unitarianism, on which he remarks:

"There are certain employments of talent and time which possess very fascinating attractions, and have all the recommendation that politeness and elegance and fashion can give; but with respect to which it is impossible to deny that the trains of thought which they excite, the

contradiction to the spirit and the details of Christian morality. Against these, and against all their shifting varieties, serious Christians every where bear their practical testimony: and, amidst the diversities on minor points of doctrine and on ecclesiastical order, this practical protest against the lusts and the course of the present evil world, is one of the uniting resemblances which binds together all who love our Lord Jesus Christ in sincerity. How, then, does the practical spirit of Unitarianism operate in these instances? Does it generally and characteristically lead to 'come out from among them, and to be separate, and not to touch the unclean thing?' Is it not the truth, that all the forms of gay amusement and fashionable dissipation have generally the Unitarians of their neighbourhoods among their principal votaries, so far as station and circumstances afford opportunities? Let theatres and balls, card-tables and billiard-rooms, bear witness. Let the medicinal waters and the resorts for sea-bathing, which receive their yearly visitants for the regaining or the improving of health,—let them declare whether Unitarian families do not generally mix in the full vortex of dechristianizing, though the world will not deem them demoralizing, gaieties." pp. 128, 129.

The observance of the Lord's Day is next remarked upon. This day is Divinely appointed to be holy to the Lord; and experience proves that on its sacred observance intimately depends the advancement of religion, both personally and publicly. But, asks our author,

"How does the spirit of Unitarianism treat this sacred obligation? Are there many of its partisans who make conscience of a strict observance of this holy and most valuable season? Is it not generally with them made a day of worldly pleasure, either in part, or, if an extraordinary occasion should occur, in its whole? Has not an eminent Unitarian (Mr. Belsham) preached and printed to persuade men that 'any employment, or any amusement, which is lawful on other days, is lawful on the Sunday?' And has not his example led many of his party to treat the sanctified observance of this day with the contempt of pity and the scorn of ridicule?" pp. 129, 130. *

* Dr. Smith adds in a note:

"It is with sincere pleasure that I acknowledge the just observations of Dr. Lant Carpenter, on the religious utility and obligation of the Lord's day, which he has given to the world since the first

publication of this volume, and we must say he proves them more mournfully wanting. He illustrates his remarks, neither unfairly nor unaptly, with the melancholy case of Geneva.

"An instructive instance of this deterioration is presented to us, in the modern history of the church of Geneva, once the glory of the Reformation. For about eighty years, Arianism and Socinianism have been spreading themselves among the pastors and academical professors of that city; for the most part under the disguise of evasions, ambiguous phrases, and faint denials; but, during the latter half of that period, with increasing boldness. Our English Unitarians have recently been gratified with discovering that, in the new Genevese Catechism, 'there is not only no exposition or defence of the doctrine of the Trinity, but not even an allusion to it;' and that 'the Genevan pastors are on the high road of reformation, and their next catechism may not merely omit, but openly expose, pretended orthodoxy.' This writer was probably not aware, that he was humbly chanting to the tune which had been before sung by those consummate reformers, d'Alembert and Voltaire. The article 'Geneva,' in the celebrated French Encyclopédie, was written by the former of those authors, so illustrious by the splendour of their talents, so detestable for the baseness of their moral principles. From that elaborate and, but for its irreligious tincture, interesting article, I select some paragraphs.

"Very far indeed are the ministers from thinking all alike, even on those points which are regarded elsewhere as having the most important place in religion. Many have renounced the divinity of Jesus Christ, of which their leader Calvin was so zealous a defender, and for which he brought Servetus to the stake.—They explain the least unfavourably that they can, the express passages of Scripture which are contrary to their opinions.—In one word; all the religion that many of the ministers of Geneva have is a complete Socinianism, rejecting every thing called mystery, and supposing that the first principle of a true religion is to propose nothing to be received as a matter of faith which strikes against reason. Thus, when they are pressed upon the position which is so essential to Christianity, the necessity of revelation, many of them substitute in its place utility, as a

publication of this volume, in his Examination of the Charges made against Unitarianism, &c. by Archbishop Magee."

ought to excite no surprise: religion is there reduced almost entirely to the worship of one God, at least with all above the lowest ranks: respect for Jesus Christ and the Bible is perhaps the only thing which distinguishes the Christianity of Geneva from pure Deism.'

"Great offence was taken by M. Vernet and other ministers of Geneva on the publication of this article: and an ambiguous profession of faith was by them given to the world, which, instead of contradicting, in effect confirmed the representation of d'Alembert. The correspondence of that philosopher and Voltaire contains a great number of very curious passages on the alarm and agitation which were produced among the ministers, and on the ridiculous inutilty of their evasive protestation. They give melancholy indications that Unitarianism is a 'downward road,' and that its progress was viewed with high delight by those desperate and malicious unbelievers.

"Another passage from the Encyclopédie will furnish additional evidence of the favourable eye with which the great leaders of infidelity viewed the character and progress of Unitarianism, and with what exultation they looked forwards to its ultimate effects. It is a part of a very long and elaborate article, evidently intended as a high panegyric upon the Unitarian system; though, as usual, the author writes under the disguise of an affected submission to the authority of 'the catholic, apostolic, and Roman religion.'

"The Unitarians have always been regarded as Christian divines, who had only broken and torn off a few branches of the tree, but still held to the trunk; whereas they ought to have been looked upon as a sect of philosophers, who, that they might not give too rude a shock to the religion and opinions, true or false, which were then received, did not choose openly to avow pure Deism, and reject formally and unequivocally every sort of revelation; but who were continually doing, with respect to the Old and New Testament, what Epicurus did with respect to the gods; admitting them verbally, but destroying them really. In fact, the Unitarians received only so much of the Scriptures as they found conformable to the natural dictates of reason, and what might serve the purpose of propping up and confirming the systems which they had embraced.—A man . . . becomes a Protestant. Soon finding out the inconsistency of the essential principles of Protestantism, he applies to Socinianism for a solution of his doubts and difficulties; and he becomes a Socinian. From Socinianism to Deism there is but a very slight shade, and a single step to take: and he takes it.'

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that this unhappy progression has been accompanied with an equally advancing, and at last a hideous, dissolution of public manners. During the twenty years that the chief priest and prophet of infidelity resided at Ferney, he frequently numbered among his admiring and flattering visitors, some of the pastors of Geneva. The bonds were weakened and ruptured which religious principles would have held unbroken; and, as that little state depended more than almost any other for the preservation of social order and liberty, upon fraternal union among its citizens, it was torn in pieces by frightful and ruinous dissensions, long before it was involved in the vortex of the French revolution. Its moral state became not less deplorable. The unprecedented abandonment of public worship, the almost total abolition of family religion, the contempt of the Scriptures, the scandalous violation of the Lord's day, and an audacity of libertinism, threatening the destruction of all domestic virtues, have deeply shaded the recent picture of that always interesting and once happy people. Other causes may be admitted to have had a share in the production of these effects; but the great and predisposing cause was indifference, under the pretence of philosophy and liberality, to the doctrines of the Reformation; and then, the relinquishment of those doctrines, and of the spirit of humility and piety in which alone they can be truly held." pp. 133—137.

The close alliance of Infidelity with Socinianism is unhappily too notorious; and well might Dr. Priestley panegyricize President Jefferson, a known and avowed infidel, remarking, "He is generally considered an unbeliever: if so, he cannot be far from us, and I hope in the way to be not only almost, but altogether, what we are." Indeed, our author boldly challenges the Socinian body on this point:

"I make my appeal to intelligent and candid Unitarians themselves, whether they are not perfectly aware that a proportion not inconsiderable or uninfuential of their congregations, at the present time, throughout our country, consists of persons who do not disguise their scepticism or even settled disbelief, with regard to the Divine origin and paramount authority of the Christian religion? What has produced this coalition? Why does it continue, with every appearance of mutual contentment? Is not the undeniable cause a congeniality of spirit; and a conviction,

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The want of those moral qualifications which are requisite for a right inquiry into Divine truth—above all, of that deep humility, that implicit faith, and that practical obedience to God, which are necessary for Scriptural study—we must repeat, with our author, are unhappily too visible throughout the ramifications of that anomalous system, which in varied forms pervades the nominal bounds of Christendom. Unitarianism, unfairly, because exclusively, so called, is one of them; but another, and not the least extensive, is Neologism. This last modification of the unscriptural system appears to have engaged much of the attention of Dr. Pye Smith, and his notices respecting it are numerous, and replete with painful and alarming facts. The reader will find scattered throughout the volumes much information respecting the writers and the tenets of this unhappy school; towards which Dr. Smith has carried his love of candour and explanation quite as far as his principles will allow him, or ours allow us to follow him. His statements, therefore, on this subject, have not the pungency of the philippics of Mr. Rose, Mr. Evanson, Mr. Haldane, and some others among us; but his fear of blaming, considered in connexion with the mass of blame that is of necessity extorted from him, shews forcibly how much cause there is for it.

Having thus adverted to this melancholy topic of Neologism, it may be best that we should conclude what it seems desirable to extract from Dr. Smith's references to it in his several volumes, before we proceed with the volume immediately before us. Much of his information is new to the general English reader; and it is important,

already commenced; and in many places a second Reformation is proceeding, by the Divine blessing, with truly hopeful auspices. But, alas! very much land yet remains to be possessed, which at present is overrun with the weeds and briars of false philosophy, under the abused names of Protestantism and Christianity. There are specific differences between the various classes of Socinians, Neologists, Anti-spiritualists, Anti-supernaturalists, and other classes of falsely-styled Rationalists; but there is a generic resemblance among them all, which virtually amounts to a rejection of Divine revelation; for nothing is believed simply because God has said it, but only as it happens to cohere with some alleged deduction of human reason. And what, in truth, is this, but infidelity? Admit the anti-supernaturalist principle, and the avowed infidel is a believer.

One of Dr. Smith's earliest references to this class of Biblical misinterpreters occurs in his notice of Jacob's prophecy relative to Shiloh, which neither Jew, Infidel, nor German critic under the title of Rationalist, has been able to disprove to have been a real prediction, and to have had reference to the Messiah. On the perversions of this most remarkable and decisive prophecy Dr. Smith remarks as follows:

"Some of these German critics (assuming very modestly that this poem, which is expressly declared (v. 1) to be the dying farewell and prophetic monition of Jacob, is a composition of the age of David or Solomon) interpret Shiloh as the name of the town so called, near the mountains of Ephraim, and render the clause 'till he come to Shiloh.'—'The tribe of Judah, which had occupied the chief place in the marches and encampments in the wilderness, shall not lay aside that honour till the tribes shall disperse from the common standard, each to its own allotment; which dispersion shall take place in Shiloh.'

the desert, or the occupation of Canaan. Judah possessed no more authority than any other tribe. The sceptre and legislation were in the hands of Moses, a Levite, and the subsequent command was conferred on Joshua, an Ephraimite. To translate *קרימ* (a lawgiver) by a 'banner,' as attempted, does not materially alter the case; but such a rendering would ill suit other passages where the word occurs, particularly Isaiah xxxii. 22. (2.) The standard of Judah had departed from the army before the transactions at Shiloh: see Josh. xv. (3.) On the hypothesis assumed, that the passage was written *ex post facto*, the writer would naturally have used terms descriptive of the greatest splendour of the tribe of Judah, the reign of David, or, had he lived to see it, that of Solomon. (4.) The clause 'To him shall be the homage [or expectation] of nations,' is left without any corresponding circumstance whatever.

"This interpretation would not have merited notice, but as a specimen of that noxious pseudo-criticism whose characters are self-admiring arrogance and manifest irreligion, employing a prodigious machinery of perverted learning to compress all in the Scriptures that is most solemn and important, into insignificance and nullity." pp. 251, 252.

We are glad to find that the younger Rosenmüller, who formerly vindicated this untenable version, has recently abandoned it, as well as some other of his pseudo-rationalist expositions. This learned professor and commentator has not, however, given up the wretched system of which this misinterpretation is only a slight specimen. Take, for example, the following instance. Ruperti, in his exposition of the sixteenth Psalm, had boldly declared, and brought Eckermann, Eichhorn, Paulus, Behn, and others, to support him in the opinion, that this Psalm does not apply to the Messiah. It would be utterly repugnant, he says, to the poetic diction of the Hebrews and their notions of the Messiah: and "I would lay any wager," he adds, "that a person who was not acquainted with the New Testament, and with ancient and modern interpreters, would hardly find in it a

possibly be; for even the Apostles did not at first fully understand the Old Testament in its application to Christ: but how get over the New-Testament application of this passage, which is abundantly explicit? Here, we might think, was a difficulty; but Ruperti makes nothing of it. "Probably nobody," he says, "would have fallen into this system of interpretation, if two Apostles, Peter and Paul (Acts ii. 25—31; xxviii. 35, &c.), had not applied the words of this Psalm to Christ. But how insufficient that is to overturn my opinion on the sense of the Psalm, I need not now spend words in proving." Now the younger Rosenmüller gives his unqualified approbation to Ruperti's assertions; adding, that the Apostles were certainly "most fully persuaded that the only and genuine sense of the Psalm was a reference to Jesus; as appears plainly from their method of arguing from it, as they endeavour to shew that the Psalm could not be understood of David." Therefore, they were wrong, and the German critics are right! As the reference to the Messiah in this Psalm is of great importance to the arguments which prove the Divinity and offices of Christ, we subjoin Dr. Smith's reply to this flippant dogmatism.

"1. The blessed Jesus and his Apostles, taught and constantly guided by the Spirit of Truth, were infinitely better judges of the meaning of Old-Testament passages, than these persons, who so unblushingly vaunt their own interpretative faculty.

"2. If the Apostles believed that any passages contained a reference and conveyed a sentiment which they did not contain or convey, they were ignorant of what they professed to know; they were not 'adequate (*ixavoi*) ministers of the new covenant, and their whole testimony to the Christian doctrine is rendered uncertain.

"3. If, as Eckermann and others (see Rosenmüller in Psalm. ii. Argm.) maintain, the Apostles used a wise policy in convincing and instructing the Jews by the adducing of testimonies and arguments which they knew to signify no such

frequently rested their claims upon the single point of the fulfilment of Old-Testament prophecy, yea, of the identical passages by them assumed to be prophecies, but which these wise men of our times have discovered not to be so,—they have failed in that on which they staked their cause, and the Gospel is proved to be a ‘cunningly devised fable.’

“5. The fair, impartial, and grammatical construction of the passage in question is really such as cannot apply to any other than the Messiah. Not that we suppose such passages to have been otherwise than imperfectly understood at the time of their promulgation: for that would contradict a principal characteristic in the plan of prophecy: but that enough of their meaning was from the first apparent, to convince the men of those times that their proper application was hidden in the darkness of futurity.

“These remarks, once for all, will serve as reasons for not noticing, in every instance, the cavils of these infidels or semi-infidels.” pp. 319, 320.

The critics of whom we are writing—call them Neologists, Unitarians, Anti-mystics, or what we may, for we are not scrupulous as to the minute classifications of infidelity—finding untenable the wild scheme of excluding from the Hebrew Oracles all expectation of a Messiah, have had recourse to another fiction; for they maintain that the passages which are appealed to on the subject refer not to distant events, but solely to circumstances at hand at the time of the prophecy, so that persons then living were to witness them. Gesenius makes this hypothesis a key to his elaborate explication of the Prophecy of Isaiah. Dr. Smith, in his application to Jesus Christ of the prophecy of the virgin who was to bear a Son, has some excellent remarks upon this notion, which not only sets aside the evidence of prophecy, but stultifies the declarations of the New-Testament writers relative to its accomplishment in Jesus of Nazareth. Dr. Smith’s own view of the particular prediction just adverted to is, that it was one of those which have “a springing

queen of Ahaz; that the promised son was born within a year after the prediction, and was a sign that the political deliverance promised to Ahaz should certainly take place; and that this was the immediate literal fulfilment. But, whereas Neologians and other critics urge that something of this kind was the *whole* fulfilment, and that there was no reference to Christ, contrary to the express application of the prophecy by St. Matthew (i. 22, 23), Dr. Smith considers that it *most* certainly did apply to Christ; and this not merely by way of accommodation, but by a designed reference and real fulfilment. The passage, we admit, under every view involves a critical difficulty; and Dr. Smith’s solution of it is to our minds not the least difficult: for it is not suggested that there were two miraculous births (which would clearly be an untenable proposition); but it is alleged, and Dr. Smith argues, that the word translated virgin means only a bride, or young woman; which interpretation destroys all the appropriateness or parallelism of St. Matthew’s application of the prophecy to Christ. For the express object of St. Matthew is to relate that our Lord’s birth was miraculous; and his citation of this prophecy is to shew that it was prophesied that it should be so: but if a birth not miraculous satisfied the alleged primary half of the prediction, why might not a similar birth satisfy the other also?—which brings us back to the borders of Neologism, making St. Matthew apply a passage with a peculiar reference which it will not bear. We would rather remain in suspense as to the primary reference, absolutely forming no opinion amidst conflicting difficulties, than admit a solution which seems to us replete with insuperable objections; which makes a “sign” (that is, a portent) of what was no sign, but

is alleged to have been primarily, though subordinately, fulfilled without a miracle by the birth of Hezekiah. The "sign," Dr. Smith considers, was not (at least in the primary fulfilment) in the event, but in the prediction of it; which, he says, was "a manifest proof of Divine omnipotence and agency," and therefore "a sufficient sign:" and yet, in the very next page, he conjectures that the female pointed out was the wife of Ahaz, and that at the very period when the words were spoken there was reason to expect the birth of a child at the time the prophet predicted: which would reduce the "sign" to little more than a happy guess that it should be a prince, and not a princess. But from the political deliverance to be achieved by this infant, who was speedily to be born, he thinks that the pious Jew might possibly attach a prospective reference to the true Messiah, of whom it is certain, from St. Matthew, that the Prophet spake. We fear we must leave the difficulty where we found it; only not accepting our respected author's "probable conjecture," which, he admits, does not satisfy his own mind, but which he thinks, upon the whole, less open to objection than any other hypothesis. The application of the prediction to Christ as the Messiah is, however, so clear, even amidst some minor critical difficulties, that it affords a powerful argument for the Divinity of our Lord; an argument which the Socinian cannot subvert, unless he can succeed in blotting out the first chapter of St. Matthew from the sacred canon.

Among other Neological errors relative to the prophecies of Isaiah, our author strongly denounces that of Koppe, Eichhorn, Justi, the younger Rosenmüller, Gesenius, and some others, who imagine the latter portion to have been the production of one or more persons who

people; who merely personated, that is, falsely assumed, the style and manner of one that had lived long before; and whose language of the most solemn and holy prediction was nothing but the bold utterance of the nation's hopes, the fire and enthusiasm of patriotic poetry. This unknown person they presume to denominate the Pseudo-Isaiah. "The advocates of this system," justly remarks Dr. Smith, "belong to another school than that which will seriously inquire into the evidence of any theological doctrine."

"Notwithstanding their rich literature and their never-failing industry, they have yet to unlearn their pride and self-righteousness; and they have yet much to learn of the highest concernment for them to know; their relations to God as the Moral Ruler of men, the holiness of his law, the consequences of despising it, and the whole frame and evidence of revealed grace. Till they have made these moral acquirements, till their reason and their feelings are governed by the belief of the truth which flows from the divine intellect into the otherwise forlorn soul of man,—they may be assured that they still want the most essential qualification for understanding and explaining the word of salvation." Vol. i. p. 422.

The Neologians labour hard to resolve all that is supernatural into mythology, analogy, and accommodation; but no part of their disjointed scheme is to our minds more impious, than that which relates to what is the subject of the treatise before us,—the person, offices, and history of our blessed Lord. We have always declined sullyng our pages with passages of this kind, even for the purpose of illustration or confutation. Many samples of them have been rendered sufficiently notorious in English, French, and German publications; and some of them circulated in the continental journals, as the last good thing of Mr. Professor A. or B.; each vying with the other how he may best get rid of all miracle, prophecy, and spiritualism, and make

explain, but to torture and get rid of, its meaning. How otherwise, by any perverted ingenuity, could they contrive so profane and senseless a scheme as the following?

"The Anti-supernaturalists maintain that Jesus fainted on the cross, and was taken down apparently but not actually dead; that he was resuscitated by the care and efforts of some skilful Essenes; that he spent about six weeks in close concealment among his tried adherents; that, as it became no longer safe or practicable for him to remain undiscovered in or near Jerusalem, he took a favourable opportunity of going with a select body of his disciples to a retired summit of Mount Olivet; that, while he was there giving to them admirable instructions for carrying into the widest effect his virtuous and philanthropic plan for the improvement of the human race, it happened, at the opportune moment, that a thunder-cloud rolled along the mountain and cut him off from the sight of his companions, a few flashes of lightning being mistaken, by his honest but ignorant and timorous adherents, for visions of angels, or the men in white clothing might be two or three of the ablest and most trust-worthy of his friends, whom he had privately instructed in this part of his wisely adapted contrivance; that, taking advantage of this circumstance, he descended into the opposite valley; that he lived for some years afterwards in the deepest seclusion, shewing himself only on very few occasions, and to very select persons, but particularly to Saul, whom he accosted near Damascus and prevailed upon to become a leader of the sect, which wanted a man of his character and talents; and that, in fine, where, how, and when this distinguished reformer and philanthropist ended his days, no historical document whatever has come down to us, and, probably, care was taken that none should exist." Vol. iii. pp. 260, 261.

"To exterminate, if possible, any ideas of miracle from Matt. iii. 16, some of the German critics affirm that, our Lord having prayed on coming up from the water, his countenance was, as it were, brightened with resolution and dignity, cheerfulness and pleasure; that at this moment a cloud discharged a flash of lightning, or several flashes in succession; that of course it thundered; and that John and the bystanders put their own interpretation upon these natural phenomena. In a similar way they interpret the narrative of the transfiguration." Vol. ii. pp. 473, 474.

"Dr. Bertholdt, and some of the writers who follow his steps, have not dissembled their object. They plainly tell

fulfil the very prophetic declarations which their vain and impious labours are directed to subvert!"

"According to these writers, Jesus was the best and wisest and noblest of all those master-minds, which have risen far above the level of their contemporaries, as the teachers and examples of virtue, and have laid all posterity under infinite obligations: he assumed to his doctrines and precepts a Divine origin, in accommodation to the prevailing opinions of his countrymen: he claimed to be their Messiah (—a mere ideal being, the offspring of fond patriotism and lingering hope, shaped at last into personality by the enthusiasm of the latter prophets,—) because the admission of the claim would give him a fulcrum upon which he could move the popular mind: but nothing was really meant, by his office and kingdom as the Messiah, beyond the establishment of sounder principles than mankind had been accustomed to, and the progressive advancement of truth and virtue, the kingdom of pure reason." Vol. iii. pp. 123, 124.

Dr. Pye Smith gives his reader chapter and page for his statements, which we could also too easily enlarge from numerous and prolific stores; but that which gives unity and force to our author's references is, that they bear directly upon the subject of his treatise; and while they shew the delusions of German (falsely called) Rationalists, some of whom have scarcely stopped short of Atheism itself*, afford an awful warning to those who assume similar titles among ourselves. It is our full persuasion, that nothing prevents the great body of the Unitarians of Great Britain from fraternizing with some of the lowest grade of the Neologians of Germany, but their not knowing what a very convenient scheme these philosophists have discovered for melting down Christianity, without rejecting it in name, to a mere system of ethics, and these not of the best quality; for

* For example, Dr. Fichte, a professor of philosophy in the university of Berlin, says, in a theological journal edited by the late Dr. Gabler, professor of Divinity in the university of Jena, "God himself is the vital and operative moral order: we need no other god, and we can comprehend no other."

deceit and imposture do not appear. Being had actual in a supernatural truth, that this was not religiously, consistently, with perseverance, lives, said so to the world. And this latter side of the supposition of, 'false witness put with the utmost coolness out any apparent perception of its moral turpitude.' pp. 482, 483.

Review of Smith's Testimony to the
We have now, with much ourselves, laid upon our heavier burden of unhallowed to introduce into our pages, and to introduce again. And the passages are most properly caused by our author, and are apt to the study of German theology, from "the admirable volume of Gesenius" to the very worst specimens of the class, is becoming common among British theological students, and has already begun to pervert our literary theology. We dread lest, both in the Dissenting theological academies, and at our own Universities, some of these "admirable volumes" may prove the bane of many a hopeful student. One such work as Professor Milman's "History of the Jews," though its Neology is copiously diluted, and even then has excited universal pain among all pious readers, is a sign of the times which a look at the Christian Observer ought not to overlook; and we, in sincerity and affection, submit to our respected author, as a theological tutor, and under his charge, whether the familiar domestication of such critics as those alluded to, in divinity classes and studies, is not an experiment fraught with danger, even under the most anxious correctives from the professorial chair. We fear that in some quarters a degree of latitude in this respect is allowed, which bodes no good to the race of students. We are

Dr. Smith bear witness on this subject; and we grieve to say his witness is too true.

"Wegscheider, in his chapter 'on the Divine method of effecting the salvation of men by Jesus Christ,' remarks, 'By his excellent teachings and his illustrious actions, Jesus soon became so celebrated that he was by many regarded as the prophet, and even as the Messiah, for whom the Jews of that age were most anxiously looking. Nor did he hesitate to profess himself to be the Messiah or Son of God, and the messenger of God; since God, in his providence, had so directed that the mind of Jesus should be induced, principally by some passages of the O. T., to take up a most firm persuasion, that the dignified Messiahship belonged to him, and that God had especially conferred upon him the office of a Divine teacher; both these notions being in accommodation to the opinions of his age and country.'" Vol. iii. p. 385.

"Great minds," says Eberhard, 'who with the noblest enthusiasm pursue so holy an object as the intellectual and moral reformation of their age, cannot but be greatly inclined to ascribe the origin of those rapid coruscations, which out of the dark profound suddenly dart into the souls of the immediate operations of the Deity.' If therefore Jesus, the sublimest, the noblest enthusiast that ever was upon earth, conceived a personal conviction that he had been called by God to the holy work to which he had devoted his life, he by no means merited the base appellation of a deceived person; neither was he a deceiver, when he uttered this conviction to others. He spoke according to his own mission and the divinity of his heavenly Father's Letters." Vol. ii. p. 289.

"The same notion pervades the admirable volumes of Gesenius, so rich in philosophical and historical elucidation, and generally so faithful in giving the genuine sense of the words, however adverse they may be to his own theory of the prophetic character. That theory of the words of Moses or Isaiah, Jesus, John, or Paul, solely independent of the prophetic sense of the words, and being among the wisest and best of men, and being the instruments of God's most beneficent plan for promoting virtue and piety, and enhancing the present and eternal happiness of the human race, either they were mistaken, though 'noble enthusiasts,' in conscientiously believing that the Supreme

to be wise;" and we should therefore decidedly discourage a taste for the study of Neologian divines, however admirable as critics, in unfledged students. At a future period they may know better how to refuse the evil, and choose the good; though even then it will require great caution, a chastised spirit, and earnest prayer, to commix with such writers without finding the fine edge of Christian feeling blunted by the unhallowed contact. Few men were less open to infidel suggestions than the late Mr. Romaine, yet he remarked that Voltaire often haunted him in the pulpit, and that he wished he had never opened his pages. Ministers must be acquainted with error, as apothecaries keep poisons; but let them beware how they try their constitution with deleterious compounds, lest, while they are learning to heal others, they sacrifice themselves. We should add, that it increases the evil that some of the professors and critics we allude to, both French and German, are facetious in their wickedness, and amuse their pupils or readers with very entertaining insults upon the Divine word; so that, even though the critique should be forgotten, the jest will be remembered. Our author, we are persuaded, will concur with us in the spirit of these remarks; and we are indebted to him for the severe gravity with which he has selected his citations; so as to disgust and shock, but never to divert, the most thoughtless reader.

We gladly turn from this painful topic, to notice briefly a few other particulars in our author's first volume.

The whole of the second book is devoted to the important inquiry, What information is afforded concerning the person of the Messiah from the prophetic descriptions of the Old Testament? in discussing which, Dr. Smith treats of the term

this expected Redeemer; and the passages which the author considers as descriptive of him. This last head gives rise to a detailed citation of texts, with critical remarks, many of them highly interesting, and involving considerable research; and the whole presenting such an attestation to Jesus Christ the true Messiah, as we see not how any person can evade, without altogether setting aside the inspiration of the Old Testament. We may differ from our author as to some particular details and criticisms, but the result of the whole is irresistible. We cannot but quote the following summary. Our readers will readily supply the Scriptural references.

"By a careful and impartial analysis, we have endeavoured to obtain the separate result of each leading part of the prophetic testimony to the person and character of the then future Messiah. Those results must now be placed in a connected review.

"A series of prophecies, reaching from the commencement to the close of the ancient dispensations, has exhibited to us a Great Deliverer from evil, originally and repeatedly promised by God, and perpetually the object of the desire, expectation, and hope of the best and most enlightened men, and of those whom the Deity signalized by miraculous communications of his will, to be by them published as his oracles of his righteousness and grace. In the process of those declarations, this great Personage came to be designated by a pre-eminent appropriation of the term, Messiah, to express his excellent qualities and important offices.

"From those sources we have learned, that the Messiah was to be a real and proper human being; the descendant of Adam, Abraham, and David; in some peculiar sense, the offspring of the woman; the perfectly faithful and devoted servant of God; the messenger, supreme in rank above all others, of Divine authority and grace; a heavenly Teacher, inspired with the fulness of Divine gifts and qualifications; the great and universal Lawgiver, who should be the author and promulgator of a new, holy, and happy government over the moral principles, characters, and actions of men; a High Priest, after a new and most exalted model; the Adviser of the wisest counsels; the Pacificator and Reconciler of



that, upon the whole, "the impression on his mind is favourable to this opinion;" even if he did not go to the full extent of superadding the word "declaration" to "intimation." The judicious Biblical critic has to steer his course between the fancies of the Hutchinsonians, who see every thing in the idiosyncrasies of the Hebrew language; and those of the Neologians and Socinians, who see nothing in them—as Mr. Belsham, for example, did not in this very question. It may be the rash impetuosity of conclusion of the former that has led our author, somewhat perhaps too scrupulously, to soften down the force of his own veritable conclusions. One such powerful argument as the following might allow of his using less doubtful words of conclusion than those which he employs—words which might lead an unwary reader to think, not merely that his expression was modest, but that his mind was not convinced.

"The fact which principally requires our attention is the constant use of Elohim to designate the One and Only God: and this in the language of the patriarchs and prophets, who 'spoke as they were moved by the Holy Spirit.' It is not a little remarkable that such a circumstance should exist in the sacred books of a people who were separated from all other nations for this express object, that they should bear a public and continual protest against polytheism; a people whose whole system of religious, political, and domestic usages was calculated, with consummate prudence and wisdom, to be a perpetual preservative from polytheistic notions; a people who were charged by the Eternal God to destroy every statue, structure, and grove that might recall the memory of idolatrous rites, and to extirpate every thing that could be extirpated which had been associated with idolatry, or might be converted into an instrument of its revival, or of its slightest palliation; who were enjoined to abolish every name of city, village, or place, which was compounded with the name of a heathen deity, and to substitute new appellations; who were not even to pronounce those names unless necessity compelled;—it is not, we may well say, a little remarkable that, in the sacred books of such a people—books

God should be in a plural form. Did some strange and insuperable necessity lie in the way? Was the language so poor, that it could furnish no other term? Or if so, could not the wisdom of Inspiration have suggested a new appellative, and have for ever abolished the hazardous word?—None of these reasons existed. The language was rich and copious. The names of the Deity in general and constant use were more numerous than in either of the beautiful languages of classical antiquity, or in the most cultivated tongues of modern Europe. Besides 'that glorious and fearful name Jehovah,' the appropriated and unique style of the True God, and besides other unexceptionable names, there was, as we have before said, the singular form, Elohah, of the very word in question. There was no shadow of necessity, difficulty, or even inducement, for the adoption of a phraseology which, on Unitarian principles, every candid mind must confess can with difficulty, if at all, be defended from the charge of pernicious example and very dangerous tendency." pp. 510—512.

Dr. Smith has added to his general argument what, though not strictly essential to the evidence, assists to illustrate it—namely, an inquiry into the state of opinion and expectation among the Jews, with respect to the Messiah, in the period between the closing of the Old Testament and the dissolution of their national establishment. In this, as in other parts of his work, he has, with much research, condensed a considerable body of facts, which will greatly interest the theological student. His general conclusions from these facts partake of that tantalizing libration of inference to which we have before alluded; and which is far from agreeable to those who covet a downright opinion, pro or contra; and would prefer any measure of hasty dogmatism to those qualified and much-on-both-sides conclusions, which are often the only ones to which, on questions of this nature, we can safely arrive. Mr. Belsham, and other Socinians, had denied that the ancient Jews expected a pre-existent Messiah; the contrary opinion is that which is generally received; and it were



successfully shew the object and execution of his tractate.

"In the foregoing chapters we briefly considered how a Christian Minister might profitably conduct himself in various situations connected with his holy calling. In our remarks we accompanied him to his closet, and to the house of God; we attended him in his parochial visits, followed him into the private recesses of the family circle, and observed his deportment *towards them that are without*. Let us now take a cursory review of our subject.

"The Christian Minister's study is his laboratory, where he assorts and prepares the materials for his public ministrations. There, he searches the records of eternal truth, investigates and explores the Divine mysteries of his holy religion. There, too, he examines the secret workings of his own mind; scrutinizes his actions and motives; compares himself, not with himself, nor with any of his fellow-men, but with the perfect standard of God's holy law; laments his imperfections; bewails his transgressions; and, under a deep consciousness of in-dwelling sin, and much infirmity, prostrates himself before the Mercy Seat, pleads the efficacy of the atoning blood and righteousness of his Saviour Jesus Christ, and supplicates for grace to help him in every time of need. In this place of solitary retirement he holds communion with God the Father, through the mediation of God the Son. Here he asks for and receives the blessed influence of God the Holy Ghost; prays for Divine illumination; and obtains the witness of the Spirit to the truth, that 'light is sown for the righteous, and gladness for the upright in heart.' Psalm xcvi. 11. In this place he wrestles with the 'Angel of the covenant,' for a blessing upon his labours, his family, the church,

Master's service.

"Again: we view him in the house of God; where, as the organ of the congregation, he leads the public worship; and as the 'ambassador of Christ' he beseeches sinners 'to be reconciled to God.'

"In his parish we see him going 'from house to house,' rebuking the careless, warning the profane, comforting the 'mourners in Sion,' encouraging the weak believer to 'hold on his way,' and directing the attention of all to the 'Lamb of God, who taketh away the sin of the world.' John i. 29. We observe in the faithful minister the active promoter of every useful institution—establishing and superintending schools for the instruction of youth; inducing habits of industry, social order, and piety among his adult parishioners; and endeavouring, by all means, to advance the interests of the Redeemer's kingdom.

"In his family he exhibits a pattern of godliness, meekness, sobriety, and temperance; maintaining a thorough consistency of conduct himself, and gently enforcing the observance of God's commands in his domestic establishment.

"As a pilgrim on his passage through a world that is beset with snares, and whose very atmosphere teems with pollution, he is necessarily circumspect, and fearful lest any stain should attach itself to his character; and well does it become him to 'watch and pray that he enter not into temptation. For many there are who wait for his halting: and the very persons who are foremost in charging him with being 'righteous overmuch,' are those who would be the first to take advantage of any errors into which he might be tempted to fall, and the most forward to exult in his humiliation."

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN AND IRELAND.

Mrs. SCHIMMELPENNINGCK has published an English translation of M. Empeytaz's Notice on the Emperor Alexander; to which she has added the following corroborative extract from her own unpublished diary, while on a continental tour in 1814.—"The next morning the venerable

minister, Mr. Treschow (see Obituary of this excellent man, Christ. Observ. Jan. 1828), came to breakfast with us at our inn; during which time he gave us a very interesting account of the Emperor Alexander, who had just visited the settlement (Zeist, a very beautiful Moravian settlement, about six miles from Utrecht). He had passed through Zeist on his way

panied only by one servant. When he had passed the village some way, he asked what were those beautiful groves, and, hearing it was the Moravian settlement of Zeist, he turned back to see it. He had before visited the settlement at Herrnhut. He inspected all the brethren's shops and occupations, from the upper lofts to the underground work-rooms; and attentively observed all the arrangements. He then partook of a cold collation, which was prepared for him; and went to the chapel to hear Divine Service. As soon as the regular service was over, a little girl went up to him, to present him with a copy of verses, or anthem, in commemoration of his visit, and of the peace in which he had taken so great a part. Immediately, the full choir began, in which there are eighteen brethren, who play on various musical instruments, and as many sisters, who play on the violin and harp. Whilst the choir sang, he appeared deeply affected: but when they came to the last verse, ascribing all the honour to God, and declaring it was not to be ascribed to any earthly power, he knelt down most devoutly, and sang it aloud with them.

"On quitting Zeist, he most kindly took leave of the minister, pressing his hand, and saying, 'I never till my last hour shall forget those venerable silvery locks.' The minister terminated his eulogium of Alexander by saying, 'It was a sublime sight to see this man at the head of his army giving peace to Europe: it was a more sublime one to see him saving Paris: but we all felt it was the most so of all, to behold this man, whom forty millions obey, and before whom the world is prostrate, kneel and become himself like a little child in humility and simplicity before his Maker.'"

The "Oriental Translation Committee" offer a premium of from 20 to 100 sovereigns to any person who can point out a translation in the Arabic, or any other Oriental language, of a lost Greek or Latin work, of which the Committee may be able to obtain a copy for translation.

Grotius wrote upon the walls of his prison the five tenses in Latin, as a sort of serious pun upon time and eternity:—"Præsens, imperfectum; perfectum, plusquam-perfectum, futurum!"

Mr. Brodie has remarked, in one of his lectures, that an impression made on one part of the body often produces a nervous

quæsis in the heart produces a pain in the back. He added, that the late laston once had a severe pain of and lameness, apparently from it by eating some iced-cream.

Among other valuable effects properties of chloride, it has been with signal success on board infirmaries; and it is possible that it rendered so effectual as to obviate the necessity for performing quæsis which to the parties concerned ways an inconvenient, irksome, and sometimes dangerous operation. In July last year the Spanish fleet for the invasion of Mexico, composed of a large number of soldiers, was driven over the Gulf of Mexico by a violent storm which continued for several days, the severity of the storm rendered it impossible to remove the windsails, and to open the ports, and to place on the deck this condition of the ships, with a large crowd of persons confined to the middle of summer, within the ships without fresh air, putrid fevers and malarious dysenteries soon made the voyage a scene of horror. The air is described as putrid in addition to a highly offensive and an acrid heat, burning to the skin, and of a degree of density that arrested respiration and produced giddiness. At this time of distress and anxiety for the safety of the fleet, vessels containing thousands of lime, in solution with water, were expended in various parts of the fleet, and in the space of two hours the atmosphere lost all its deleterious qualities and became perfectly agreeable. The vessels were renewed every twenty-four hours, and during the whole of the voyage, which lasted three months and a half, the atmosphere was preserved in a healthy state by the chloride, to which the surgeons unite in attributing the instances of death that occurred during the fleet, when there existed such sources of fatal disorders.

Sir James Mackintosh, in his *History of England*, remarks as follows, on the Magna Charta:—"The language of the Great Charter is simple, brief, without being abstract, and of terms of authority, not of argument, commonly so reasonable as to be supported by the intrinsic evidence of its own truth. It was understood by the simple

it, their feelings were, however unconsciously, exalted by its generality and grandeur. It was a peculiar advantage that the consequences of its principles were, if we may so speak, only discovered gradually and slowly. It gave out on each occasion only as much of the spirit of liberty and reformation as the circumstances of succeeding generations required, and as their character would safely bear. On the English nation its Charter has contributed to bestow the union of establishment with improvement. To all mankind it set the first example of the progress of a great people engaged for centuries in blending their tumultuary democracy and haughty nobility with a fluctuating and vaguely limited monarchy, so as at length to form from these discordant materials the only form of free government which experience had shewn to be reconcilable with widely-extended dominions. Whoever in any future age, or unborn nation, may admire the felicity of the expedient which converted the power of taxation into the shield of liberty, by which discretionary and secret imprisonment was rendered impracticable, and portions of the people were trained to exercise a larger share of judicial power than was ever allotted to them in any other civilized state, in such a manner as to secure, instead of endangering, public tranquillity;—whoever exults at the spectacle of enlightened and independent assemblies, who, under the eye of a well-informed nation, discuss and determine the laws and policy likely to make communities great and happy;—whoever is capable of comprehending all the effects of such institutions, with all their possible improvements, upon the mind and genius of a people, are sacredly bound to speak with reverential gratitude of the authors of the Great Charter."

Among the evidences for the canon of the Old Testament, there is a very remarkable one arising from the Jewish colonies settled in China and India about the Christian era, or even some centuries earlier. They all declare that they originally brought with them, and had preserved in manuscripts, which they regarded as of great value, the very same sacred books which they, in later times, found in the possession of their brethren in Europe: and nothing appears from any other quarter in the least to invalidate their testimony. In the last century, the

three hundred years earlier. Seven hundred families of the tribes of Judah, Benjamin, and Levi, who had escaped from the destruction of Jerusalem by Titus, made their way overland to China, and there either founded or reinforced the colony in question. Seventeen centuries of persecution, massacre, or apostasy, have reduced them to a very small number. They are now found only at Kai-zong-su, one hundred and fifty miles from Peking, and amount to six hundred persons. They had taken with them their Scriptures, and had preserved them for eight hundred years; but, at the end of that period, a fire destroyed their synagogue and their manuscripts. To repair the loss, they obtained a copy of the Pentateuch, which had belonged to a Jew who had died at Canton. Not only the synagogue, but private persons, possessed transcripts of this manuscript. But, what is extremely remarkable, and highly important to us, is, that, besides the Pentateuch, they preserve different portions of the remaining parts of the Old Testament, which they say they saved from a fire in the twelfth century, and an inundation of the river Hoango, A.D. 1446. With these fragments they have formed a supplement to the law, divided into two parts. The first contains small portions of Joshua and Judges, the four books of Samuel and Kings complete, and the Psalms. The second contains some portions of Chronicles, Nehemiah and Esther almost complete, of Isaiah and Jeremiah the whole within a little, and of Daniel, and seven out of the twelve Minor Prophets, some fragments.

The following was lately stated to be a correct list of the number of Jesuits in England, Ireland and Wales.—Cumberland, 1; Dorset, 2; Essex, 2; Hants, 2; Hereford, 1; Lancashire (Stonyhurst and thereabouts), 92; Lincoln, 2; Middlesex, 5; Monmouth, 1; Northumberland, 1; Norwich, 1; Oxford, 1; Somerset, 1; Suffolk, 1; Wilts, 1; Worcester, 2; York, 3; Flint, 1; County of Kildare (Clongowes), 45; King's County (Tullabeg), 10; County of Dublin, 2; Dublin City, 1.—Grand total in England, Ireland, and Wales, 178.

Mr. Bicheno, in a recent work entitled "Ireland and its Economy," puts forth the opinion that the attempt to convert Ireland to Protestantism is most impolitic; for that such a conversion would weaken.

moral and political restraint. "The scheme of conversion," he says, "which is going on, is one which proposes to loosen all those ties, and to place the religion, the morality, and the loyalty of the common people on a *reasonable foundation*." "But, taking the aggregate of the Irish nation, the bulk of which is composed of persons without reflection, slaves to their affections and passions, and unsteady and wavering in their feelings, to a proverb, I think no prudent statesman would be willing to loosen the ties that now bind them together, with the chance of planting in their rude minds a purer system of faith."—This argument is frequently heard in conversation, but we have not often seen it thus boldly put forward in print. We are persuaded, however, that it influences much of the opposition that is made, by too many persons, to every plan for the Scriptural education and "conversion" of Irish Roman Catholics. It is doubly incumbent on Christians, therefore, to shew, both by argument and fact, the folly and untruth of this anti-religious doctrine; a doctrine which makes Christianity useful only to keep the populace in good order; and even this good order is not to be built upon "a reasonable foundation," but upon mere "prejudice." Can any thing be more unwise and unstatesmanlike, as well as unchristian and anti-protestant, than a despotism like this?—a despotism which, wherever it is acted upon, must in the end subvert itself, and, in place of peace and loyalty, lead to discontent and revolution? Will the "Irish nation" bear to be told that they are to be kept the slaves of ignorance, that they may be the more loyal; and that they are to be the devotees of a religion which rests upon "no reasonable foundation," that they may be the more Christian? Are Spain, and Portugal, and Italy, which are thus prudently managed, more secure and happy than Great Britain?

Mr. Mason, the Secretary of the Irish Society, is publishing a grammar of the Irish language. This dialect, we believe, is not remarkable for its intrinsic excellence, or for the works that enrich it; but it is widely spoken, and by great numbers of persons who know no other, or willingly speak no other, tongue; we rejoice, therefore, that the sacred Scriptures, and also our Book of Common

Mason's assistance, therefore, is highly useful and well-timed.

GERMANY.

The family of M. Rothschild, whose financial transactions were never equalled by any one family in any age or country, are the sons of a banker and dealer in ancient coins, and afterwards a loan-contractor, at Frankfort. He was a Jew, and it was chiefly in consequence of his character and influence that the Grand Duke conferred upon the Jews the full enjoyment of civil and political privileges. He died in 1812; urging his five sons to live in inviolable unity and affection, which they are stated to have done, all being connected in one common European firm, the several members of which reside respectively at Frankfort, Vienna, London, Naples, and Paris.

UNITED STATES.

It is surprising to us, that, so long after the excellent example of England, the American legislature has not abolished lotteries. In the mean time individuals and religious bodies are protesting against them, and we doubt not that before long the eyes of the nation will be opened to the enormity of the evil. What shall we despair of, when we learn that the populace of Paris have put down public gambling, which the late government of France upheld, and our own government, we lament to say, take no steps to abolish, though it protrudes into the very vicinity of our most fashionable abodes, and might, we fully believe, without any improper or unconstitutional stretch of power, be promptly and effectually suppressed? We are led to the above remarks by a series of excellent recent resolutions of the General Assembly of the Presbyterian Church in America, denouncing lotteries as "legalized gambling," and urging the duty of suppressing them.

A Society is formed at Washington, the object of which is "to afford to Persons of Colour, destined to Africa, such an education, in letters, agriculture, and the mechanic arts, as may best qualify them for usefulness and influence." The object is closely connected with the plans of the American Colonization Society.

The Governor of Connecticut states, in his message to the legislature, that the sum disbursed from the public treasury in the last year, for the support of schools, amounts to more than double the sum

gregational Societies in the United States is about 182, of which 149 are supplied with ministers. Of these, 150 societies and 127 ministers are in Massachusetts.

Several large donations have been made to the American Tract Society, towards stereotyping the Pilgrim's Progress.

The New-York revised statutes require that a roller, instead of a square edge, shall be used in striking grain measured in a half bushel or other measure. It is stated to have been ascertained that a square edge will draw off a pint or more of corn below the even surface, while the round one makes it exactly level.

An American physician remarks :— " I have been a professor in this university twenty-three years, and can say, as a physician, that I never observed so many pallid faces, and so many marks of declining health ; nor ever knew so many hectic habits and consumptive affections, as of late years ; and I trace this alarming inroad on your young constitutions principally to the pernicious custom of *smoking cigars*. I am convinced that smoking injures, ultimately, the hearing, smell, taste, and teeth."

The Ohio State Bulletin says, that good board and lodgings may be obtained for fifty students in respectable families at Athens, the seat of Ohio College, for one dollar a week.

The following, among other facts, have been attested, in reply to the arguments of those who think that it is unconstitutional

conscience to reject it. So long back as the year 1777, Congress appointed a committee to confer with a printer, with the view of striking off 30,000 Bibles at the public expense ; but it being difficult to obtain paper and types, the committee of commerce were ordered to import 20,000 Bibles ; and they give as a reason, that " its use is so universal, and its importance so great." In the year 1780, Congress appointed committees to attend to printing an edition of the Bible in Philadelphia ; and voted, that they " highly approve the pious and laudable undertaking, as subservient to the interests of religion ; and recommend this edition of the Bible to the people of the United States." In eight successive years Congress voted and kept sixteen national fasts and thanksgivings. On the committee who reported these bills were such men as Livingston, Lee, Sherman, Jay, Bondinot, and Madison. Some of these men signed the Declaration of Independence, and most of them were engaged in framing the constitution, and knew its true spirit. The anti-religious party, in their zeal for liberty, wish to be more American than the Americans ; and yet they see no hardship or breach of liberty in driving the mails and keeping open the post-offices on Sundays, by which persons of religious feeling, concerned in this department of the public service, must either violate their consciences or quit their employment.

LIST OF NEW PUBLICATIONS.

Discourses on the Millennium. By the Rev. M. Russell, LL.D.

" The Nature of the Christian Sabbath ;" a Sermon. By the Rev. C. S. Hawtrey. 6d.

" The Law of the Sabbath ;" a Sermon. By the Rev. H. Smith. 1s. 6d.

Scripture Sketches, with other Poems. By the Rev. T. Greenwood. 5s.

Thoughts on Education. By W. Johnson.

The Evidences of the Christian Religion. By the Rev. A. Alexander, D.D. 2s. 6d.

The Great Mystery of Godliness inconvertible ; or Sir Isaac Newton and the Socinians foiled in the Attempt to prove Corruption in the Text 1 Tim. iii 16. By the Rev. E. Henderson, D.D. 8vo. 3s. 6d.

The Moral Muse. By Emma. 12mo.

A Letter to the Rev. E. Irving. By the Rev. J. Duncanson.

" The Christian Messenger ;" a Sermon. By the Rev. J. Temple. 1s. 6d.

Correspondence respecting the Lord's Day. By the Rev. H. Smith. 6d.

A Charge delivered at an Ordination. By the Rev. J. Leischild. 1s.

Devotional Sonnets. By a Member of the Church of England. 4s.

" Outlines of History." Dr. Lardner's Cabinet Cyclopædia.

Sermons, occasioned by the Death of his late Majesty : by the Rev. R. Ainslie ; the Rev. C. S. Hawtrey ; the Rev. H. Blunt ; the Rev. R. C. Dillon ; and the Rev. J. Morison.

In the *Revue Protestante* for April last there is a dissertation on the state of religion in France, from which we translate the following passage, which may be not uninteresting at the present moment. The reader must bear in mind that the *Revue Protestante* is Neologian in its principles. "I speak it with deep regret, that, if we except the Reformed church, Christianity seems to me to have lost far more ground than it has gained in France during the last fifteen or twenty years. The proofs of this decline are visible on every side; in the numerous editions of Voltaire and Rousseau, which are bought up by tens of thousands of subscribers; in the avidity with which every thing is caught at that may throw ridicule or contempt on the ministers of religion; in the popularity of profane songs; in the opposition to the religious instruction of children; in the sympathy shewn to persons accused of impiety; and, finally, in the writings of your religious philosophers, who call themselves defenders of Christianity, but who seem to fear being suspected of faith or piety, and excuse their belief under the plea of the morality of the Gospel."

Another writer, in the same Number of the *Revue*, gives a mournful account of some who call themselves Protestants. "Too many," he says, "immersed in worldly pursuits, do not allow themselves time to be religious, or to make a religious profession. They have no Sunday; they know that once a week the public offices, and courts of justice, and exchanges, are shut; but they are not aware that the churches are open. These men love to live, and they forget that this life ceases at death, and re-commences with eternity."

"Another excuse, common to both classes of our anonymous Protestants, springs from pride. They have conceived a sort of disdain for that mode of worship which in theory they praise for its simplicity. The homeliness of our beautiful liturgical prayers shocks their refinement; the old-fashioned style of our psalter revolts their classical feelings; they do not like to praise God in such bad taste; our superannuated melodies wound their

refined ear; how few preachers can they listen to! how few sermons are profound enough to instruct them, or striking enough to interest them! The very name of a sermon displeases them; it is in disgrace;—a circumstance so strongly felt by Mr. Irving, the only preacher who has shared the renown of Dr. Chalmers, that, as he could not change the thing, he changed the name, and published four sermons under the whimsical title of *Orations for the Oracles of God*. Another ancient word which has slipped from the vocabulary of these pretended believers, is *edification*. They know not practically what it is, and have therefore invented a form of worship more worthy of their superior intelligence. They keep apart from the multitude, and soar above them; like Moses, they go to the top of a mountain to worship, and hide themselves in the clouds from vulgar inspection—but with this difference, that God did not send them there."

Much of this description, and similar descriptions, would apply to individuals of almost any body of professed Christians; but we fear that it has been but too strikingly applicable to the modern Reformed church of France. We speak it in grief, and shall rejoice to witness the extension of that spiritual revival which has already commenced. Only, will the conductors of the *Revue*, and all those of the same school who mourn over the admitted religious depression of their church, allow us to add, that the so-called rationalism which they advocate will never elevate it to the true scriptural standard either of faith or morals? There needs a more glowing coal from a more hallowed altar, to touch both the lips of the priest and the hearts of the people, ere French Protestantism shall again become "a praise in the whole earth."

The question respecting the Apocrypha is exciting much attention in the Protestant churches of France, and we firmly hope, will ultimately lead to the rejection of that pseudo-revelation. A minister in the department of Deux-Sevres, himself a zealous friend to the Apocrypha, writes: "A division has unhappily arisen among us on this subject. M. D. has withdrawn from his colleagues, urging that we ought

fault, but with those in England. The writer adds, "M. O., one of the refugees from the canton de Vaud, is travelling in the departments to awaken attention to this subject; he calls on the pastors, argues with them, and reads to them a tractate which he has written against the Apocrypha. His zeal, adds the writer, knows no bounds; when he cannot ride he walks; and he seems determined to visit the whole of the midland districts of France.

PROTESTANT CONVERTS IN AUSTRIA.

We lament to learn that the condition of the honourable band of confessors at Gallneukirchen, who, instructed

if, after undergoing the instructions of a priest, they persist in wishing to do so; yet, in point of fact, this permission is procrastinated by every excuse; with a view to tire out the constancy of the convert. The Protestants continue however to meet for the worship of God in secret, though with the certainty of imprisonment and severe penalties as often as they are discovered. They have borne their persecutions with great meekness and constancy; and the prayers of their fellow-Christians will not be wanting that they may be abundantly strengthened, by the presence of their Saviour, and the consolations of his Holy Spirit, and a way opened for their deliverance.

OBITUARY.

SACHARISSA, AN INDIAN CHIEF.

To the Editor of the Christian Observer.

THE poet asks: "All our praises why should lords engross?" And the Christian may in like manner ask, why should our notices of the power and grace of God in the conversion and subsequent holy life of sinners, be confined to persons of our own "clime, complexion, or degree?" True religion, in all ages, under all latitudes, and every circumstance of human life, is substantially the same. It is trusted that its power was felt by the subject of the following brief notice.

Departed this life, some months since, *Sacharissa*, the principal and venerable Chief of the Tuscarora Indians. He was educated a heathen, in all the sins and prejudices of his tribe; but by the mercy of God he was among the first of that tribe who embraced the blessed doctrines of the Gospel, with the requisitions of which his external conduct and appearance well accorded. During four months of his last illness his sufferings were intense: but they were borne with great fortitude, and resignation to the will of God. He arrived at the advanced age of eighty-three

years, and died lamented by numerous attached friends and acquaintance. The tears and sobs visible among his own people, when his remains were about to be conveyed to the grave, strongly evinced the attachment and affection which they cherished towards him. He will be affectionately remembered by those who walked with him to the sanctuary of God. He early acceded to proposals made by the New-York Missionary Society, for instructing his people in the great truths of Christianity, and remained faithful to his profession to the last. He ever manifested affection and respect for missionaries who came among his people, and treated them as the servants of Christ. The blessed message which they brought, it is fervently hoped, had affected his own heart; and though more enlightened nations may feel something bordering upon contempt for an obscure Indian chief, yet who can say how many will for ever live to call him blessed, for having been the instrument of erecting among his savage tribe the Cross of the Redeemer, who died alike for all, and whose kingdom will not be perfected without trophies from every nation and tribe under heaven?

FRANCE.—In our last Number we remarked, that the French government would need all the eclat arising from the capture of Algiers to meet the new Chamber of Deputies, who were considerably more anti-ministerial and constitutional than the former, which had just been dissolved on this very account. We added, that the King and his ministers must before long "either yield to the public feeling in the cast of their policy, or come to an open, and perhaps fatal, collision;" and we expressed our apprehensions lest, whichever party might triumph, true Religion would be endangered; the ultra-liberals being too generally the disciples of Voltaire, and the ultra-royalists the devotees of Rome. Our chief hope, we added, was from the influence of "that somewhat small number of persons, of truly liberal and enlightened mind, who are at once genuine constitutionalists in politics, and sincere friends of religion;" to whom we mainly looked "to avert the opposite evils which threatened their country."

Little did we anticipate, what the revolution of a few hours informed us of—that at the very moment when we were writing those remarks the "open and fatal collision," which we apprehended, had commenced; that the infatuated King, and his his more infatuated ministers, had issued edicts virtually abolishing the constitution as established by the charter, and rendering the government a pure despotism; and that Paris, and ultimately the whole nation, was in arms, as one man, to resist this unconstitutional aggression.

The ultimate result of the proceedings in France, during the last few years, and especially the last few months, every considerate person must have anticipated; but it was still possible that the king might be forced to the alternative we mentioned, of yielding to the public feeling, and thus for a while avert that "fatal collision" which seemed otherwise inevitable; or, even should he persist with only common sagacity in his unhappy views of policy, the struggle might be protracted, much blood might be shed, and it might be only after many years of anarchy that France would really and practically enjoy the blessings of rational freedom. But the blind rashness and obstinacy of Charles X. and his advisers have precipitated events beyond all calculation or parallel; and in a few short days has been commenced and completed a second—rather might we say, a fifth or sixth—revolution, the ultimate results of which, to France and to all Europe, it is

far beyond the ken of human sagacity to foresee. We will briefly recapitulate a few of the memorabilia of these extraordinary events.

On the 26th of July appeared in the *Moniteur*, the government paper, a most extravagant report, signed by the ministers Polignac, Chantelauze, D'Haussey, Peyronnet, Montbel, De Guernon Ranville, and Capelle, declaring to his majesty that the nation was in a dreadful state of anarchy; reproaching the late constitutional elections; declaiming at great length, and with much vehemence, against the periodical press; and recommending certain measures, alleged to be "within the true spirit of the charter," but "beyond the limits of legal order, the resources of which had been exhausted in vain." What these measures were, appeared too fatally in the ordinances of the King, published at the same time, and dated July 25 (Sunday!), suspending the liberty of the periodical press, establishing a censorship, commanding that no writing under twenty pages should be published without a warrant of the public authorities, illegally dissolving the newly-elected chamber of deputies before its meeting, and ordaining, in defiance of the charter, a new scheme of representation, under which a fresh parliament was to be elected. The despotic character of these ordinances could only be equalled by their suicidal fatuity. How the king and his ministry could have been so blinded as to embark on this fatal course, is a mystery that remains to be developed. They were urged on, it is very clear, by the devotees of the Church of Rome, and they possibly were not without hope of support, if necessary, from some of the continental despotisms; but that they received any shadow of countenance from the British cabinet is utterly improbable and incredible. There are, indeed, those among us who have spoken and written very indiscreetly, recommending those very measures which have proved their ruin: the *Quarterly Review*, for example, has in the very last number lamented that Louis XVIII., "in an evil hour, entangled himself and his successors by the crude and ill-advised engagement" of a constitutional charter, instead of governing despotically; they "would hail the censorship of the press;" and they "hope and trust the king and his ministers may succeed" in effecting this object, and in extinguishing the chamber of deputies as an independent body; all which, they own, "would be a virtual abolition of the charter" which the king had sworn

for their neighbours, a despotism, like that of Ferdinand or Miguel, to a limited monarchy and a representative government, we are not astonished that the parties in France who thought it their interest to act upon such notions, calculated upon receiving better support than they have met with, or are likely to meet with, in carrying them into practice. But though such speculations might sound very plausibly three months ago, in the Vatican, at the Tuilleries, or in the pages of the Quarterly Review, it is impossible to conceive for a moment that they could have ever entered the mind of a statesman like the Duke of Wellington; the best proof of which is, that our government have declined recognising Charles X. or his grandson in a royal capacity, and have acknowledged the new government, which they could not with any justice have done, had they themselves abetted the measures which led to their downfall.

As soon as the above ordinances were announced, all Paris was in a state of the most fervid excitement. The conductors of the newspapers, almost in a body, refused to obey the censorship, and, while the soldiers were destroying their presses, published with their names a declaration that the government had lost that character of legality which commands obedience, and that the chamber of deputies was in legal existence, and empowered to meet and act. A considerable number of the deputies consulted together, and determined to support the charter; and a strong expression of public opinion began to be heard, that the king had forfeited his crown. To quell the public feeling, and enforce the ordinances, large bodies of troops were posted throughout Paris; artillery was mounted; and during Tuesday the 27th various skirmishes ensued between the populace and the military. By the next day the contest became general, and the slaughter on both sides filled the streets with heaps of dead bodies. But the people were undaunted and determined: they formed themselves into a national guard; the youth of the polytechnic school led them on; and the soldiers, with the exception of the Swiss guards, began to throw down their arms, unwilling to fire upon their countrymen. A compromise might still have been effected, but the government obstinately adhered to its ordinances, and determined to enforce them at the point of the bayonet. By Thursday, after fearful scenes of bloodshed, the constitutional party had obtained a complete triumph over the military; who were driven out of Paris, leaving the palace of the Tuilleries and all the public

mission declared that Charles X., having violated the charter and made war upon the people, had ceased to reign. On Saturday the king fled; and the same day the Duke of Orleans was declared by the chamber of deputies Lieutenant-general of the kingdom. Thus in less than one week from the signing of the fatal ordinances, the whole frame of the late government was subverted by the almost unanimous voice of the people. The succeeding events succeeded with almost equal rapidity; the provincial towns every where followed the example of Paris; the three-coloured cockade was declared again the national emblem; the King and the Dauphin too late resigned the crown in favour of the young Duke de Bordeaux; but the deputies refused to accept this nomination, declared the throne vacant, and proceeded to offer it to the Duke of Orleans and his male heirs, under the title of King of the French, with the guarantee and restrictions of a new charter, or bill of rights. The charter, thus modified, declares, among other points, that all power originates in the people; that each of the three estates of the realm shall enjoy the important right of proposing bills—which the late charter confined to the crown, so that nothing could ever come under legislative discussion but what the ministry for the time being approved; that the Roman Catholic religion is professed by the majority of Frenchmen, and that its ministers shall be supported, together with those of other Christian doctrines, at the public expense—thus placing all sects upon one footing; that the house of deputies is quinquennial; that candidates shall be eligible at the age of thirty, instead of forty, and electors may vote at the age of twenty-five, instead of thirty; that trial by jury shall be extended to offences of the press, and political delinquencies; that the king's ministers are responsible for the acts of government; that the sittings of the house of peers shall be public; that every facility shall be given to public instruction, and the liberty of teaching; that the censorship of the press is abolished, and shall never be revived; that all the peerages conferred by the late king shall be void; and that the new charter is confided to the patriotism of the national guard and the citizens of France. The consent of the peers was not asked to this charter, but they have acceded to it, only not pronouncing upon the article annulling the late peerages, which they refer to the wisdom of the present king.

To discuss the many questions involved in these alterations of the constitutional charter, would be to dilate upon the whole

tice," is the declaration of Him who is King of kings and Lord of lords; this every Christian will acknowledge; but the practical question, who is the temporal king that thus reigns, must be settled by the circumstances of the country. The house of Brunswick reigns in England by Divine right, as much as did the house of Stuart or Tudor. The Roman Catholic bigots of France had instilled into the late king the notion that his claims to govern were indefeasible, originating in an authority independent of the wishes or the power of his subjects; in a word, that he was absolute; as if Divine right literally meant "the right divine of kings to govern wrong." To counteract this proposition, the new bill of rights sets up another, which, though it may be understood in a moderate sense, so as to mean nothing inconsistent with the paramount truth that "the powers that be are ordained of God"—the national will, it may be alleged, being spoken of, not in regard to an abstract theological proposition, but only in its practical application between man and man, without which no abuses in government could be corrected, and one man's pleasure must be absolute law to millions;—yet is also liable to be construed, or at least objected to, in its atheistic, and not merely its political, sense. Every sensible, well-informed Christian knows how to reconcile our own bill of rights, by which our beloved monarchs reign by the will of the people, with the Divine authority, which in a higher view regulates and overrules all human intercourse; but, as abstract propositions on such matters are liable to mistake, and offer a snare for weak consciences, and ground for party jangling, they were surely much better avoided. We know the cabals that disturbed our own country for half a century on a similar question; the Pretender pleading Divine right, and the Brunswick family the will of the people; as if in truth there was not a third question, which reconciled both the former.

With regard to the alterations in the charter, most of them resemble so nearly our own far-famed constitution, that it is impossible not to approve of them; and, remembering the excitement of the moment, and the strong feeling in France in favour of democracy, we may consider them more moderate than could have been expected. The most doubtful we think to be, that which annuls all the peerages, ninety in number, conferred by the late king. Those peerages were legally conferred, though to serve a bad purpose, to promote papal and political tyranny; and

the best interests of their country; that the only object of their promotion was to subvert them; and that their basely, though legally, acquired rank, might even now be fatal to the public safety. Still, the measure, unless grounded on alarming fears of their using their power to effect a counter-revolution, seems at variance with that calm and moderate spirit which the deputies profess themselves anxious to display. But the French have a proverb, that revolutions are not made with rose-water; and, comparing this act of disfranchisement with the severities, proscriptions, and bloodshed, which usually follow national convulsions, it forms a striking contrast on the side of clemency. The conduct of the deputies and the populace, in allowing the king a safe and un molested retreat, is much to their credit; nor does there seem any wish to carry rigour to the extreme even against the late ministers, against whom the public indignation is very violent; for though they are to be legally tried for high treason, and several of them are already captured in their flight, no personal violence has been offered to them, no special commission has been issued to try them, and a proposition is actually before the house of deputies to pass a law abolishing the punishment of death; which, if carried into effect, will spare their lives, even without the necessity of a commutation of punishment by the royal prerogative. This remarkable proposition, which is warmly espoused by the leading deputies, and urged with zeal by the new king, shews that the horrors of the revolution of 1792 and the succeeding years, have not been lost upon the French people or their leaders. Most heartily do we wish them success in this truly humane and enlightened proposal.

The new ministry consists of the following members: Foreign affairs, Count de Mole; Minister of War, General Gerard; Finance, Baron Louis; Public instruction and president of the council, the Duke de Broglie; for the Interior, M. de Guizot; the Marine, General Sebastiani; and Justice, M. de l'Eure. It seems on all hands to be admitted that this selection is highly judicious. Two only of the number, Gerard and Sebastiani, are stated to be inclined to republicanism; but even they have yielded to the expediency of a limited constitutional monarchy, to which their colleagues are cordially attached. M. Guizot, the minister for the Home Department, is a Protestant, and the translator of Gibbon's *Decline and Fall*, with notes to counteract the scepticism of that work. The Duke de Broglie is well known to our readers for his zealous efforts in every

treaties, the late government refused to extirpate. His office, we trust, will enable him to do much to promote public education; and the Protestant ladies of Paris will continue to find in his pious and accomplished duchess, the sister of the late lamented Baron de Stael, a zealous patron and coadjutor in those plans of Christian wisdom and benevolence, especially Bible, Missionary, Tract, and Education Societies, which have of late so hopefully sprung up among them. (See her excellent paper on Female Bible Associations, in our vol. for 1824, p. 297; and her account of the Paris Female Missionary Association, *Christ. Observer*, 1827, p. 789).

We have been struck, throughout all these transactions, with the blessings which result from a constitutional government and parliamentary representation, such as we ourselves enjoy, or even under less auspicious forms. The Chamber of Deputies has been mainly the means of saving France from the protracted horrors of her first revolution. It was a known, acknowledged body, the emanation of the public feeling and intelligence; and it at once stepped in, assumed for a moment the helm, steered between contending parties—between clamorous republicans and imperious ultra-royalists, papal devotees and avowed infidels and atheists—and anchored the vessel of the state, if not in moorings wholly untroubled by political agitation, at least more safe and tranquil than could have been hoped for. On the union and moderation of this body depend much of the future hopes of France. The elements are still troubled; factions are rife; Jesuits, democrats, and non-jurors are anxious to destroy the new fabric; there is a young pretender, who calls himself the lawful king; and circumstances may arise in which, at some future day, his name may be used by powers at war with France to excite seditions; while some opposite faction may possibly plead for the excluded dynasty of Napoleon; even in both chambers, especially among the peers, many individuals have refused to take the new oaths: so that wisdom, caution, good faith, and beneficial measures, are necessary to maintain the existing order of affairs. If these are exhibited, we shall rejoice to witness them; and if not, there still is no reason that Great Britain should interfere to rectify the matter. We have nothing to do with the internal affairs of France: we have granted, as hospitality required, a temporary asylum for the late king, in his private capacity, with his family and suite; but it is not for us to take any part in

resembling our own, and we wish them all possible happiness and prosperity under it; but most earnestly do we deprecate the inflammatory proceedings of some among ourselves, who are holding out the example of our neighbours, as if we also at home needed a revolution to put us upon a level with them; whereas we have enjoyed for many generations, more than any other nation, all that secures national peace, prosperity, and freedom. The comparison is as utterly misplaced, in all its parts, as it is factious.

We had intended to notice some other foreign matters, but must now postpone them. Rumours are abroad of tumults in Spain, and other places—likely enough to take place before long, but probably premature. We cannot but see in the new revolution in France a just retribution for the falsehood, perfidy, and injustice which marked the late invasion of Spain. The Bourbons put down the constitution in that country, only to feel the recoil of their arms upon their own throne. Where these affairs may ultimately end is known only to Him who sees and knows all things from the beginning. May He, in his infinite mercy, avert whatever evils may threaten, and turn all to his own glory, and the best welfare of his weak and sinful creatures!

DOMESTIC.

With a few exceptions, the elections have proceeded with comparatively small excitement. The general result is considered to be unfavourable to the views of the present administration: but if a cabinet will honestly consult the public interests, it has little to fear from the expression of public opinion; and if it does not, we do not regret to see weakened that miserable system of interested clanship and party-voting which is too common in all our public bodies, and by no means rare in our legislature. Among the more remarkable incidents may be mentioned Mr. Hume's coming in without opposition for Middlesex: Mr. R. Grant being returned for Norwich: Lord Russell and Dr. Lushington being thrown out—the one for Bedford, and the other for Reading—in consequence, among other causes, of Lord J. Russell's having offended the Wesleyan Methodists, and Dr. Lushington the Dissenters; though, in both cases, there seems to have been some misapprehension: the Bristol election, in which Mr. Protheroe, on account of his honourable anti-slavery protest, was thrown out, after an arduous struggle, by the powerful influence and weighty purse of the West-India party, who determined to retain Mr. Baillie, as a pro-slavery ad-

ture of the elections is the return of Mr. Brougham for Yorkshire ; a return most unexpected, and achieved, in no slight measure, from those anti-slavery principles which render him a fitting successor to Mr. Wilberforce in that most important country. Mr. Brougham's zeal for promoting national education ; his efforts to improve the administration of law ; his wish to see the blessings of freedom and constitutional government prevail over the despotisms abroad, and still more over that worst of all despotisms, the system of slavery in our own colonies ; are points in which every true friend to Christianity and the happiness of mankind must heartily concur with him : and we shall rejoice to see his indefatigable energies and distinguished ability devoted to objects like these, however much we may disapprove of some of the sentiments which he is accustomed to express in enforcing his opinions. Some of the most popular pledges required of candidates have been to oppose the East-India Company's monopoly at the renewal of the charter ; to promote a free trade in corn ; and to vote for the extinction of colonial slavery. The question of parliamentary reform, which once so powerfully agitated contested elections, has scarcely been touched upon. The late votes for or against the Catholic question seem also to have been little taken into the account, even in Ireland ; where, as in England, a few, but no large number, of Roman Catholics have been returned. In various places there has been a disposition to avoid hostile and exhausting collisions ; a singular instance of which has been, that the O'Connell and Beresford parties in Waterford have coalesced, and chosen each a candidate, to represent respectively the radical and aristocratical interests of that county.

Dr. Philpotts is to be the new bishop ; he is to be appointed to Bristol ; Bishop Gray succeeding Bishop Majendie at Bangor.

We omitted, in our last Number, to express our deep regret that the House of Lords had rejected the humane amendment which the House of Commons and the feelings of the country had forced into the forgery bill, to abolish the punishment of death in all cases, except for forging wills. The alterations made in the Lords were adopted by the Commons, and the bill

simplifying and consolidating it, and repealing the capital penalty in all cases of forgery upon the Stamp-office. It is mortifying to us as Englishmen, to say nothing of higher considerations, to think that both France and the United States, and some other countries, may very probably precede us in abolishing the inhuman and unchristian practice of sending a fellow-creature forcibly and unprepared into eternity, for mere fiscal offences. The practice will not bear one moment's calm examination.

His Majesty and the Queen have continued to conduct themselves with great public affability and kindness, and have justly secured a large share of honest popularity. We think it, however, not unseasonable to remind our readers of some of the remarks in our last Number, and especially of those on the necessity of awakening the public attention to the duty of promoting a better observance of the Lord's-day. We would most earnestly advise petitions from all parts of the country, not only to Parliament, but to the Throne, on this important subject, particularly in regard to the enactment of more efficient laws to prevent the enormities of Sunday newspapers, stage-coaches, traffic, and the like. We would invade no man's social liberties ; but the religious part of the public have, at the least, as full a right to be protected as the irreligious ; and a tradesman or newspaper vender, a stage-coach proprietor or driver, who obeys the laws of God and his country in refraining from following his occupation on the Sunday, ought not to be allowed to be injured by the unchristian and illegal acts of his neighbours. The public owes him protection ; and is bound either to afford it, or to say at once that we are not a nation of Christians, and that the breach of the Sabbath is no longer illegal. At present we have laws upon paper, while we make it men's supposed interest to break them, and do not prevent their so doing. As matters practically stand, we seriously doubt whether any good end is answered by prosecutions against petty hucksters and small tradesmen. There must be a reform in public feeling ; and to effect this Christians should chiefly apply themselves ; otherwise no sufficient laws will be enacted, or, if enacted, will be effective.

J. ; A. R. C. ; J. C. ; A SEARCHER OF THE SCRIPTURES ; F. C. ; QUINQUAGESIMA ; H. S. ; J. P. ; W. ; S. T. ; W. P. C. ; are under consideration.

We meant no offence to SCRUTATOR, in saying, what we still think, that it is "unjust and uncharitable" to maintain, without a shadow of proof, or an attempt at proof, that because a particular text does not happen to occur in the short selections for the Epistles, our venerable Reformers intentionally rejected it from an addiction to Poperery. Yet for this Scrutator thinks it right to send an abusive anonymous letter, (he is too much displeased to pay the postage), calling us "apparently petulant, trimming, time-serving, self-interested, obsequious, and clandestine," "fostered by the buzzing of vampires;" with much more equally to the purpose; adding, that he has for fifty years been in the habit of communicating his opinions, political and theological, through the medium of the public press, and that, if "we keep a sharp look out," we shall discover that "he has not flung away his pen," but shall, where and when we least expect it, "be spattered with a sort of ink which has long lain within his reach," &c. And all this because we do not agree with him, that such men as Latimer and Crammer did not believe the doctrine of St. Paul, that "by grace ye are saved, through faith;" and that they wilfully rejected Eph. ii. 8, 9, 10, with a view to keep this fundamental doctrine from the knowledge of the people. If our correspondent has attended the four or five days' Reformation discussion in the town named in the post-mark of his letter, he will have heard enough to shew how unfairly he estimates the character of our Reformers, who were anti-papish even to the flames of martyrdom. His charge against them is just as groundless (it cannot be more so) as the charge against ourselves, of being interested, obsequious, time-serving, and so forth. So far from it, we are constantly receiving intimations that we should render our pages much more acceptable to not a few of our most influential readers, and greatly extend their circulation, if we would yield up what are conscientiously our sentiments on various important questions. What says our correspondent to our remarks on the poor laws, the Catholic question, slavery, and international intercourse, not to mention many other topics, political, ecclesiastical, and theological? It is easy to throw out charges, but Scrutator has not attempted to prove them.

We receive great numbers of letters requesting reviews of works, or reasons why they are not reviewed. Our correspondents will see that it would be not only burdensome but invidious to enter upon such explanations. Our plan is to select such papers for insertion, and such works for review, as appear to us best calculated to answer the objects of our miscellany, and we mean no disparagement to any other. We do not profess to review a twentieth part of the books that are published.

Replies to two or three correspondents are deferred for want of space.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Extracts relate various facts, detached, but all concurring to shew the wide demands for the Word of Life, and the blessings conferred upon the world by the supplies issued by this most important institution.

ANTI-SLAVERY SOCIETY.

The subjoined Anti-Slavery publications relate to such important matters, that we should only do injustice to them by attempting an analysis. Every page deserves perusal; and we should think ill of the heart or the head of any of our readers, who, in a cause like this, would not endeavour to make themselves masters of the details, were it only for the sake of being able to enlighten others, and to expose the misrepresentations which are current on the subject. We rejoice to say that the Anti-Slavery cause rapidly gains ground in the public intelligence and sympathies; as, indeed, it must, in proportion as it is canvassed, and its merits understood—especially among those who take the word of God for their rule of duty. The great length of these important documents obliges us to defer several other papers.

RELIGIOUS COMMUNICATIONS.

LAST DAYS OF BISHOP HEBER.

(Continued from p. 460.)

WITH much pleasure we resume our notice of the last days of Bishop Heber, from Archdeacon Robinson's memoranda.

Calcutta: November 1, 1825.—I find, by the multiplicity of the Bishop's engagements, there is no chance of our getting away before the beginning of February. This will drive our journey through the south into the hot weather; but he cannot break through earlier. The delay, however, will enable me, I trust, to accomplish the one great object of my own journey, the printing of my Persian Pentateuch.

November 7th.—This morning Archdeacon Corrie and I attended the Bishop, to return the visit of Father Abraham, the Armenian bishop* from Jerusalem. We were received in the vicarage-house attached to the Armenian church, and attended by Mr. Jacob, an intelligent Armenian merchant, who acted as interpreter. Father Abraham is rather below the middle

size, with a handsome beard, and a very pleasing expression of countenance. In the black dress of his convent he is a striking figure. He shewed us a handsome copy of the four Gospels, five hundred years old, bound in solid silver, and ornamented with a cross of gold. He talks modern Greek and writes it well.

November 10th.—This was the morning fixed for the bishop of Jerusalem's visit to the college. He was very much interested in all he saw, particularly the library, where he was delighted to find the works of Chrysostom and Eusebius, both of whom they hold in high estimation. These instances of friendly intercourse with the different branches of the Eastern church may be of great benefit.

November 27th, Advent Sunday.—This has been a great day for Calcutta, on which was preached the first Episcopal missionary sermon, strictly so called. The Bishop pleaded the cause of the Incorporated Society: the same sermon as in Bombay. It could not fail to make a great and good impression: the collection seems to have been about 4000 sicca rupees.

November 30th.—This morning has been rendered interesting by the ordination of Mr. Bowley, Mr. Reichardt, and Abdool Messeeh: the last a most venerable person, the first-fruits of the Christian priesthood in Hindostan. They had all some years ago received

* It appeared afterwards that he was not a bishop, but a Vertapet, or doctor in divinity, sent from his convent on Mount Sion, by the Armenian Patriarch of Jerusalem, with the powers of episcopal commissary, to visit the churches in India. The diocese of India is under the Archbishop of Ispahan, in the patriarchate of Jerusalem, and is superintended by the occasional visits of these itinerant commissaries.

what had been the feeling of his predecessor on a point of so much delicacy; and he finds that Bishop Middleton, not having power at that time to ordain them himself, expressed no objection to the measure then resorted to, as a temporary expedient, in consideration of the exigencies of the church, and the difficulty of obtaining an adequate supply of regularly ordained clergymen. This is, indeed, the ground on which the venerable Society for promoting Christian Knowledge has acted in the missions in the South of India, recognising the orders of a sister national church, and thankfully employing as its missionaries those who had received them, till our own episcopacy should be established with full powers in this diocese for the continuance of its own ministry. That time has now happily arrived; and it justly appears to the Bishop a matter of no trifling importance, that all those employed by the societies in our communion should derive their commission from the same source, and be subject to the same paternal authority. All the clergy dined with the Bishop this evening; we were nineteen at table, the largest number of clergy ever present at one time in India.

December 21st.—How delightful have been the interesting solemnities of to-day! Abdool Messeeh and the others, who were before admitted deacons, were ordained priests. Archdeacon Corrie preached an excellent sermon, in which you will easily imagine his feelings almost overcame his utterance; for they were all in some sense his children. Mr. Adlington, a young missionary whom he had educated almost entirely, was ordained deacon at the same time. Poor Abdool Messeeh has been ill some days, and was quite overpowered by the service; he nearly fainted after the act of ordination. The good Bishop went through the

at all times, is the admission of new candidates to the sacred office, and the pledge so solemnly demanded and willingly given, which separates them for ever from the secularities of the world to the stewardship of God's family. But the peculiar circumstances of this country, the tried and well-known character of the men themselves, and the bright prospects of futurity which opened on the mind even from this early and partial dawn, all conspired to make the scene before us one of deeper and more powerful interest. It was an awful and touching moment when the *Veni Creator* was sung by the congregation, the Bishop reading the verses from the altar, surrounded by twenty of his clergy kneeling in their surplices. All seemed to feel the beautiful devotion of this heavenly hymn, and to join with one heart in the sublime invocation of the ever-blessed Spirit. Who can doubt that such prayers were answered? Father Abraham was present, with his vicar, during the whole service. He embraced the Bishop at the door of the vestry, and I attended him to his carriage, where he and Ter Joseph embraced me, and expressed their pleasure at thus joining with us, and their sense of the honour with which they had been received.

All the clergy dined with the Bishop in the evening, where I had the pleasure of having the venerable Abdool Messeeh by my side. He speaks Persian with perfect fluency, and much greater purity than most of the learned Mussulmans in this country. He has great urbanity and courtesy of manners, beautifully and harmoniously blended with the gravity which becomes his advanced age, his fervent piety, and his sacred office. His conversation is varied and accomplished, and is not only marked by the knowledge of the world which his former life and his missionary labours have naturally

tributes greatly to the zeal and exertions of the Reginald the English he warns him of the subwickedness of the Romish and implores him to look to his flock, seeing all were purchased by the blood of Christ.

January 28th.—The Governor has secured accommodation in the Bussorah Merchant is moving slowly down the river. The uncertainty as to the time of sailing is harassing and painful, both to the Bishop and his family, and he has therefore determined to join the ship at once on Monday morning, securing tomorrow a quiet Sunday at sea.

January 31st.—The Bishop has one of his travelling drawers with a small selection of books for the journey; and it is an luxury to him, after his engagements of business, a few quiet hours of uninterrupted reading. One of his books is the Church History, which he brought with the intention of making some selections from for the Ceylon missionaries to translate into the Cingalese. I never knew any one so rapidly : he has got through several volumes in the course of the week; and to-day, besides several other avocations.

February 2d, Ship Merchant.—We joined the ship this morning, I fear with the prospect of a long voyage to Madras; ever, nothing could be better than the relaxation thus afforded the Bishop to recruit his strength; he plunges into the business; the most important part of his business. I look forward myself with pleasure to the time we are to spend at sea, not only for the opportunity thus afforded of gaining information on the objects of the journey, but for the happiness of uninterrupted and constant intercourse

December 29th.—I read over to Father Abraham our Bishop's letter to the Syrian metropolitan in Malabar. He was exceedingly delighted with it. "It is Apostolic," said he; "it is like one of St. Paul's."

January 2d, 1826.—Father Abraham has been reading to me a letter he has just written himself to Mar Athanasius. It expresses the pleasure he has had in hearing of the state of his churches, and his joy

his. He is recovering rapidly under his doctor's hands, and, though I feel very nervous at having such a charge, he says he has no inclination to change his attendant.

February 3d.—Our progress is very slow down the river, but it enables us to get acquainted with the passengers, and arrange every thing with greater comfort before the voyage begins. The Bishop came into my cabin after breakfast, and said he found, that, besides the European crew, there was a detachment of invalid soldiers on board, returning to England, probably in a very ignorant and demoralized state, after their long residence in this country; and that he thought we might be exceedingly useful to them in the course of the voyage. He proposed, therefore, that we should go down alternately every morning to instruct them and pray with them. I begged him not to interrupt his own more important avocations for these lower duties; which I would gladly undertake alone, if he would commission me to do so; but he would by no means consent to relinquish his share in them. "I have too little," said he, "in my situation, of these pastoral duties, which are so useful to the minister as well as to his people; and I am delighted at the opportunity thus unexpectedly afforded me: it will remind me of dear Hodnet. Besides, it is very possible that the mere circumstance of my going down may impress them more strongly, and incline them more to listen to us both." He had his Prayer-book in his hand, and, after speaking to the commanding officer, went below immediately. Is not this worthy of a bishop? What inexpressible dignity do such simple labours add to his high and sacred office! We had family prayers in the cuddy after tea, which will be continued during the voyage. I need not tell you that all the pas-

sengers for all are delighted, even on this short acquaintance, with the life and variety of his conversation, and the gentleness of his manners.

February 4th.—On going down to the poor soldiers this morning, I found the effect of the Bishop's visit yesterday to be just what might have been expected. His kindness and condescension have prepared them to receive with thankfulness all that is said to them: and, before I began to read, they could not help saying, as they collected round me, "Only think of such a great man as the Bishop coming between decks to pray with such poor fellows as we are!" Who can tell what good may result from these humble efforts?—greater, perhaps, than from his more public and splendid labours, which are followed by the admiration of the world. These are unseen and unknown; for who would expect to find the Bishop of India, the accomplished Heber, praying by the cots of a few disabled soldiers, between the decks of a merchant-vessel?—but "his Father, which seeth in secret, himself shall reward him openly."

February 5th, Sunday.—The pilot left us at mid-day, and the ship was in too much confusion to have service on deck in the morning: the Bishop preached to the men below. This evening we had prayers in the cuddy, the whole crew standing on the outside, and the Bishop preached an excellent plain sermon on "the parable of the sower."

February 6th.—The Bishop is busily employed re-writing his Charge for Madras. It will be printed; but not till he has gone through the south, and is able to speak of the success of missionary labours from his own knowledge. He says the report given of it in the Calcutta papers was so accurately and well done, that his friends concluded at home he had already published it, and quarrelled with him

from his aged mother, who, on reading the extracts in the newspapers, writes to him that she understands the tenderness of his motive in not sending her a copy, lest he should alarm her fears by his mention of the climate as one "where labour is often death."

February 11th.—This has been a day of great sorrow on board to a poor mother who is mourning over her infant child, and a scene of instruction to us all. The lady in the opposite cabin to mine, in very weak health herself, is going to England, taking with her a sickly infant of two months old, and leaving her husband in Calcutta. It was seized with convulsions this morning, and after lingering through the day has just breathed its last sigh. The Bishop has been repeatedly in the cabin, comforting and praying with her; and in the intervals I hear him weeping and praying for her in his own. I have never seen such tenderness, never such humble exercise of Christian love. Alas! how his spirit shames us all! I thank God that I have seen his tears, that I have heard his prayers, his conversation with the afflicted mother, and his own private reflections on it. It has made me love him more, and has given me a lesson of tenderness in visiting the afflicted that I trust will not be in vain. I did not do him justice. I did not think he was more fitted (as he really is) for the sick room and the dying bed, than the crowded audience and the theatre of the world.

February 12th.—We committed the poor baby's body to the deep at sun-rise, and the Bishop read the service himself. The afflicted mother is very ill, and seems very grateful for his kind attentions. It is a solemn service; but how full of peace is the death of a little innocent, and what unspeakable consolation to a parent's heart, that there is no shade of doubt as to its eternal

preached on "the good Shepherd" spent two hours in his cabin the service, in very interesting conversation on the subject of and the several emblematic of St. John, Ezekiel, and This evening he has spent in the cabin of the poor mother.

February 25th.—We anchored Madras Roads this morning, the ship in an accommodation which the beach master had convey the Bishop on shore manner in which all persons board, the crew as well as the passengers and invalids, took the of the Bishop, shewed how he had endeared himself to the course of the voyage; the ship will probably be here a week, he has invited who has already been so much indebted to his kindness in his promise to spend that time promising to send a carriage in the evening, when he has obtained what apartments he in his power to offer her. much amused with the and primitive structure of the which, he said, might well be the gig of Noah's ark.

The season is so far advanced travelling, that the Bishop cannot afford to spend a few weeks in presidency, dispatching the of more immediate importance deferring other matters of regulation till his return from south. This will just afford for the necessary arrangements for our journey; but so many will be crowded into this brief that I fear his strength will be exhausted. A large packet of was waiting for him; and, others of great and pressing from different quarters of his, there is one from the Syrian metropolitan, entreating his assistance in the difficulties unexpectedly arisen from the

his immediate presence among them, as a counsellor and mediator between the two parties, most desirable. His heart is full of this overwhelming interest, and, while conversing about it to a late hour this evening, "May God give us wisdom!" has been his often-repeated ejaculation.

February 26th, Sunday.—The Bishop preached in the morning at St. George's, the presidency church, to an overflowing congregation. His text was Phil. i. 21, "To die is gain*," and his sermon one of his most impressive and masterly compositions.

We should gladly follow Archdeacon Robinson through the interesting detail of the Bishop's laborious occupations (for he preached and visited, and confirmed and advised, without intermission) during the three weeks he was at Madras. The following is a specimen :—

February 27th.—After breakfasting with the Governor, and calling on Sir Ralph Palmer, the Bishop was engaged with visitors till three o'clock. At five, after an early dinner, I attended his Lordship to the Female Asylum, an admirable institution containing about three hundred girls, and supported partly by government, partly by private contributions, and partly by their own skill and industry in embroidery and other work. Dr. Rottler, the senior missionary of the Society for promoting Christian Knowledge, has been the chaplain for more than twenty years, and the venerable man was catechizing them when we

* The remembrance of this his first sermon at Madras will never be effaced from the minds of those who heard it, not only from its many striking beauties, but as being almost a prophetic intimation that he was then hastening to the last scene of his earthly labours. How little did they imagine, while hanging on his lips, that the triumph of the text was so soon to be fulfilled in him !

the affectionate and simple manner in which he taught them, and the evident attachment of the children to their aged pastor. The Bishop addressed a few words to them in his own winning and impressive manner, and gave them a holiday to-morrow. A public dinner at Government House closed a busy and exhausting day.

March 3d.—Both yesterday and to-day have been chiefly occupied by the visits of some of the clergy who had not before seen the Bishop, and conferences on a subject of great importance, which is referred for his decision. The churches of the native Christians have lately been much agitated on the question of the observance or abolition of *caste*. It seems that Swartz, and the elder missionaries who followed him, allowed these distinctions to remain to a considerable degree among their converts, but the younger missionaries have uniformly opposed them. The Bishop is anxious to hear all the opinions he can collect, and declines pronouncing his own till he has seen the churches of the south.

March 8th.—The Bishop held a confirmation at St. George's, when there were four hundred and seventy-nine candidates : and it is hardly possible to conceive a more interesting sight than so large a number of young persons presented by their respective ministers for the prayers and blessing of their chief pastor. There was a considerable congregation of others also ; and his Lordship therefore delivered his address from the pulpit, as he had done occasionally in other places. Immediately after the service, he held a meeting of the District Committee of the Society for promoting Christian Knowledge, when he announced his intention of proposing, on his return from the south, the establishment of a similar committee for the Society for the Propagation



five Christians, employed about the beach, have built by subscription a good church for their own use; and though nominally Roman Catholics, yet, being dissatisfied with the neglect they have experienced from their own pastors, they are just balancing, whether they shall not seize the opportunity of our Bishop's presence at Madras to make the building, which is nearly finished, a Protestant church, and request the services of a clergyman of the Church of England. This proposition no doubt originates chiefly in the extraordinary feeling of personal respect and affection with which all classes, native as well as European, through all the gradations of society, regard the Bishop; for it is altogether their own act, uninfluenced by any persuasion of their superior. His Lordship has written to say, that, if this should be their determination, he will with great pleasure consecrate the church when he returns, will preach to them himself in Portuguese during his residence at Madras, and fix among them a regularly ordained minister. It is well for the Bishop that the journey will give him some respite: many such days of labour, together with that characteristic earnestness with which he enters into every new plan of usefulness, would soon exhaust a stronger frame than his. How little idea have our friends in England what the labours of an Indian bishop really are!

March 10th.—The Bishop held his visitation at St. George's, attended by fourteen of the clergy. His charge was much improved by the introduction of a good deal of matter connected with subjects of local interest, and especially some additional remarks on the Abbé Dubois. Mr. Lawrie, the junior minister of the Scotch church, called on the Bishop after the service, and introduced the missionaries of the London Society; for here, as elsewhere, admiration and respect for

request has been made to him, by some of the leading members of society, that he would print the sermons preached during his residence at Madras, and he has consented to do so on his return.

March 12th.—The Bishop preached to an overflowing congregation at the chapel in the Black Town in the morning; and, great expedition having been used in completing the preparations for lighting St. George's, he preached the first evening lecture there, which he has established instead of the former afternoon service. The church was crowded to excess, and the Bishop's farewell address, from the words, "He sent them away," was a forcible and touching appeal to the hearts of his audience, especially begging them to continue their attendance at this new service, which he had suggested for their greater comfort, and charging them to remember him in their prayers. I do not know when he can possibly have found time for the composition of this sermon; for every hour since his arrival here has been most fully and entirely occupied.

This was our beloved prelate's last address at Madras; and little did the auditors, who listened with the most affectionate interest to his parting accents, expecting soon to see him on his return from the south, anticipate that, when he thus "sent them away," they should see his face no more.

We had intended to conclude our notice in the present Number; but so much remains to be told, that we are unwilling to part from the Bishop, or his affectionate biographer, without another interview. Little more than two years elapsed from the time of his arrival in India to his death; but in that short period he had visited almost every station where a Christian church could be assembled, and, while engaged in the longest and most difficult journey

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ter's attachment to Lazarus and his family, or he would probably have thus expressed himself: 'Now, though Jesus had a real affection for the brother and sisters, and fully intended to relieve their distress, yet he judged that greater good would result from the resurrection than from the cure of his friend: he therefore remained two days where he was.' Yet the Evangelist uses no such language. Deeply impressed with the importance of his main subject, and anxious to treasure up every word and action of his Divine Master; entertaining no doubts of their truth and excellence, and therefore seeking no apologies for them; he narrates the particulars in the order in which they occurred to his memory. The mention of Lazarus, Martha, and Mary, naturally brought to his mind the affection of Christ towards them; and he then proceeds to a relation of facts, without stopping to explain a seeming discrepancy, which is not entirely removed until he arrives at the sequel of his story.

When on his way to the grave of Lazarus, the Redeemer was met by Martha. It might appear, to a cursory reader, that Mary, who during a former visit had so affectionately hung upon his words, would have been the first to greet him. But her character was probably soft and retiring: absorbed in grief, she was *unable* to attend to the tidings which were brought of the arrival of Jesus. But the same activity of mind which had prompted the hospitality of Martha towards our Lord, now led her to go eagerly forth to receive him. Her views of Gospel truth were at first worldly and contracted, but further intercourse had imparted to them more elevation and spirituality: her faith had become greatly strengthened, though there were still sometimes moments of weakness and despondency. Upon meet-

brother had not died." The words which follow, while they demonstrate that increase of her faith which I have noticed, discover a scruple to petition in plain terms for so amazing an act of power and mercy as his restoration to life. Thus, when Christ answered "Thy brother shall rise again," she could not be persuaded that he spoke of his immediate resurrection. Either her courage faltered, or the idea was too transporting to be indulged: she therefore answered, "I know that he shall rise again in the resurrection at the last day;" probably hoping that Christ would speedily clear up her remaining doubts. But our Lord, perceiving her to waver, resolved, for the wholesome exercise of her Christian feelings, to give her an answer, sufficient indeed to encourage the confidence of faith, but not to dispel every fear of the carnal mind. He tells her, that the resurrection itself would be the immediate effect of his power; that all who were in the grave would hear his voice; and that, most of all, believers would experience a complete victory over death. The natural inference from this language was, that he at all times possessed this power, and that he would not fail to exert it in their present necessity, especially towards the object of his affection. These would have been the natural suggestions of a simple and unhesitating faith; but that of Martha was still oppressed by the weakness of the flesh. She confesses Jesus, indeed, to be the Christ, but she has not courage sufficient to apply this belief to her present condition, and the object nearest her heart. She perceives, however, that the truest consolation was to be looked for from Christ: she is therefore anxious that her sister Mary should be a sharer in it; but she invites not our Lord to the house, partly from a reluctance that the Jews who were

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opportunity to introduce a specious objection. "We have heard," they said, "out of the Law, that Christ abideth for ever, and how sayest thou the Son of man must be lifted up?" Their first remark was certainly just; for numerous passages from the Scriptures of the Old Testament (here called by one comprehensive term "the Law") speak of the eternity of the Messiah's kingdom: but they chose to forget that these Scriptures never announced a kingdom eternal *upon earth*; and that the prophets Isaiah, Daniel, and Zechariah, had plainly declared that Christ must suffer death. Hence they might have seen, that because "Christ abideth for ever," it by no means followed that he might not "be lifted up:" nay, that, as the prophets had described him under both characters—that of a triumphant prince, and a "man of sorrows"—he could not, unless he appeared in both, fulfil their predictions. Although, in this stage of the Gospel dispensation, they might possibly have found some difficulty in reconciling the two descriptions, yet could they not with any justice deny that both were highly consistent with those Scriptures to which they made their appeal. All this the Jews might have seen, but they were resolved to shut their eyes upon the light: their remark, therefore, expressed not the doubt of ignorance; it was rather the cavil of malice and unbelief. In this case, therefore, as in several others, a sufficient reason was afforded to justify Christ in his *refusal* to meet their objection. His reply, however conclusive, would but have enflamed their enmity. Even a teacher who had not, like our Lord, a perfect knowledge of the heart, might easily have predicted that neither argument nor eloquence could convince them; since (as the Evangelist remarks) "though he had done so many miracles before

not the Evangelist taken pains to reply to an insinuation which, to the minds of the ignorant or prejudiced, might have a formidable appearance? If we suppose them to be other than inspired writers of the truth, this may indeed be difficult to explain. Mere adventurers would scarcely have introduced such an objection; or, if they did venture upon it, would have been in haste to crush it by a triumphant refutation. They would scarcely have lost the opportunity of contriving such a discourse as would at once annihilate the charge, and magnify the cause of which they were advocates. But if they were (as the Christian believes) teachers sent from God, this omission is far from surprising. It is no more than might be expected in unlearned persons, unaccustomed to composition, but enabled by a Divine impulse to give a clear and simple narrative of the things they had heard and seen. Moreover, there could be no just reason why this sceptical argument should weigh, even in the minds of the most ignorant, against the combined evidence of prophecy and miracle; and a very moderate portion of knowledge and attention, might, with the utmost ease, detect the fallacy.

A. R. C.

FAMILY SERMONS—No. CCLXXI.*

Romans v. 2.—*By whom also we have access by faith into this grace wherein we stand.*

To know God effectually, we must know him as our Friend and Father: all other manifestations of him are but preparatory to this. We may perceive the traces of his power in creation; we may even read of the fulness of his compassion in Christ

* See Review of the Rev. T. Griffith's Sermons.

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well may mortal man shrink from his presence, and "fear to look on God!" But the awakening penitent is driven by his necessities, and urged on by his very fears, to seek the Lord his God. Without Him I must be for ever miserable: only in his favour can I live; only by reunion with him can my soul be saved. I search, therefore, for admission to this favour; I inquire the way into his presence; I draw near to the confines of his court: I press, in my anxiety, even to the hall of audience. And what do I behold? The King in his glory; the long array of shining worshippers; the thousand thousands ministering unto him, and ten thousand times ten thousand standing before him; the elders falling down before the Throne, and crying, "Holy, holy, holy Lord God Almighty, which was, and is, and is to come;" and my spirit faints within me, and I cry, "Woe is me! for I am a man of unclean lips; for mine eyes have seen the King, the Lord of hosts:" I have come unprepared into the presence of the Holy One: and how can I—a man, an unworthy and wretched and miserable man— attract his favour! I see the dazzling glory round the throne: I veil my eyelids before the light that no one can approach unto, and there remains no strength in me! But, lo! a Being standing by the throne in mildest majesty! his countenance the countenance of love; his eye the eye that penetrates yet soothes the soul! He is advancing towards me—he is stretching out his hand—and I hear the whisper of his voice: "Come unto me, thou weary and heavy laden, and I will give thee rest:" "I am the Way, the Truth, and the Life; no man cometh to the Father but by me." And this is Christ! this is the softened Image of the Holy One; the Form of his compassion; the Revealer of his mercy: and he will bring me near

But, I approach the sacred Throne; and all again is fear and terror, for there I see the dread insignia of justice. It is my Judge, my righteous Judge, as well as my Almighty Sovereign, that I have sought! The judgment is set, and the books are opened: and there I see my name, and all that I have done; and there is written against them, Banishment! I have come before His piercing eye who searcheth the hearts and trieth the very reins; and I stand in mute dismay to hear the awful imprecation issue from the judgment-seat, "Depart, thou cursed, into everlasting fire!" But He, the mild and the compassionate, is still my friend! I see him blot the record from the fatal book; I hear his whisper of compassion, "Be of good cheer, thy sins be forgiven thee:" and I join the voice of harpers harping with their harps, and the song of praise and exultation "Unto Him that loved us, and washed us from our sins in his own blood, to Him be glory and dominion for ever and ever! Amen." Who is he that condemneth? it is Christ that died; yea, rather, that is risen again; who is even at the right hand of God, who also maketh intercession for me. I am an unworthy and helpless creature, but He has introduced me. I am sinful and guilty, but He has reconciled me. I have boldness to enter into the holiest by the blood of Jesus; I have access with confidence by the faith of Him.

Here, then, is the removal of our dread of God, our terror of his majesty, and our apprehension of his righteous justice. The impediment, so to speak, on the part of God, is taken away. By Christ we have admission to the Father's favour: by him we have privilege to become his sons.

But, secondly, *how shall we realize this privilege in our hearts, and derive from it the benefit which*

and at length, by God's mercy, we attain to everlasting felicity." Oh the value, therefore, of that faith which works this personal transformation! Oh the blessedness of that inward work of the Spirit, which applies the work of Christ, and gives us experimental access to the Father's love and friendship! It is in the exercise of faith that the first movements of the spirit of adoption quiver in the soul; and here begins that spiritual communion with Christ which connects us with him as our living head; and thereby connects us with the Father who is one with him, and makes the Spirit of the Father and the Son the inmate of our souls.

Would you, then, have the life of God within you? Seek that life in Christ. Would you realize the blessing he has freely opened to you, and be introduced to personal communion with your God? Believe in Him who has procured these blessings, and, through this faith, they shall be yours. Thus only shall we realize access to God by him. For what is this access of which our text speaks? It is not merely a right and privilege procured for us by another (that had been spoken of just before, in the first verse of the chapter); but it is a personal blessing, to be enjoyed by ourselves. It is not a change of state alone—from banishment to acceptance, from condemnation to favour;—but it is a change of mind from fear to hope, from aversion to love, from distance to communion. And this change can be wrought only by the application of the benefit, the believing of the blessing, the receiving of the gift, the trusting with confidence in the privilege vouchsafed. All the assurances in the world concerning a person's kindness cannot quiet an anxious mind, till it is convinced by them, believes their sufficiency, reposes on their truth: and all the manifes-

forth fruits of peace and righteousness, but by personal, active, appropriating faith.

And do you ask for warrant and encouragement to such a faith? Where shall we find it, if not in him who has come forth as our Friend and Mediator? if not in that one act of his, which not only procured, but which assures to us, the introduction which we need? Shall men repose themselves on human friends—frail, weak, and uncertain as they are—and not on this divine, all-faithful Patron? Do we yield our doubts and fears, and calm our anxieties, upon the assurances of man; and can we stand out against the promises of Christ, the Son of God? What can hold, if these fail? What single act of friendship can be trusted in, if this, which is the aggregate of all acts of friendship, is to be mistrusted?—this, which is commended, too, by every variety of figure and illustration; which is not merely proclaimed to us with solemn annunciation, but is repeated, argued, clothed with every form that can attract; which not merely shines out upon us in one broad ray of heavenly consolation, but is reflected on us from every side, by every means of repetition, till its full concentrated force shall melt the very soul into adoring faith.

For the varied statements concerning Christ as our Mediator, the names and titles which are assigned him, the several characters which he assumes—all draw the mind to this one point, He is our Mediator with the Father. And again: the various figures which set forth the work of Christ, the images under which it is expressed, and the forms by which its hidden and transcendent substance is made comprehensible by our understandings and influential on our hearts, run up into one most simple truth, that by Christ we have access to the Father,

Christians, recollect, "As many as received Him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

ON ATTENDING THE PREACHING
OF THE GOSPEL.

To the Editor of the Christian Observer.

I WISH to submit to the deliberate judgment of your readers a few remarks respecting the letter from "a well-known Minister," sent by "A BARRISTER," and inserted in your Number for July. Such use, I apprehend, may be made of it as the pious writer never intended. It may be pleaded in opposition to parental commands, by young ladies, members of the Church of England, as an authoritative apology for forsaking their parish minister, and attending some other, whose sermons are more to their taste. That duties, as the writer states, are correlative; that ministers are bound to preach the Gospel, and the people equally bound to hear; and that God is to be obeyed rather than man; are axioms so generally acknowledged as almost to deserve the name of truisms. But the great difficulty in this, as in many other cases, is to apply with sound discretion general rules to particular instances. And I consider it a defect, resulting, not from want of ability or right intention in the writer, but from the nature of his subject, that he is unsuccessful in laying down additional landmarks, by which dependent women may pass without offence along this intricate path. The advice ought to have been confined to the particular circumstances

But I proceed to particulars.

It is urged, that we are bound to listen to a minister, because he is bound to preach; that, as the commission confided to him is universal—for he is commanded to preach the Gospel to every creature—the obligation to hear him is universal also. This comprehensive command, however, when applied to an individual, obviously and reasonably receives a limitation to that particular sphere which the providence of God has allotted him. If it be not so understood, I cannot see how we stand excused for not acting fully on it, and going out into the streets and highways to proclaim our message in the ears of every passenger. But if a minister of the Church of England is required, *as a matter of duty*, to preach to those persons only "who are committed to his cure and charge," no obligation is laid on him respecting others: all correlative argument, therefore, respecting the duty of strangers to him falls to the ground. If he is not bound to preach *to them*, they are not bound to hear *him*. An imperfect obligation cannot have a perfect correlative.

There is another observation to be made respecting this argument. The lady is informed that her duties involve corresponding obligations on the part of her husband or father: she is led to inquire whether those obligations are fulfilled: she will certainly determine in the negative, because, *ex postulato*, he throws impediments in the way of her duty to God. In my view, then, it was expedient not to stop at this point, but to guard against a mischievous result, by broadly laying down another truth, certainly not better known than our claims on relatives:—that the violation of duty by one party does not cancel the correspondent obligation on the

To represent public prayer as not so edifying as private prayer, seems to me an unnecessary and unscriptural disparagement of this great duty. I would not institute any comparison between the importance of two essential means of grace. And before the writer of the remarks in question had promulgated his opinion, he should have reflected, that, when two or three agree in prayer, Christ is in the midst of them, and has graciously promised that his Father will fulfil their requests. Now, as the benefit of prayer to individuals results, not from any virtue inherent in the act of prayer itself, but from the blessing of God on his own ordinance; as that ordinance is the great outward means by which the unity of church-membership is consolidated; and as the establishment and preservation of church-membership necessarily involve the growth of love, peace, long-suffering, gentleness, and goodness,—which are emphatically “fruits of the Spirit,” and therefore most “efficacious to individuals”—I arrive at the conclusion that solitary prayer is *not* more beneficial to the individual than joint prayer; and must regard the position as utterly untenable. It has been affirmed, but I think very unjustly, that the Evangelical clergy are disposed to think lightly of public and appointed prayers; to esteem them as a mere peg on which to hang the sermon: and I should greatly regret to find any ground furnished for such an imputation.

Perhaps the implication was made to weaken an answer, of the force of which the writer must have been conscious. That, by the admirable constitution of our services, the most valuable part of preaching has been secured to the people: so that, unless in extreme, and I believe very rare, cases, all must hear

liable. The reading th forms the largest port are called the public pi further: every sentence ers themselves is also second in authority and Scriptures alone. Our I prehends all the doct from the primitive ages, has received, and main transmitted; and urges simple, yet most persuas Let it not be stigmatize pleading, when I asse appointed services are The writer whose ren considering has compel take this ground: he he contrast public prayer ing: his argument impli lady can hear preachir forsaking her parish-ch charge of special pleas fall much more justly on tion which classes the Lessons, the Command Epistle and Gospel, the the authoritative declara Absolution, under the hea merely because they are surplice and arranged in book (as, indeed, is t itself) amidst the “forms The common periphras duties of preacher and h a more correct notion *preach and hear the wo* The expression is just; mates, that what exalts into the rank of a mean is its faithful statement of truths, its repetition of arguments, and its na Scripture examples. It highly unreasonable, if constitutes the excellen otherwise worthless disco absolutely dismissed from nition of that preaching woman is bound to atten of the displeasure of h father, under pain of t

of the "orthodox doctrine of Christianity" is orthodox, temperate, and judicious; and I cannot but deeply lament, when I read that ministers of our church are "far" from preaching them. I hope that the accusation has been taken up on the testimony of some enemy of our Zion: for it must be recollected that the writer is himself busily employed in his sacred office; he has, therefore, few or no opportunities of frequenting churches whose ministers labour under this heavy accusation, and of judging for himself. If, however, he is convinced that the lady is placed in

* There is a silent and most efficacious preacher, to whom, if we can read, we may have access almost at any hour: I mean, the written word of God; and, in subordination to it, the writings of pious and sound judging Christians. In enumerating the means of grace, reading the word is, with great propriety, distinguished from hearing it; for, by the constitution of our nature, the mind is very differently affected by these two modes of addressing it. One of them, therefore, ought not to supersede the other: we are diligently to attend to both, as opportunity is ministered. But still both are preaching; both of them instruct and persuade; and in the due use of one alone, where the other is denied, salvation may be attained. But salvation is unattainable if men are excluded from both: for "how shall they call on Him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. x. 14.) Indisputably, the Apostles considered themselves as preaching when they wrote, as much as when they spoke: St. Peter uses a like expression respecting the remembrance which he had prepared for his flock after his decease, as he employs for his personal labours before he put off his earthly tabernacle (2 Pet. i. 12—15). St. Paul could not preach more argumentatively or more persuasively than he wrote. In his Epistles, he, being dead, yet speaketh; and so do all those burning lights who in successive generations have been the glory and the guide of the Christian pilgrim. Much, then, worthy to be dignified with the title of preaching, may be read, as well as heard, by every member of the Church of England, even under the most unfavourable circumstances for edification.

The Establishment are divided by a broad line, distinguishable by every one—into those who preach the Gospel, and those who preach it not. They will, without hesitation, determine for themselves respecting their parish minister: many non-essentials will be pressed into the account—such as want of eloquence in language or elegance of manner, inability to preach extempore, a sparing use of favourite theological expressions, a short sermon, or a sermon without formal divisions or pointed application. I am not discussing the fitness or unfitness of such particulars; but I believe that numbers will rashly decide from these obvious but not essential distinctions, who are incapable of judging soundly as to the doctrine of the preacher; and will determine that they are in conscience bound to desert him, and to adhere to some other of acknowledged celebrity. It should never be forgotten, that the clergy of the Establishment are bound to preach all the doctrines enumerated in the document under review, by the most solemn engagements, and that very few will deny this obligation: but that, in consequence of the vast difference which the Creator has been pleased to establish between the abilities and opportunities of men, between their tempers and dispositions, between their manner of apprehending truth, and also of declaring it to others, the fundamental doctrines of our religion must always be brought forward, by men of equal orthodoxy and piety, with very various degrees of excellence. Happy they who have the privilege of listening every Sunday to him whom an enlightened judgment most approves! I do not envy his well-earned and useful popularity: I demur only to the supposed necessity that all should crowd to his church.

The illustration from the case of

ment, and the appointment of a definite district to the minister of each of them.

T. B.

QUERY AS TO THE BEST MODE OF
INSTRUCTING SERVANTS, &c.

To the Editor of the Christian Observer.

HAVING been a constant reader of and subscriber to your work for twenty-eight years, and hoping that I may date my taste for such subjects as sanctify its pages almost from the same period, I feel encouraged to address you with the following suggestions.

As I advance in years, it strikes me there is one assistance in life more than any other which Christians want. It is not doctrine; it is not criticism; it is not enlarged knowledge and discrimination: all these are valuable; but we have, surely, an ample supply of them. Is it not practical directions for the various circumstances of private and social life, on Christian principles, which we chiefly want? And here, surely, all may benefit by mutual experience: and might not that experience be well communicated through the pages of the *Christian Observer*? Many of those who began at your beginning, are, alas! unable to profit us here, though they are doubtless glorifying God above: but some remain; and I could wish that those among them whom we justly revere would give us the advantage of their twenty-eight years' experience.

As your correspondents may not quite understand the nature of my request, I will mention one or two subjects on which I think mutual experience might assist Christian practice. What, for example, have been found the most efficacious means of instructing and regulating the minds of servants?—reading

case where the heart of a servant has been brought from sin to holiness, what have been the special means which God has blessed?

What books do experienced Christians recommend for persons in various states of mind—for the very ignorant, for the careless, for the young, the middle-aged, the old? A list of these, according to what has been adequately tried and found useful, would be very valuable. So, again, suggestions relative to the best way of conducting ourselves towards children, friends, tradesmen, and others. I merely mention these as examples: but I would say, let all advice be grounded on experience, rather than theory. Perhaps I may hope that in some manner you will bring the subject before your readers; and if this feeble suggestion should tend to the growth of Christian practice and holiness in our families and in our favoured land, I shall be thankful. In this day of increasing Gospel light it seems a most important point that the Christian life, in its every-day concerns, should partake of this illuminating process. If it does not, there must be something delusive in the brilliancy of the flame.

QUINQUAGESIMA.

USEFULNESS OF ANALOGY.

To the Editor of the Christian Observer.

As all our ideas are borrowed from sensible objects; and our most complex as well as most sublimated ideas have been all originated by what we have *seen, heard, or felt*; it is impossible to give any clear illustration of subjects which relate exclusively to mind and unseen realities, except by way of *analogy*. I need not say how profoundly and successfully Bishop Butler has employed analogical reasoning in de-

For the Christian Observer.

THE writer of the following remarks has in his hands an unpublished diary, kept by the Rev. Augustus Toplady when a boy at Westminster school. As a relic of so remarkable a man, it may be considered a literary curiosity; but it is too juvenile to render it altogether worth publication. Still it contains so many graphic traces of the early character of that pious and gifted, though by no means faultless, divine, and is written so much in the striking style of shrewdness and talent which characterises his mature compositions, that the transcript of a few pages, as a specimen, might not be unwelcome to the reader.

It is not, however, merely in this view that the following extracts are printed; but chiefly from their incidental bearing upon an important theological question. The example of Mr. Toplady is often quoted as a remarkable instance, not only of "grace abounding to the chief of sinners"—which, blessed be God! it does—but of almost instantaneous conversion, where there had been no apparent incipient process, no long striving of the Holy Spirit, or gradual effusion of prevenient grace. It is stated, in the memoir of Toplady prefixed to his works, that "he received the first rudiments of his education at Westminster school, where he early evinced and increased a peculiar genius." It is immediately added, that he left his studies at Westminster to proceed with his widowed mother to Ireland; where, "when he was about the age of sixteen, it pleased God in his providence to direct his steps into a barn, at a place called Codymain, where a layman was preaching."

"The word of God then delivering," continues the narrative, "was fixed upon his conscience in demonstration of the Spirit and of power;" and, adds the narrative, "Let it not rashly be deemed the enthusiasm of a visionist, or the *ignis-fatuus* of religious distraction, when we assert that his faith did not stand in the wisdom of man, but in the power of God; for there was nothing peculiar in the place or instrument to work upon the fancy or passions: therefore, to attempt to explain the effect by any logical or metaphysical investigation would be ridiculous, while we have the Scriptures, in congeniality with facts, to inform us that it pleaseth God by the foolishness of preaching to save them that believe."

In like manner, Mr. Toplady himself was accustomed to refer to this era of his conversion to God with peculiar emphasis. Thus he says in his Dying Avowal, "I was awakened in the month of August 1755:" and again, in one of his journals, "Sept. 2, 1768: Received this morning a letter from a Gospel friend, informing me that Mr. Morris, of the county of Wexford, in Ireland, whose ministry, a little turned of twelve years ago, was blest to my conversion, is waxing cold in the work of the Lord; upon which I thought it a debt due to friendship, and to the cause of God, to write him a letter." Again, February 29, same year: "At night, after my return from Exeter, my desires were strongly drawn out, and drawn up to God. I could indeed say that I groaned with the groans of love, joy, and peace; but so it was; even with comfortable groans that cannot be uttered. That sweet text, Ephes. ii. 13, *Ye who were sometime afar off are made nigh by the blood of Christ*, was particularly delightful and refreshing to my soul; and the

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 these dates. It may perhaps
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 "Though *awakened* in 1755,
 led into a full and clear view
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CHRIST. OBSERV. NO.

John the Baptist, or Timothy, than in that of John Bunyan; and if the following extracts from Mr. Toplady's juvenile diary should prove that he more resembled the former than the latter class of character, though the story may sound less "marvellous" to indiscriminating ears, the great fact is the same, and the glory is due alone in the same quarter. There is no more room for boasting in the case of a progressive than of an instantaneous "awakening:" the forbearance and long-suffering of God, and the necessity of the enlightening and converting influences of his Holy Spirit, are the same whether young Toplady was the most ignorant profligate boy in Westminster school, and was suddenly "awakened" at the age of sixteen without any previous process; or whether from his very infancy he was under the secret strivings of the Holy Spirit, evinced by tenderness of conscience, a desire to know and follow the truth, habits of prayer and reading the Scriptures, and many other of the symptoms that doubtless characterized the "awakening" and "conversion" of the Evangelist Timothy. At all events, truth is truth; and the printed memoir of Toplady does not convey the whole truth: it speaks of his "effectual calling," his "awakening," his "conversion," and his "sensible espousals," from 1755 to 1758; but it gives no intimation of what had been his previous life, his training, his early habits and feelings; or whether he had not in fact been often in former years the subject of "awakenings," partial perhaps and intermitting, but such as never permitted him to return wholly to his spiritual slumbers; but rather kept him in the listening attitude of young Samuel, "Speak, Lord, for thy servant heareth." Might not the fallow ground of his heart have been for years gradually broken up, and

up so as to be visible, at the particular periods he mentions? And if this were the case, ought the circumstance to have been suppressed? On the contrary, instead of overlooking these merciful premonitions and warnings and meltings of soul, ought they not to have been prominently set forth, as testimonies to the love and patience of God and the blessed influences of his Spirit, even while the subject of this merciful dispensation was unconscious of the path by which he was gradually led, to prove him, to try him, and to bring him peace at his latter end? His early Pharisaism and vanity, if there were nothing else, would prove how much he needed "awakening" and "conversion;" and perhaps this youthful indication of his natural character may assist in accounting for the contrary views which he so strongly urged in after life. Ministers generally shew their own weakest points in the sins they most preach against.

These remarks, it is repeated, are irrespective of any differences of opinion that may exist respecting the doctrinal creed, or the character or conduct, of Mr. Toplady, or the controversies in which he was engaged. They refer wholly to an omission in the memoir of his Life prefixed to his Works—namely, as to his character and feelings before the period of his going to Ireland;—which omission the following extracts from his own juvenile diary will assist to supply. They are too boyish to be read without a smile: so boyish, indeed, that it was at first intended to extract only a few of the graver passages; but this would not have given a fair view of the character of this remarkable child;—remarkable in his seriousness, his conscientiousness, his shrewdness yet simplicity, and in the very circumstance of his keeping a regular diary of his thoughts and actions. His filial affection and duty are delight-

the following childish notions, as displaying in an incipient state those characteristics which marked the future man. The true philosopher knows how to read such mental memoranda with profit as well as amusement; child's play, to him is wisdom: but for others, even Miss Edgeworth's admirable baby anecdotes, in her work on Education, are "very silly." Let the reader take his choice.

The secret workings of a child's mind are not often unfolded to others as they appear in the following diary. Many a parent, and aunt and uncle, and grandmother, and schoolmaster, may find some useful hints as to the effect of their conduct on the minds of children, when they least suspect it. Oh, how does one wish that this promising boy had in his early years found a friend who had known how to shew him the way of God more perfectly! His mother appears to have been anxious and affectionate, and to have instructed him according to her knowledge; but she had not soared beyond the doctrinal errors and pharisaical notions of a religious formalist. The sermon in the barn was, perhaps, whatever might be its faults, the first clear exposition of the scriptural method of salvation which he had ever heard from the lips of a preacher, or in the conversation of a friend.

DIARY, &c.

1751.

Oct. 20th I began to write a book of duty, and ended in December.

Nov. 27th began another, and ended in February 25, 1752.

On Shrove-Tuesday I wrote a sermon: I have three more of my own composition.

1752.

Feb. 28th.—My dear, dear, dear mamma bought me a set of boxes, all one in another, very beauteous and useful.

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may receive it readily, and put the benefits of it to good uses. Make me not to err, as some other school-boys do. Suffer me not to be tempted by my own heart's lusts, or by the dissuasions of bad company : arm me against their snares, and grant I may keep a watch over myself, never to perpetrate any crime. Grant I may never fall from thee ; nor leave so kind, so bountiful, so beneficent, so faithful a Master as thou art ! Amen." *Going there* :—"O Lord God, dear Redeemer, heavenly Father, dear Protector, grant I may not have any anger from Dr. Nicholls, Dr. Lloyd, or any of the ushers, that may proceed from any one cause whatever, and in particular (here I name my fears). Amen. Grant also I may not have any quarrels with my school-fellows. Grant that peace may circulate in our hearts, as if we were brothers. Amen."—I always join in the prayers which are said in the school : and though I do not understand the prayers, yet I join in the Lord's Prayer, and say this following : "Receive my praise, O Lord, for protecting me from all anger. Grant that nothing may come to interrupt the unity which ought to subsist between dear mamma and me. Grant that all my power and strength and might vigorously unite to promote thy glory. Amen." *Coming back* :—"Thanks be to Thee for my progress in my learning, and for all thy goodness, kindnesses, and comforts. Amen."

April 11th.—My dear mamma, having heard my prayers, cried tears for joy, and said that she hoped I should never leave the right road ; and bid me beware cautiously of sin, that God's heavenly grace might be with me. Having thought of some graces I should practise should I survive her : First, I must beware of impatience, that is, murmuring at her death,

thanksgiving, in praising him for sparing the life of mamma so long as to instruct me in the right paths ; and faith, in reliance on his good providence that he will mercifully assist me, and give me the comfort of his upholding consolations. So let her Christian graces and pious example be an everlasting pattern for me to copy. She hath often told me, that the best kindness to her after her death was, not to deviate from God's laws. Her kind and good instructions, I hope, will be a memorial of that tender regard she had for me ; and her edifying discourses be lasting monuments of her praise. She is affable and obliging, but her complaisance does not exceed bounds of truth ; and in private, pious and discreet. Then I will comfort myself by endeavouring to gain as high an esteem for religion, and as great a detestation of vice, as she has : I must refrain myself from immoderate grief, and renew my faith and reliance on God's mercy, and doubt not but she will be in a *felical* state in the kingdom of Christ. Amen.

May 14th.—Went to Deptford ; walked there and back. They desired me to stay some few days ; but as mamma bid me go home the same night, I rather chose to obey her than to be in pleasure by disobedience.

15th.—I set down these rules : First, I must beware of spiritual pride : secondly, of uncleanness : thirdly, of lying : fourthly, of neglecting that great precept of loving God with all my heart, mind, and strength. The love of God consists in a thorough obedience to his mandates ; which gives such pleasing ideas, that the soul is transported in a manner beyond itself. 'Tis that is company when we are alone ; and the only thing that can charm or delight me, when I think on the strange mysteries of religion. With what astonishment do I meditate, when I

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and not make it worse by denying it: "you cannot persuade beyond my senses; you know they are not yours, for you have taken them out of Bishop Andrews" (a fine Bishop truly, to make no better sermons than these!). He went on, "If you were my boy I would flay you alive" (a fine friendly expression from an own uncle!) "for doing such things, and fetch the truth out of you." Sir, says I, it hath been the great care of my mamma, who hath laboured with me night and day, to avoid lying. I hope I scorn it, and I am sure I do in this particular. "Well," says he, "I have no business with it." A little after this Mrs. Bate came into the room, and Miss and she were in a close whisper, and now and then looked at me. At night I came home.

1753.

Jan. 27th.—My aunt Betsey sent for me, and, after the most ungentle treatment, flew at me and beat me sadly.

31st.—Went to school all day: mamma in a very ill temper for the best part of the day.

Feb. 9th.—Went all day to school. Jack Tempest owes me a penny.

10th.—He paid me.

13th.—Ten o'clock play; mamma was in a most terrible temper.

March 4th.—A whole holiday: preached a sermon before my aunt on Isaiah i. 16, 17, verses. She gave me a shilling.

9th.—Mamma has given me a black velvet waistcoat, which I like vastly, because it is the first plain waistcoat I ever had, and makes me look grave, and like a man. It was the kinder in mamma, because last summer I had two blue waistcoats, &c. I put this down, that I may not forget mamma's kindness, but to be dutiful and grateful.

10th.—Had a vast bad hard slap from my usher, for all I carried him gold but the Thursday before. Had a letter from my uncle, Rector of

two last Christmas but one, and Bate cut me fat meat, though she knew I did not love it; no more don't her children, yet she makes them eat it. Oh the difference there is between their mamma and mine! But I was determined I would not dine there the next day, though I knew nobody thereabouts but their dog; and I set off to wander all about Greenwich Park; and it was a mighty pleasure to me, because I looked great, as if I had dined somewhere else; for when I came home my cousins and Mrs. Bate asked me about it vastly, where I had been, &c.; but I was sure not to tell them, because it made me look like somebody.

April 15th.—Sunday; went to Queen-square chapel; heard a good sermon. In the afternoon to the Broadway chapel; heard a most miserable hum-drum sermon, preached by Mr. Holt.

24th.—Went to Mr. Clendon's; saw my Lord Mayor go in procession: went at night to the play, and saw "The Orphan, or the Unhappy Marriage." It is, on the whole, a very fine play, in my opinion; only I hate that sad part where the chaplain is pulled by the nose by Polydore. I dreadfully dislike to see poets turn their wit towards what is wrong; and it is disgracing the whole plot of the play to shew so great a disregard to religion; and when Acasto is sick, the chaplain comes bowing in, and speaks in a humble voice; Acasto says, "No fawning, I beseech thee: I'll do for thee when I die." This puts the Rev. Clergy on too low a footing, and ought to be eternally despised. The farce was "The Englishman in Paris;" it is as foolish a thing as ever I saw, in my low opinion.

29th.—The prayer I said on the last day of April: "Most benevolent Lord of all things, who governs thy chosen servants with the sceptre of mercy; look on me, O my Lord

Poor mamma is a little out of temper.

4th.—Went to St. Clemans (quære, Clement's), where our Saviour's sermon was reading for the lesson. I stood up and said little ejaculations, such as, "Lord, make me merciful, that I may obtain mercy."

8th.—Mrs. Stapleton came to our house, whom I treated with a pot of my plum-jam. If I had known she would have taken it, I would not have offered it to her.

15th.—Collected some of my old prayers together, with much trouble and pains.

16th.—This is the last day of my holidays, to my sorrow. I read and prayed a great while at home.

Oct. 8th.—Sat up late about my farce, which I intend to shew Mr. Garrick, master of Drury-lane play-house. It is called *Cyrrone*.

Nov. 4th, Sunday.—My birthday, on which I enter into my thirteenth year.

29th.—Lord Norris promised me to go with him to see the lottery drawn to-morrow.

30th.—Was dressed on purpose to go with the dishonourable Norris till twelve o'clock, who promised to beat our house by nine. Fate defend me from such noblemen!

Dec. 16th.—Went to uncle Jack's in Bloomsbury Square. I asked the footman if my uncle was at home. He said "he was." I desired to speak with him. The man said "that my uncle had left word with him to bid me never come there no more, and that he would read neither letter nor message that comes to him from us." Pray God look upon it. Amen! I have done no more harm to him than a child unborn; I thank God I am conscious that I have not done any thing to the brute, nor do I know to what cause to attribute his *un-uncly* behaviour. We do not want his assistance, for we have another estate of my father's coming to us in March.

in verse, to Mr. Garrick; he desired me to come at the end of the season, and he would look it over.

22d.—Mamma is in a dreadful temper.

1754.

Jan. 27th, Sunday.—Went to St. Martin's church. Heard a poor mean sermon, and a very long one, by Dr. Piere, bishop of Bangor. The only good thing in it was when he said "to conclude."

Feb. 2.—Wrote the following hymn:—

Great God and just, Almighty and Supreme,
Whose bounteous goodness is above my reach,
Thy grace shall be the subject of my theme,
Gentle and gracious, and in mercy rich.
Whilst I am thine, I dread no fierce assault,
Which Satan, earth, or any foe can give:
Renew my heart, and rectify each fault;
Cleanse me from sin, and every want relieve.

Let not my ghostly enemy conspire
To damp the lustre of my heavenly crown;
Ever my soul with sacred thoughts inspire,
And fill my mind with meekness like thine own.

Purge, Lord, my heart with sanctity and grace,

Make me for ever to continue thine:
That every pious gift I may possess,
Reform my life and every thought refine.

Always my soul with sacred grace supply;
From sin and every crime my mind defend;

No evil will I fear whilst Thou art nigh,
My Advocate and unabriding Friend.

I made but two scratchings in it, and it came all flop into my head without studying.

May 18th.—Dr. Wilbraham came to me. I keep my bed; had a shocking draught to take. Very hot and restless; cannot eat.

19th.—The doctor came again. Oh how I burn! like firebrands. I thought the mud in the streets would do me good, better than nothing, to cool my parchings. Took two nauseous draughts.

20th.—Worse and worse, if possible. Attended again by the doctor,

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to join in the service with intelligence, devout sympathy, and earnest prayer. The Bishop had delivered a charge, which, judging from the ample report of it in the publication I have just mentioned, must have been singularly appropriate and impressive. The beneficial effect of the whole upon the public mind; the effect, not only upon the candidates, and the laity of our own church, who in general know nothing of the solemn nature of our ordination and consecration services, but upon pious and candid Dissenters, who take ample care that their own solemnities shall not be performed "in a corner," may be inferred from the following remarks of "The Pulpit." I quote them with the more pleasure, as the writer, I presume, is a Dissenter, and his testimony therefore, the more honourable both to himself and to our church.

"We have not often been present at a more impressive service. Thirty-seven well-educated men, in the bloom of life, were solemnly set apart to an office, the important duties of which were powerfully urged upon their consciences; while each individual declared before the listening multitude his firm belief in the truths of Revelation, and bound himself at the altar of God diligently to study those truths, and faithfully to teach them to his flock; to make himself a wholesome example and pattern; and to promote, to the full extent of his power, quietness, peace, and love among all Christians: then uniting with his fellows in prayer for the illuminating, the consoling, the purifying, the strengthening influences of the Holy Spirit, that all these vows might be fulfilled, that all these duties might be performed. If these young men could engage in such a service with thoughtlessness, or if they could retire from it unimpressed, or if they could enter on their duties as mere hirelings, regardless of the im-

would indeed be guilty of the basest perjury, and might expect every individual present to be a swift witness against them.

"We regarded the services of the day with more than ordinary attention, because we had a short time before been perusing some remarks on the Ordination Service, made by the editor of a certain weekly newspaper (the World), supposed, by many, to be the organ of the Dissenting body. In the article to which we refer, the writer accuses this very bishop of arrogating to himself the power of communicating the Holy Spirit to the individuals whom he ordains: he then points us to a well-known *reverend* infidel, and asks, 'Where are the fruits of this power?' and again, 'Who is the greatest blasphemer, Mr. Taylor, or the Bishop who pretended to communicate to him the Holy Ghost?' And again, he asserts, 'Power is assumed by lords spiritual to bestow the Holy Spirit of God on whom they will.' We knew, indeed, that all this was gratuitous; and we were quite sure that the sentiments expressed by this writer would be indignantly disowned by enlightened Dissenters at the very earliest opportunity—as the event has proved—yet we were highly pleased to hear the Bishop himself most solemnly disclaim all such power, both on his own behalf and on the behalf of that church of which he is a member and an ornament. 'The Church of England,' he says, 'never pretends that her bishops can give the Holy Spirit in this ordinance; nor even that it is always given in answer to their prayers.' We know of what strange anomalies human nature is capable: a man may make the most solemn professions of faith, and the most solemn vows of fidelity, and diligence, and purity, and perseverance; and then prove recreant to his avowed principles, and basely injure the good cause he has sworn to advance. But, where does the

in the presence of congregated thousands, that his best professions would be solemn mockery if there were laxity of conduct or practical infidelity; and who affectionately urged him to implore the Divine influence, which alone could enlighten his mind, and fortify his heart, and make him exemplary and useful; and who set before him the salvation of his own soul and the salvation of his hearers as the bright recompence of his fidelity;—or does it not rather attach to him who recklessly takes all these vows upon him, and then goes forth a votary of the world, an apostle of infidelity? Let common sense, let candour, be the judge."

Nothing can be further from my intention, and nothing, I am sure, would be more justly offensive to any Right Reverend prelate, than either eulogy, disparagement, or comparison; but the subject to which I have alluded is of considerable importance, especially in the present day, and may justly demand the attention of the Right Reverend bench; so that, except in special cases, which plead their own apology, the ordinations of our clergy may be always celebrated (as I trust in the great majority of instances they at present are) with due publicity, and at convenient hours, and in suitable places, where a full congregation may be gathered together to witness and share in the sacred service. The remark applies even more, if possible, to the consecration of bishops. The Dissenters reproach us with our "hole-and-corner" consecrations, as the Papists did our fathers with the Nag's-head fable—let us shew that we do not fear the face of day, but that all our services are such as may be publicly solemnized, as their founders intended, to the glory of God, the edification of the church, and the refutation of the gainsayer. Every friend of our ecclesiastical establish-

carried into execution. C

THE NEGRO-ENGLISH TES

For the Christian Observer

A CORRESPONDENT points us a singular attack upon the Christian Observer in a late number of the Edinburgh Christian Inquirer in an article entitled Review of the Negro-English Testament version was printed by the Christian Society, upon the representation of Mr. Latrobe, and the Moravian missionaries at Surinam, that it is spoken by fifty or sixty persons who understand it. Mr. Latrobe admits that it is strange, and to an English ear almost offensive, mixture of partly Dutch, partly English, Portuguese, and partly African. He adds, that it is the spoken language of almost the entire population of the country, and was before the present or the last translation; and that it has acquired the character of a dialect as to make it desirable to those who know no other language to read in their own tongue, as it is, the wonderful work of the committee of the Bible Society concurring in this view of the matter, have printed the version of the Moravian missionaries, and state that it has been "with great joy."

Still the previous question is whether the missionaries, who had stations in Guiana for a century, would not have been better to teach their converts the regular language—either, Dutch or English—rather than encourage their speaking a language which to European ears, Mr. Latrobe himself admits, is a little offensive. The missionary reply, that they did not

language they understood ; and the Bible Society, having no power to change the actual dialect, thought it better that the people should read the word of life in this than in none.

There is, however, another question, which bears upon the peculiar circumstances of the Negro population in the European colonies : namely, that the Africans, being foreigners, must of necessity speak any European language imperfectly ; and that those who befriend their cause should beware of exposing them to ridicule, and perpetuating their degradation, by calling the jargon acquired in their slavery their language. So far from disagreeing with the Edinburgh Instructor in this matter, we have ourselves always urged this view of the subject ; and even in noticing missionary reports have objected to, and generally refused to quote, the broken English of the Negro converts. The man who is made to say "Massa, me tink," would in his own tongue have spoken as correctly as an Englishman who says "Sir, I think : " and it has done much mischief to the poor slave, and tended greatly to disparage his intellect in the popular estimation, that he has been made to speak gibberish, instead of giving his meaning in proper words, as would have been done in any other instance. Our missionary friends say that this jargon adds pathos to their statements ; but they do not reflect that it tends, in another view, to injure their clients. Let them consider what would be the effect in any similar case. Suppose, for example, that a French ambassador were thus caricatured, and that, instead of his diplomatic statements being written and printed orthographically, they were accommodated to his foreign accent : would not this be an insult ? Would the most eloquent linguist speaking a foreign tongue escape ridicule ? And if the practice were systematic, would not the

as justly write, in an official document, "Den de French ambassador say to de Duk de Wellanton," as introduce a Negro's broken language into a missionary report ? Unthinking persons will not easily believe that a man who speaks mangled English can be fit for liberty. An African, with the port and dignity and intellect of a man, is thus degraded by the puerilities put into his lips. He is a foreigner : if you repeat his sentiments, either translate them into good Soosoo or Mandingo, or do him the justice to put them into English.

Such being our long-formed and well-known sentiments, our readers will judge of our surprise in perusing the following passage in the Edinburgh Instructor's review of the English-Negro Testament ; where, after alleging that "to give the Negroes the Bible in such a form as that in which the Brethren have given it to the outcasts of Surinam, is to put upon them additional mockery, and another badge of humiliation, and a stronger fetter still to bind them down to their unhappy fate," the Instructor adds, "*The Christian Observer has lauded the measure.* But what will the Editor of the Christian Observer not laud, if it only form a part of the proceedings in Earl Street ? All his zeal for the Bible cause, and all his reputation as an advocate for the poor slaves, must be sacrificed at the shrine of the London Committee. For shame ! But what could be expected of a writer who brought himself to the low level of supporting the adulterators of God's word, and actually bepraising them for their conduct in the case of Haffner's infidel preface ? "

We might retort upon the Edinburgh Instructor, What would that periodical not write, if it would write the above ? As regards our own readers we need enter upon no explanation or defence : our pages are before them, and we are per-

may be our fault, that we have become abettors either of Negro slavery or of a Neologian or Infidel preface: or, if they *should* consider the charges worth inquiring into, they can refer to our volumes for evidence on the subject. Nor is it necessary, we presume, to offer any explanation even to the readers of the Edinburgh Instructor; for they must long since have discovered that they cannot rely implicitly upon a statement merely because they find it strongly asserted in that publication: otherwise, what more than ordinary monsters of villainy must be all the friends of the Bible Society, and most other of our religious institutions! But, in truth, no explanation is necessary: for, so far from "*lauding the measure*" of printing the Negro-English Testament—be that measure good or bad—we absolutely knew nothing either of the merits or demerits of that version; we had never heard, spoken, or perused a syllable respecting them; the question had never come before us; and our pages are to this moment blank paper as respects it. On looking back, the only place in which we can discover that we even so much as alluded to the Negro-English Testament occurs in the last page of our Number for last April; where, in our usual monthly notice of the Correspondence of the Bible Society, is given, in one single line, the statement of the Moravian missionaries, that "the Negro-English Testament had been received with great joy by the Black and Coloured population of Surinam." Of the translation itself, or of its merits or expediency, we said nothing; indeed, we knew nothing, and had never heard any thing. The Instructor's assertion is therefore a mere fabrication, and seems inserted only for the sake of the notable comment; "But what will the Editor of the Christian Observer not laud, if it only form a part of the proceedings [of the Bible Society] in Earl Street?

must be sacrificed at the committee." For ourselves readers we need ask no explanation of the charge, for the matter fore them; but some of our own contemporary's own readers think that their Instructor lauds them more than mere assent and that it is due to himself them to give proofs of his facts. They may fairly say have repeated after you, the Christian Observer has lauded the measure of translating the Scriptures into a dialect called Negro-English; will you next Number name the volume page in which he has so done we may shew it to those who we have asserted what is. It might do for us, your answer to say that you took it for granted that the Christian Observer committed this atrocity, on the presumptive evidence that he is consistent with the London Bible Society committing so many other atrocities, and is always ready to defend both his anti-Neological and slavery principles at their bidding but to the public a stronger may be requisite: *lauding* is a positive act, and you had better produce the positive evidence: it does not say you inferred it, it misused it."

With regard to the measure of printing the Scriptures in a dialect called Negro-English would be unjust in us to either laud it or to blame it, as we know nothing of the particulars of the case. We do, however, commend the Bible-Society for their truly Christian zeal for the nations of the world, and the word of God, so far as practicable in every language under the sun. The necessity for any particular translation, or its merits, are questions of detail, which it behooves the committee carefully to examine; we doubt not they did so in this case, and acted to the best

ing the persons for whom it was designed. The same tribute of gratitude attaches to the missionaries who have undertaken and completed the irksome labour of making the version; for what motive could they have for their toil, but to benefit the people among whom they so zealously labour? And even were it proved that they have in this instance not acted judiciously, in descending to the language of their converts, instead of endeavouring to elevate their converts to theirs—a point on which we have no specific information, and therefore can offer no opinion—there is still no sufficient ground for the violent attack made upon them in the Edinburgh Instructor. With the best of motives, they might err in judgment. The propriety of embodying the popular jargon of Surinam as a written language, instead of teaching the people to read and speak English or Dutch, must depend upon the peculiar circumstances of the case, which we are not willing to prejudge: though we could earnestly wish that the Moravian missionaries would at least try the experiment of raising the mental, as well as the spiritual, character of their converts; and thus assist to “qualify” them, as it is called, for that freedom which all admit they ought in due time to enjoy; and which we are bold enough to hope they will be permitted to enjoy before long, whether their masters may judge them qualified or not. We respectfully submit to these revered agents of Christian mercy, whether, in their honourable solicitude to benefit the souls of the slaves, and their laudable caution of avoiding inflammatory topics, they have always dealt with the faithfulness and boldness which became a Christian missionary in a country where Sabbath-breaking, licentious habits, and every evil work, are fearfully prevalent. Does the slave-master duly

time utter enemies to slavery, and most anxious for its abolition; and that, as ministers of Christ, they know no distinction of persons in matters which relate to the Decalogue or religion? They have a difficult office assigned to them by the Great Shepherd and Bishop of souls; and they have discharged it with much meekness, patience, and prudence; and their labours have been abundantly blessed, and we are very far from discouraging them: but, knowing as we do the instinctive sagacity and pertinacity with which the great majority of West Indians oppose every thing that can really elevate the minds of their wretched bondsmen, and remembering the persecutions of faithful missionaries of other denominations, from the martyred Smith of the London Missionary Society to the late and present atrocities against the Wesleyan Methodists, we feel anxious that our Moravian brethren should be able to shew that their West-Indian popularity has not been earned by any undue concession.

We ought, in justice both to the missionaries and the Bible Society, to add, that the test which the Edinburgh Instructor has chosen, in order to prove that the Negro-English is gibberish, by interlarding it with other languages, is not altogether a correct one, since the cognate relation of many languages is so close that even an acknowledged tongue will often appear ludicrous when subjected to this test. To go no further than the very first line of the specimen quoted by the Edinburgh Instructor: the regular Dutch version of “This is Jesus the prophet,” is to English ears quite as much a jargon as the Negro-English: nay, the ear might even prefer the alleged gibberish, “Hem da Jesus da prophet” (He is Jesus the prophet), to the classical Dutch, “Dese is Jesus de propheet.” We say not this to prove that the lan-

according to the question; but the
 offensiveness to classical taste is not
of itself a sufficient argument against
 translating the Scriptures into it.
 The Bible Society has most laudably
 printed many versions which to re-
 fined ears are not a little barbarous.
 The argument, also, that the mis-
 sionaries ought to have taught their
 people English, may be met with
 the reply, that it was found imprac-
 ticable; and with the *argumentum*
ad hominem, why do you at home
 not teach all your own people to
 speak English? why do you print
 the Bible in Irish, Welsh, and Gae-
 lic? The question, then, must rest
 upon its individual merits. Those
 merits we cannot pretend to dis-
 cuss, knowing no more of Negro-
 English than we do of Gaelic—nor
 so much. Our only reason for re-
 ferring to the subject is to defend
 ourselves, if defence be necessary,
 against the charge of having lauded
 what we did not laud; and this for
 a corrupt motive, and to the serious
 injury of a cause which we are un-
 ceasingly anxious to advocate.

We, however, heartily thank the
 Edinburgh Christian Instructor for
 his honest zeal in behalf of the
 oppressed Negro-slave. We readily
 forgive all his many and unjust
 censures upon ourselves, in virtue
 of his merits in this great common
 cause; only let his zeal be always
 directed by truth, and tempered
 with charity. We wish he would
 peruse some excellent passages on
 this subject in a powerful and ad-
 mirable volume of sermons lately
 published by his fellow-townsmen,
 Dr. Andrew Thomson. The au-
 thor's text, or motto, prefixed to a
 most valuable series of sermons, is,
 "Be zealous;" and most Christianly
 does he descant upon the virtue of
 zeal; adding many necessary and
 important suggestions respecting
 "those principles and maxims under
 the influence of which this affection
 must be cherished, in order to its
 being an acceptable part of Chris-

tianity." It gives us great pleasure
 to recommend this volume
 mons, which seems to have
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 Society:—

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 being awakened to care f
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it is desirous to propagate."

"The more sinful and the more opposed (to the Gospel) any individuals are, the more requisite it is that our zeal should be employed to bring them to the acknowledgment of the truth, and to the obedience of Christ. And, consequently, it is of high importance that we cultivate that charity which leads us to be forbearing—to repress harsh judgments and uncandid suspicions—to hope for change even where appearances are most forbidding and untoward—and to shew the kindness that is undeserved, instead of the anger that is provoked."

The reverend author goes on, very rightly, to shew that we are not to countenance what is wrong: but even in this case, he adds, "There is no reason for excluding charity. That virtue may find here ample scope for its exercise, in qualifying those views which have excited our displeasure; in moderating the expression which we give to the feelings which have been awakened; and in stimulating us to correct, if possible, the errors which we have detected; and to reform, if possible, the evil habits that we have reprobated." "It will also hinder us from going too far in those cases in which imperfect information or defective sagacity disqualifies us for judging with impartiality and earnestness—from believing the evil which we have only reason to suspect—from ascribing to bad intention the injuries which have originated in mere mistake—from setting down as a fixed and inveterate habit what is nothing more than an occasional aberration—and from treating as an instance of hardened and desperate wickedness, what is only waiting for the application of Christian compassion and Christian counsel to be stirred up to godly sorrow and holy resolutions and fruitful penitence."

We add from Dr. Thomson the following excellent injunction: "Let

would ask the Edinburgh Christian Instructor, whether "truth" characterized the assertion that we "lauded," or even gave an opinion upon, the Negro-English Testament; or whether the "zeal" that stated that we did so, with a view to ground upon it a sweeping invective, was the zeal of "charity." To make the charge heavier, the Instructor has dragged in "Haffner's infidel preface." Let him honestly quote verbatim any passages in our work to which he objects on this subject, and we shall then be able to reply to his charge. We deny that the Bible Society ever abetted Haffner's preface, or that we "bepraised" them for so doing. The only passages in which we recollect introducing the subject are in our volume for 1826, pp. 631 and 819; where we "bepraise" them for "their inflexible firmness [not in abetting, but] in opposing themselves to the publication of the Strasburg preface, from the first moment they heard of it." We think that the Edinburgh Instructor, and every honest man, ought to unite with us in this praise.

UNIVERSITY OF HALLE.

For the Christian Observer.

THE University of Halle is dear to every Christian, of whatever name or country, who has read the history of one of its most eminent and pious professors, the ever-memorable Franck. This celebrated collegiate institution, which has at this moment twelve professors and nearly nine hundred students, is, we lament to say, one of the strong-holds of German Neologianism. The lectures of the learned—but, alas! fearfully heterodox—professors, Gesenius and Wegscheider, are attended by a far larger number of pupils than those of the other professors;

entering the sacred ministry, have long and avowedly advocated the system of what is most unjustly called Theological Rationalism. The Confession of Augsburg, though still nominally adhered to, is utterly derided by them, and, of course, by their pupils; and they do their utmost to set aside all the distinctive characters of Divine revelation.

The Evangelical Gazette of Berlin has, with great boldness and faithfulness, detailed some of the enormities of the Neologian system, as exhibited in the academical lectures of these professors. In consequence of two able articles which appeared in that publication on the subject, the students who side with these professors were greatly irritated against the orthodox portion of the community of Halle, whom they call "the mystics," and particularly against Professor Tholuck, who was thought, but incorrectly, to have penned the obnoxious articles. The writer is now known to have been M. de Gerlach, a gentleman of high official station at Halle. The insurgent students proceeded to placard the walls of the university with Latin manifestoes; as, for example,—"*Wegscheiderus, omni ex parte Christianissimus, vivat, floreat, crescat!*" and again,—"*Mementote, commilitones dilectissimi, VII. ante Cal. Jul. 1530, perfrangerunt majores vincula papæ! Post denique tria secula iterum laqueis circumdare minantur stultitia, et error, et stupiditas! Agite! anno 1830 versamur; aperite oculos; cingimini,*" &c. The rest of the proclamation seems directed against the pious and learned Professor Tholuck, who is characterised as well "worthy of being the general of the Jesuits."

It is not necessary to follow up the details of these unacademical proceedings, which led to much insubordination, and even rioting; so much so that the king of Prussia

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Gesenius and Wegscheider correct. To the astonishment of the parties, these two learned men have addressed letters to the king and his minister, asserting the violable attachment to the Confession of Augsburg. They have, however, attempted to deny the charges urged against them; a denial of which will shew the character of the theological education on which so many of the divines of Germany are grounded in their college studies. The sample may suffice, without troubling the reader with more than is necessary to shew the profane nature of the whole system.

Dr. Wegscheider is a man of great talents, and, in teaching his pupils, that he has Luke records of the annals of the birth of John the Baptist, only a sort of mythology, that the advanced age of the parents, and Zachariah's being to be dumb, appear to be founded on fact, but that the rest is pure embellishment. The miracles of Scripture, he says, are mere inventions; the announcement of the birth of Christ by an angel is fabulous; the antiquity and brevity of the Gospels should lead us to reject the literal and allegories with which they are enveloped, and to seize the plain meaning, namely, that Christ was favoured by Divine Providence, which we ought to attribute to nothing that is good or elevated. The true history of the resurrection of the widow of Nain, he says, is that our Lord saw that that man was not really dead, and called him to consciousness by an energetic appeal. The multiplying of the loaves and fishes means that Jesus, perceiving that many had a considerable store of provisions, while others had none, showed his usual kindness of heart in distributing his own little to distribute his own little, and induced all around him

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Wegscheider says, retains all that is practically useful in the story; namely, the wisdom and humanity of Christ. Peter's walking on the sea is, he says, a fable foisted upon the simple fact, that our Saviour walked round the lake, and Peter swam towards him. The transfiguration was nothing but a sudden storm, which waked the disciples as they were dreaming of some Jewish ideas about the Messiah. The death of Christ he considers as only apparent, not real; the Evangelists, he says, being deceived by their ignorance of physiology and love of the marvellous.—But enough.

Now, this theological lecturer, it must be remembered, is not a professed infidel: he even holds to the creed of Augsburg! he is a professor of divinity in the important university of Halle, and on his lips hang large classes of students, who are to be the spiritual teachers of the rising generation! Can any prospect be more appalling? though, blessed be God, there are names, even in Sardis, that have not defiled themselves with these theological pravities; pravities as absurd as they are heretical.

Gesenius is of a more mercurial genius than Wegscheider, and is accustomed to season his impiety with pleasantry. He inculcates the same views as his colleague respecting Scripture miracles. It is quite common, says Counsellor Gerlach, to see a class of undergraduates, destined to be the future ministers of the word of God, in a constant titter throughout his Old-Testament readings, especially when he alludes to the opinions, or even the names, of orthodox commentators. He

affecting account of the intercession of Abraham, without interlarding it with "The Jews, it seems, were good bargainers even then." But we will not rake further into these profane comments. Let these suffice: and if they do not, we know not what will.

And this at Halle! and not uttered trivially, but with much learning, much misplaced shew of argument and professorial authority before large classes of young men, the seed-bed of the church. What must they think of the Bible, of religion, and of their own intended profession? The evil is awful, the danger alarming; but let not the friends of true religion despair. A revival of scriptural doctrine and Christian piety has commenced in various parts of France, Switzerland, and Germany, not excepting Halle itself, which is desecrated by such profane ravings as those we have mentioned. Our Christian brethren on the continent have a great work before them; but let them not be daunted at the power or the number of the enemy. Greater is He that is with them than he that is against them. Let them not give up in despair even those who are at present opposed to the truth. Much may be done, especially among the younger clergy: nay, who shall say that even the heart of a Gesenius or Wegscheider is impervious to the influence of that Spirit which now they deny, but by whose influences, in answer to the earnest prayers, and directing the diligent efforts, of the faithful, they may, even yet, be led to preach that faith which once they destroyed.

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We are persuaded that Mr. Griffith will forgive us for having made his volume the occasion for the above proemium. It contains so much to benefit the mind of the Christian, so much of earnest and scriptural piety, and of forcible discussion and appeal, that we can readily overlook some peculiarities, which to our old-fashioned optics are not agreeable. We have selected one of the discourses among those least marked by this ambition of style, which we thought would not be inappropriate for a family sermon, while it affords our readers an opportunity of judging of the volume for themselves. We have made a few brief omissions and alterations, chiefly verbal: we say *verbal*, because we are not clear that in one or two places we know exactly what the author's phrase was meant to express. The love of antithesis is sometimes too strong upon him. Thus, he says, "all that is necessary on God's part has been done for us by the work of Christ; all that is necessary on our part must be done in us by the Spirit of Christ." What is the precise meaning of the latter clause? If something is done in us by another, the words "on our part," as contrasted with "God's part," seem more pointed than specific. We have omitted also the remark, that "it was by that Spirit which was given without measure to Jesus that he maintained communication with the Father," because the sentence is capable of an equivocal meaning, and we are not sure that we fully understand it. We have also omitted the two following assertions, which occur in the same paragraph, because they are, verbally at least, at variance with each other, and might perplex the family reader.

"The Holy Ghost" "He (Christ Jesus) is the Spirit of inter- is the one Mediator course and commu- between God and nion, whereby the man;....partaking of mysterious fellow- the nature of both ship of the Father parties, he can bring

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course, and the channel of their communi- cation."

There is indeed a sense in which both Christ and the Holy Spirit are "the medium of intercourse and communication or communion between God and man;" but the same expression used, unexplained in the same paragraph in different senses, is perplexing. Again, one or two expressions might be construed as opposed to the doctrine that it was precisely because God "*loved*" the world that he gave his Son to die for it; as if God the Father was inexorable till Christ propitiated Him. "Be ye reconciled to God" is the language of Scripture: the absence of reconciliation is attributed, not to the unwillingness of God, but to the unwillingness of man; and it requires close adherence to the exactness of scriptural phrase to convey the right view of the necessity of the atonement, and of Christ as a Mediator, without seeming to represent God the Father in a manner opposed to his declared character as the originating fountain of beneficence; not a tyrant to be placated, but a Father, devising that plan of mercy which was accomplished in the vicarious sacrifice of Jesus Christ.

We have penned these slight criticisms, to shew the author why we have here and there (it may be over cautiously) altered a word or two, in transcribing his sermon. Our remarks may, however, be further useful, as suggesting the importance of that care which every clergyman should bestow in revising his discourses, that there may be no statement in them which is not perfectly simple, capable of being understood, and incapable of being misunderstood. With this observation in mind, our author will see why we have omitted the concluding passage of his discourse. It is as follows:—

"O the wondrous condescension of our

within your minds every image that can represent effectual interference, and every sentiment that can animate the soul; combine these results in one accumulated whole: such are the complicated pledges of the efficacious intermediation of Christ; such the complicated blessedness of those who trust in him." p. 90.

A passage like this, heard from the pulpit, or even cursorily perused in print, may appear striking; but ask the hearer or reader what was the exact idea which he carried away from *results in one accumulated whole, combined of every image that can represent effectual interference and every sentiment that can animate the soul*, and these results, moreover, forming complicated pledges and complicated blessedness. It had not been difficult to convey the idea probably intended by the author if he had not gone out of his course—we were going to say to Chalmerize it. Perhaps we may add, as we are upon the point of verbal criticism, that in revising a sermon many words must be given up, which in the act of composing appeared to flow in most felicitously. "Ingenuity" and "delicacy," might he felt by the writer of the above passage, on revision, to be not sufficiently reverent as applied to God. "Interference" sounds to an uneducated ear not in its neuter classical sense of interposition, but colloquialized into *meddling*; and "intermediation" is neither an English nor a theological word. In endeavouring to avoid common-place writing there is often danger of mistaking novel words or combinations of them for new ideas; as if an architect, wishing to be original, should choose bricks of shapes and sizes different to those in common use; instead of employing the same materials as his neighbours, and exhibiting his skill in the merits of his design.

It would have been ungracious to our author to have offered these homely suggestions, if there had not been sufficient of what is valuable in his pages to enable him to bear them.

a fair sample of his volume, both in doctrine and in style. Occasional obscurity, whether in particular passages or in the general structure of his compositions, is a fault against which he has to guard; but it is a fault which is easily remediable by due attention to simplicity—that golden excellence of writing and preaching, simplicity; and true simplicity is not alien to profound thought, elegant diction, lucid arrangement, or the highest elevation of eloquence and feeling. But it may be right to remark that we do not mean *mock* simplicity; for mock simplicity is the veriest bathos. We sometimes meet with instances of it in authors who ought to know better, and in whom it is sheer affectation. It is frequently akin to another common mistake, that vulgarity is simplicity, and that an ungentlemanly style is the most striking and intelligible. Archbishop Tillotson, to shew that we ought to believe the mysteries of revelation though we cannot comprehend them, tells us that we eat and drink every day without being able to demonstrate that our baker, or brewer, or cook does not put poison into our bread, or meat, or beer. Such a passage must disgust every auditor who has received an education above that of a village pauper, and the illustration would have been quite as striking without the vulgarity. The same remark applies to the practice of modernizing Scripture language and allusions. Wits have jested about "the penny-post office of Jerusalem;" yet some discourses from the pulpit are nearly as incongruous in their associations. A highly respectable and pious clergyman, we remember, in his published funeral sermon for the late Duke of York, taking for his text, "They buried Abner in Hebron, and the king lifted up his voice and wept at the grave of Abner, and all the people wept," begins his discourse with telling us that "the history of the text is most affecting and

bron was about the same distance from Jerusalem as *Windsor is from London!* The passage before us represents the royal son of Jesse appearing as *chief mourner.*" Another eloquent preacher, in a sermon delivered at the Assizes before the Judges, since published, opens his subject (Acts xxiv. 25) with saying, "*In the year sixty, or thereabouts, there occurred in the city of Jerusalem a very serious riot, which proceeded to so great a degree of violence that it became necessary to call in the military to suppress it.*" Surely this is the affectation of simplicity, and is any thing but simple.

But to return from this digression: we would not reduce all preachers to one style, and what may in one be artificial may in another be natural; but simplicity becomes all. Contrast two such writers as Cecil and Dr. Chalmers: both are admirable in their way, but how different! The former strikes off his matter at a heat; shoots, like the Parthian, flying, and scarcely pauses to see whether his arrows have taken effect. The latter presses on, pursues closely, allows no quarter, returns to the charge after every pause, refreshed with new strength, and dealing repeated blows. Cecil's "*Remains*" furnish admirable specimens of Cossack fighting; while Chalmers's sermons are a more than Macedonian phalanx: if you evade the first onset, you are soon overpowered by the mass, and pressure, and concentration of successive ranks of conflicting warriors. Yet both, to our idea, are simple and natural; but it is their own simplicity and nature, which could not be imitated without being forced and unnatural.

Simplicity of style, we might have added, has also another excellence, that it is usually connected with higher qualities; whereas the effort to produce effect is too often productive of paradoxes, exaggerations, and startling assertions, which greatly puzzle and distress the humble

But enough of these subordinate though not unimportant points. We shall break off with a quotation on higher matter; namely, the following, from the excellent discourse on "*faith the source of heavenly-mindedness:*"

"And O then, brethren! let me close with this one important direction for resisting the temptations of the flesh, and of the world, and of the devil, and walking still erect amidst them with all the holy dignity of a Christian man!—namely, *Seek communion with God, by faith.* Never, never will you overcome the world by mere resolve, and struggle, and endeavour; its toils are far too closely twined around you to be broken by your utmost force; rather raise your thoughts, your feelings, your desires, gradually, almost perhaps imperceptibly, above them. It is with us as with an *infant* mind. The vision of the *better* must beguile us from the *worse*. Set before an infant some attractive object; it will forget immediately the toy it holds: it drops unnoticed from its grasp. Brethren! faith unlooses our grasp from the world! Faith occupies us with a father's love, and satisfies us with a Father's smile, and sets before us high and heavenly things; and even while we know it not, our hold upon the earth is weakening, and we are letting it fall with all its paltriness from our embrace. Would that I could win the young, the gay, and the aspiring to try this method of deliverance! to look off for a moment from the base imitations, the mere *paste* of earth, to the bright realities, the splendid jewels of Heaven. Why, there is not one single thing, brethren, which most attracts you in the world, but I can shew you it in all its fullness in religion: for, let me ask, What is it makes you love the things of earth? is it *for themselves*, or for the *feelings they produce within your own minds?* for the sense of joy and hilarity, the sense of power and possession, the sense of dignity and grandeur, the sense of satisfaction and of ease, which you find they can in some degree excite in you? I believe there is not one thing in all the treasures of riches, honour, power, pleasure—in all the infinite variety which worldly minds can contrive—that can do more than minister—(and O how poorly, how insufficiently, how transiently minister!)—to one or other of these sensations. Well, then, I will change the *causes* and you shall then have *these effects*, these same effects, but raised to all their fullness and stability: the *joy* of God's countenance and favour; the *power* of God's Spirit; the *dignity* of God's child and heir; the *satisfaction*, the *ease*, the *peace* that passeth understanding, of God's

long as you are in this heavenly frame of mind, it cannot choose but steal away: it has no hold upon you: it has nothing to offer you, no bait to set before you—nothing that you have not got already in your mind in far greater perfection. It is baffled, therefore; it is overcome; and this has been the victory whereby you conquered it, your faith!—your faith, which brought you near to God, and led you up to holy elevation!" pp. 208—211.

DR. P. SMITH'S SCRIPTURE TESTIMONY TO THE MESSIAH.

(Concluded from p. 511.)

IN resuming our notice of Dr. Smith's elaborate work, we find the second and third volumes so closely filled with remarks and criticisms upon a great variety of passages of Scripture bearing upon his subject, that it would be tedious and impracticable to follow up his detail: we shall therefore chiefly confine ourselves to an outline of his general plan, interweaving a few valuable extracts.

The second volume is devoted to an inquiry respecting the information to be obtained concerning the person of Christ, from the narratives of the Evangelical history, and our Lord's own assertions and intimations: the third, to the statements of the Apostles on the same momentous question.

The former of these lines of argument comprises dissertations on the following points: the miraculous conception; the office and testimony of John the Baptist; the declarations, intimations, and admissions, of our Lord himself; his real humanity, with its characters and affections; and, lastly, the ideas of the Apostles on the subject during his life.

Dr. Smith had before considered the predicted characteristics of the Messiah from the Old Testament; and it is sufficient for adequate proof to shew that to Jesus of Nazareth, and him alone, these characteristics apply. He only was the man of

possessed of the attributes of the Lord God, the eternal and unchangeable Jehovah. Here then we might fairly and confidently rest assured that we have found him of whom Moses and the Prophets did write, the root and offspring of David, the mighty God, as well as "the Son given" as an expiation for human transgression.

But we have further evidence. We have the New Testament as well as the Old: we have the writings of Evangelists and Apostles as well as of Prophets; and these have testified of the sufferings and glories of Christ, and completed the last links in that golden chain of argument which extends from Genesis to Revelations; from Moses the prophet to John the divine; from Adam to Jesus Christ. To this vast field of interesting and important research our respected author now directs his investigations.

The first chapter relates, as we have stated, to the miraculous birth of our blessed Lord. Objections have been urged against the initial portions of St. Matthew and St. Luke, relative to this subject, as respects the citations from the Old Testament; the facts related; and the alleged want of reference to those facts in the subsequent parts of the New Testament. But, as Dr. Smith justly observes, it is contrary to the principles of sound criticism to reject, as spurious, parts of the works of an author, which rest upon the same adequate ground of external evidence as the remainder; unless there are undeniable internal proofs of interpolation or alteration. No such proofs, we are bold to say, can be fastened upon the chapters so vehemently objected to. What it is that would amount to such a proof can indeed only be decided upon by the merits of any individual case as it arises. Dr. Smith, we remember, thought the internal evidence against the inspiration of the Song of Solomon, combined

against the claims of that portion of the canon; the Socinian, the Neologian, and others, think the same of the opening portions of the narratives of Matthew and Luke: but we see not, in either case, how the portion objected to can be discarded without affecting other parts of the compacted building. If we set aside the Canticles, how can we prove that any other book is Divine which rests its claim on similar grounds of external evidence? If we reject the controverted portions of the Gospels, how can we rely upon the proofs that apply to the residue?

Dr. Smith remarks as follows, upon some of the objections to these passages.

"The internal difficulties are capable of being disposed of, to a candid and reasonable satisfaction. The citations from the Old Testament are rather of the nature of classical passages, capable of a descriptive application to the events, than direct prophecies. Such applications have been always common, not only among the Jews, but with every other nation possessing any literature. So we every day apply to observable events, striking sentences of our own poets. The facts related have been solidly vindicated, and the objections to their credibility answered. The chronological difficulties have been obviated; and some solution may be given to the difficulty which arises from the want of reference to these facts in the succeeding parts of the Christian Scriptures.

"The positive evidence for the authenticity of the passages is complete. All manuscript authority that exists is in their favour: and equally so is that of the ancient versions. Christian writers who lived within a hundred years of the events, mention the facts as of undoubted certainty, and quote the passages as parts of accredited Scripture. Celsus, the able and acute adversary of Christianity, who flourished in the second century; and Origen, in his reply to him; both consider the history of the miraculous conception as an unquestionable part of the Christian records. So also does the Jewish slanderer who wrote the Toldoth-Jesu. In modern times, the most distinguished Scripture-critics, who with all the aids of every kind of learning that could bear upon such inquiries, have devoted their time and talents to these researches; and who have been the most remote from any

disputed portions of Matthew and Luke." pp. 7—9.

The objection as to the miraculous birth of our Saviour not being urged by the other Evangelists, or by the Apostles, may be met by the reply that it could not be adduced by them in proof of the truth of Christianity, which could only appeal to miracles to which there was intrinsic testimony; whereas this required the testimony of other miracles to ensure conviction. But Christianity being believed on other evidence, this became a part of the facts acknowledged, and it appears to us—and we think not from prejudice, but from fair conviction—that it is *implied and taken for granted* throughout the whole of the New Testament. Dr. Smith thinks there is "one passage which appears to carry an implication of the fact;" namely, Heb. viii. 2, compared with ix. 11, where our Lord's human nature is represented by the external "tabernacle, which the Lord pitched, and not man," and which was "not made with hands." Yet this "one passage" is to our minds not more full or strong than the general tone in which the New-Testament writers speak of our Lord; the whole referring to him as one who possessed attributes altogether peculiar to himself, and viewing him as the Messiah, with a tacit reference, as we conceive, to that very prophecy which our author gives up as a direct prediction of this miracle,—that a virgin should bear a Son, and that Jesus of Nazareth was this mysterious being, "Immanuel, God with us." The cession of this important text, as not applicable to the Messiah, except in a secondary sense, greatly unnerves our author's reasoning on this mysterious subject; and to our minds there is something unsatisfactory in much of this division of his argument. He does not appear to us to be so confident as to the effect even of

palmary prediction just mentioned, and urged Matt. i. 23 among those "citations from the Old Testament which are rather of the nature of classical passages, *capable* of a descriptive application to the events, than direct prophecies;" and states, what to us sounds most strangely, that "the doctrine of the miraculous conception has no necessary influence on the determination of the great point in the controversy concerning the person of Christ." So that the author's observations are not, it would appear, intended so much to establish the truth of this doctrine, as for the purpose of substantiating the authenticity of the disputed passages, for the sake of some texts included in them, to which he has occasion to refer; and of shewing how cautiously a zealous inquirer after truth should shun the reckless and flippant style of criticism of the Socinian school. These objects are, indeed, excellent, and worthy of his best efforts; but they are not, nor ought to be, the only result of a careful investigation of the important passages under consideration; which not only prove, as Dr. Smith justly admits—nay, contends they do,—the truth of the miraculous nativity; but also shew that this doctrine has a most "necessary influence on the determination of the great point in the controversy concerning the person of Christ." It appears to us to pervade every thing that relates to him; and on its truth or falsehood depends much of the essential peculiarities of our holy religion. We are the more surprised at our author's concession on this subject, as he does not deny, but believes, the doctrine.

The uncertainty of tone which rests upon his general argument in this chapter, may probably be accidental and not intentional; but it materially derogates from the repose with which we could wish to place his argument in the hands of a Socinian.

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as we have already stated, by one on the office and testimony of John the Baptist, which are aptly shewn to bear strongly on the general proof of our Lord's Divinity. Then succeeds a third chapter, occupying a large portion of the volume, as well the copiousness and importance of its argument required, on the declarations, intimations, and admissions of our Lord himself, relative to his own character. This division of the argument has ever appeared to us most striking and impressive. Concede but the single point that Jesus of Nazareth was a man of common honesty and veracity, and we want no more to prove, from his own words or intimations, all that is included in the orthodox doctrine relative to his sacred person and offices.

Dr. Smith has given us the following summing up of the chief heads of his elaborate and satisfactory chapter on this portion of the discussion.

"In the survey which we have taken of the doctrines which Jesus, in his personal ministry, taught concerning himself, either directly or in a remote and implied manner; or which, though proceeding from others, he admitted and acquiesced in; we have found the following particulars.

"He was described by the voice of inspiration as being the Son of God, the Son of the Most High; in reference to his miraculous birth, and to his royal dignity and power, as the Sovereign of a new, spiritual, heavenly, and everlasting dispensation. He admitted, on the charge of his enemies, that he was the Son of God, in a sense which the highest judicial authorities of his country considered to be a blasphemous arrogating of attributes which were not compatible with the rank of a human being. He declared that a perfect knowledge of his Person was possessed by God his Father only, that he himself had the same perfect and exclusive knowledge of the Father, that this knowledge was reciprocal and equal, and that it was above the powers of human comprehension. He affirmed himself to be the Son of God in such a sense as included an equality, or rather an identity, of power with that of the Father; the same dominion in the arrangements of Providence; the same superiority to the laws which were given to regulate the seasons of human labour; and the same right of religious homage and obedience. In like

by a unity of person he justified and confirmed by declaring a unity of essence, or of nature and distinguishing properties.

"Our Lord, with a remarkable frequency, styled himself the Son of Man; an appellation equivalent to that of Messiah, but the least capable of any injurious construction. This designation he often combined with the assertion of a pre-existent and heavenly nature: the condescension of which, in forming a new and interesting relation with mankind, is represented by the same expression that is used in the Old Testament to denote peculiar acts or manifestations of the Divine personal interposition. To this superior nature Jesus appears to refer as a Witness to the truth of his doctrines, in accession to the testimony of the Almighty Father.

"Our Lord further adverted to the pristine condition of his superior nature, as a glory which he had with the Father before the existence of the created universe; and which was to be displayed to the contemplation of holy intelligences, in the most exalted manner, when the purposes of his humiliation to sufferings and death should be accomplished, and that assumed state of humiliation should cease. He shewed that this glory consisted in the manifestation of those moral excellencies which form the unrivalled perfection of the Divine Nature; and this manifestation he affirmed of the Father and of himself, reciprocally. He solemnly averred that he had existed ages before his human birth, and before the birth of Abraham.

"Christ affirmed that a power was given to him, in his mediatorial capacity, which involves the absolute controul of the minds, passions, and actions of mankind, and the management of providential agency; qualities clearly incongruous with any nature or capacities merely created: and he declared the exercise of this power to be coeval with the duration of the present dispensation of the Divine government.

"He spoke of the holding of religious assemblies, as a usage which would be characteristic of his followers, and as an act of religious homage to himself: and he assured his disciples that, on all such occasions, which must of course include all times and places, he would be with them, in such a manner as allows of no rational interpretation except on the admission of his possessing the attributes of omnipresence and the exercise of special grace.

"He described himself, with remarkable strength and particularity of expression, as the Being who will effect the stupendous miracle of the universal resurrection, and will determine the everlasting retributions of all human beings; works

"During the period of his debasement and humiliation, he accepted of religious homage, and that of such a kind and under such circumstances, as cannot be reconciled with the integrity, humility, and piety of his character, upon the hypothesis of his simple humanity.

"He also assumed an absolute jurisdiction in matters of moral obedience; thus claiming that authority over the hearts and consciences of mankind which can belong only to the Supreme Lord, and which involves both a right and power of taking cognizance of the secret sentiments, principles, and feelings of men's souls. He represented himself as the Sovereign Head of the Gospel dispensation, and was uniformly so considered by his Apostles. Its miraculous establishment was attributed to his personal and peculiar power, a power to modify and controul the laws of nature: and, in all its arrangements, offices, ordinances, diffusion, and success, he is constantly declared to be the real and ever-present Agent. The exercise of this power manifestly implies a universal dominion over the whole course of natural and moral events; the causes and occasions of human action; the understandings, passions, and motives of men, in every state and of every character; and the efficient determination of the issue to all the purposes and actions of all mankind. In a perfect analogy with these high prerogatives and powers, the Lord Jesus ascribed to himself a spontaneous power to relinquish his own human life, and to resume it, and the resurrection of his body from the state of death, is expressly imputed to his own will and agency.

"With all this, Jesus uniformly maintained his entire subordination to the will of God his Father; that all which he performed and suffered, taught and commanded, in the great work of his mission to mankind, he did, for no private or separate purpose, but solely in pursuance of the appointment, and for the accomplishment of the gracious designs, of Him who sent him. Not only did he reject the idea of having any detached interests or objects, but he even affirmed that he had not a detached existence from the existence of the Father. The will and work and glory of the Father, are repeatedly stated to have been identically the will and work and glory of the Son. It is declared that the Father is in the Son, and the Son in the Father; and that He and the Father are One.

"Such is the purport of the testimony which our Lord Jesus Christ bore concerning himself. Whether these particulars have been fairly deduced from their premises, by legitimate criticism and honest interpretation, has, throughout the

quested to exercise the judgment upon this recapitulation of the results. It has been, also, my honest endeavour to present the grounds of the evidence, at every step, in a manner so detailed and perspicuous, that I flatter myself any attentive and serious reader, though not possessed of the assistances to be derived from an acquaintance with the original languages of Scripture, will find it no difficult task to follow each argument, with a clear perception of every thing on which its validity can depend.

"Let me entreat him, then, to meditate anew upon the character, both mental and moral, of the Person by whom all these attributes have been avowed as his own, or plainly assumed, or more or less indirectly implied, or permitted to be ascribed to him by others: and let him consider whether it is possible to believe the soundness and sobriety of mind of that Person, and still more his perfect holiness, humility, and piety, on the supposition of his knowing himself to be nothing more than a mere human creature, however singularly wise and virtuous; a fallible and peccable man: and whether, on the other hand, it is not necessary, in order to support the integrity of his character and the truth of his teachings, to believe that he possessed, not the nature of man only, but another Nature, superior and pre-existent, celestial and really Divine." pp. 357—363.

We have not space to argue out in detail these condensed notices, which furnish the matter for numerous capitules and sections of the chapter before us; nor need we, since no impartial reader, we think, can peruse even in their nakedness this brief syllabus of our Lord's statements, without coming to the conclusion that if he who made such declarations, or gave such intimations, as the foregoing, was not guilty of the grossest falsehood and duplicity, he was truly the Son of God, the Messiah, and the Saviour of the world, in the highest sense which the great majority of Christians, from the primitive times to the present, have been accustomed to attach to those expressions. The Socinian glosses and dilutions on this subject are such as would deprive language of its power of conveying ideas, and render it merely a vehicle for deception. Take, for

ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven;" a text of itself amply decisive of our Lord's pre-existence and glory.

"The opinion preferred by Mr. Belsham, and by the generality of modern Unitarians, may be thus represented:

"The Jewish notion of a local heaven, say they, is an absurd and puerile hypothesis. God is at all times equally and every where present; and heaven is a state, not a place. To be perfectly virtuous and to be perfectly happy, is to be in heaven. To ascend into heaven is a Hebrew form of expression, to denote the acquisition of such knowledge as lies remote from common apprehension, or is unattainable by the ordinary faculties of men: for example, Deut. xxx. 11. Prov. xxx. 4. Baruch iii. 29. Rom. x. 26. The phrase, therefore, here denotes, 'No one is instructed in the Divine counsels.' The next clause is to be understood in the same figurative manner, and is perfectly correlative with the first; signifying, 'Excepting the Son of Man, who had a commission from God to reveal his will to mankind.' This form of expression also is used in Scripture, to signify what is of Divine origin or authority: as when our Lord asks, 'The baptism of John, was it from heaven or of men?' Matt. xxi. 25. The last clause in John iii. 13. is a continuation of the same figure, so that the true sense of the whole text may be expressed thus: 'No one has ever been admitted to a participation of the Divine counsels, except the Son of Man, Jesus of Nazareth, who has been commissioned to reveal the will of God to men, and who is perfectly instructed and qualified for this office.'" pp. 116, 117.

Can any thing be more far-fetched, jejune, and, we scruple not to say, preposterous, than this paraphrase? Dr. Smith replies at considerable length to this objection. We shall give the substance of his argument, which is well-constructed and satisfactory.

"1. The idea of a local heaven runs through the whole tenor of the Old and New Testament, and may be held without involving any absurd or puerile conceptions, without at all derogating from the most exalted belief of the Divine immensity, and without any inconsistency with the facts of just science. That there are orders of intelligent creatures distinct from man, and inhabiting other parts of the universe than our planet, is rendered

the volume of revelation. There is nothing incongruous with the most rigid philosophy in the supposition that the very locality of perfectly holy and happy beings should be distinguished by peculiar, and even external, manifestations of that favour of the Deity, which is rich and diversified in its resources above all human conception. All known analogies countenance such a supposition. Neither is there improbability in the idea, that some part of the inconceivably-extended universe may have been prepared by the wisdom of God, as a region above all others proper for the most sublime manifestations of that glorious favour. To such an idea the language of the Scriptures is not merely favourable, but decidedly and constantly proceeds on its admission. To affirm that the omnipotence of the Divine Nature renders impossible any such peculiar manifestation, is a gratuitous assertion, and could not be maintained without virtually denying the attribute of omnipotence. The question does not refer to the essential presence of the Deity, but to special manifestations of his attributes.

"2. The statement of Mr. Belsham is not correct when he says, 'to ascend to heaven is a Hebrew form of expression, to denote the knowledge of things mysterious and remote from common apprehension.' The four passages referred to by him and other writers, evidently signify a real and local ascent, with a view to obtain the knowledge, or other blessing, adverted to in the connexion of each. Let the reader impartially examine them. That the sacred writers believed in the possibility of such a corporal ascent, no more derogates from their inspiration than does their being ignorant of the true construction of the solar system. It was no part of the design of revelation to teach men natural philosophy. In their using the phrase, 'ascending into heaven,' the writers evidently conceived of a real penetration into the regions of celestial light and happiness, in order to the acquisition of the knowledge which is peculiar to the Divine Being. When Jesus, in the case before us, employs the expression, he neither affirms nor denies the hypothetical possibility of such ascending into heaven; but he states the fact to be, that no human being ever had actually so ascended.

"Other examples which occur in Scripture of this phrase clearly refer to a real ascent. The following are all that I have been able to discover, which can affect the present inquiry:—Deut xxx. 12; Prov. xxx. 4; Ps. cxxxix. 7; Isai. xiv. 13, 14; Acts ii. 34. These instances plainly shew that the expression was commonly understood among the Jews to signify a

are derived from this phrase, and applied to lofty towers, the waves in a storm, splendid prosperity, exalted privileges, and prodigious sins.

"3. The correlate expression, to descend from heaven, is repeatedly used in Scripture in reference to the Divine Being. Yet it cannot be supposed that a local motion of the Infinite Spirit is intended. The design of such passages undoubtedly is to describe any remarkable manifestation to men of the power, intelligence, mercy, or other attributes, of Him 'who inhabiteth eternity.'

"4. By a natural and easy figure, arising from the phraseology just mentioned, any revealed doctrine, precept, or prediction, or any signal interposition of the Divine government, is in Scripture said to be, or to come, from heaven. So it was predicted that, in the constitution of the Gospel, 'righteousness should look down from heaven: 'the baptism of John was from heaven; 'every good and perfect gift is from above; 'the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; and, in the Apocalyptic visions, special acts of the Divine dispensations, respecting either the present state or the retributions of the future, are described as 'coming down from heaven; 'and in these passages it is evident that the imagery requires the idea to be maintained of a real and local descent. It is also observable that, in every instance in which a person is said to be or to come from heaven, a real and literal presence of the person is manifestly in the design of the sacred writer; and that the improper or figurative use is applied to things, such as doctrines and messages, promises, threatenings, and providential dispensations.

"5. Though this figurative use of the expression, in application to signal benefits conferred by God, is of frequent occurrence in Scripture, and it would have been scarcely less natural to have employed the same in relation to eminent persons raised up by Providence for peculiar services to mankind; yet no instance of such application exists, excepting to the Saviour of the world. Upon the notion of the Unitarians, that the expression is synonymous with bearing a Divine commission, we might well have expected to find it often used in such a sense. Yet we find not this phrase, or any one like it, ever applied to any illustrious deliverer of the Hebrew nation, though commissioned and miraculously supported by God; such as Moses the greatest of political benefactors, or any of the Israelitish judges, or David, or Cyrus, or Zerubbabel; nor to any prophet, though divinely inspired to bring glad tidings from the Fountain of Mercy, as Elijah, Isaiah, or Malachi; nor

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use the present tense; that the Evangelist in using that tense was infallibly directed; and that it is not an allowable solution of a supposed difficulty in the Greek to revert to a supposed ambiguity in the Syriac, as if the Evangelist had either doubted or decided wrong. The present it is; and we may not suppose it was originally spoken otherwise, unless the Greek reading be incorrect, which no one pretends. The phrase is peculiar, but remarkably forcible, and forcible even in its peculiarity; and we know not that we should go far beyond its spirit, if we paraphrased it, "Yes, I existed before Abraham; I am the existent one; I exist now; I shall exist for ever."

But though this particular reference to the Syriac or Hebrew idiom does not satisfy us, Dr. Smith's general discussion on the passage is highly satisfactory, and utterly subverts these several hypotheses by which the force of this remarkable and decisive passage is attempted to be evaded. We only think that both here and elsewhere, he sometimes allows too much strength to objections which have in them rather the nature of cavils than reasons; and admits serious difficulties where there are none, except as raised by hypercriticism or party argumentation. We know not why it should be affirmed that our Lord's discourse John vi. 33—63, or John viii. 14, 23, 24, 42, is environed "with serious difficulty;" or why it should be "acknowledged as a great difficulty" that our Lord's declaration of his priority to Abraham did not make a stronger impression, was not alluded to by his disciples, and was not urged against him; since our author himself shews very obvious reasons why all this might not be, even if the alleged fact were proved, which it is not; for it is but a negative, which the brevity of the Evangelical narrative does not allow us to as-

sume the assumption of his being the Messiah, and was, we may naturally suppose, a portion of that alleged blasphemy which was imputed to him. But Dr. Smith admits even greater "difficulties;" for he says that "the chief difficulty that lies on the Trinitarian doctrine," and "a great and serious difficulty which it would be disingenuous not to admit," is, that "to attribute the characters of Divinity to the Messiah and to the Holy Spirit, is to set up *other beings* as Divine, besides the living and true God." We really are astonished to hear Dr. Smith call this a difficulty. It involves, indeed, a solemn mystery; but as to any difficulty, as if it bordered upon polytheism, the charge is utterly groundless. We worship one God—one God only—how that one God subsists is an independent question, and its Scriptural solution does not make three Gods, but a tri-une God. Surely our respected author is far too indulgent to his opponents, in calling points like this "serious difficulties." They had been things utterly unascertainable, had they not been revealed; the whole subject had been too difficult for human scrutiny; but revealed, there is nothing in them but what the most enlightened understanding may acknowledge to be congruous, and worthy of the highest ideas we can form of the Divine nature.

Dr. Smith's opponents have however *their* "difficulties," but of a very different kind. Thus the late Mr. Belsham very honestly says, in reference to our Lord's declarations of his personal agency in the resurrection of the dead and the final judgment, which if we believe we must acknowledge him to be omnipotent, omniscient, and infinite; "That this is a great difficulty cannot be denied;" but he sets himself to do the best he can with it, adding, "Possibly, however, it may be alleviated by attention to the following

"Alleviated!—Is it then become an object with these persons to diminish the weight of his doctrines, whom they still acknowledge as the wisest and best of Teachers, the great one commissioned by God; to strip his words of their awful import, to extinguish their majesty, and to lighten their pressure upon the human conscience?—With good reason was it said by one of the most judicious as well as amiable of men (the late Dr. Ryland), 'How innumerable are the expressions, used by the writers of the New Testament, as well as in the ancient prophecies of the Messiah, which Socinian 'good sense' [alluding to an expression of Mr. Belsham's, attributing that quality pre-eminently, if not exclusively, to his own party.] would have carefully avoided!'" p. 272.

We will quote from this chapter only one short passage more, which we beg leave to assign as our own reason why we refuse to use the term Unitarian, as assumed by the sects to whose opinions we have been alluding, as if we also were not Unitarians, while we worship the Son and the Holy Ghost, even as we worship the Father. It will, besides, shew that Dr. Smith was over-courteous to his opponents, when he talked of "serious difficulties," which he could so readily solve.

"Whatever our opponents may think of the credibility and rationality of our sentiments, they ought to do us the justice of recollecting that we constantly and strenuously deny the assumption, by them made. Our doctrine is that, whatever may be the kind of distinction which we conceive to subsist in the Divine Nature, that Nature is one. The Deity of the Son, and the Deity of the Holy Spirit, we believe to be one and the same with the Deity of the Father. Let this doctrine stand or fall, according to the evidence: but let it not be forgotten or overlooked that this is our doctrine. In honouring the Redeemer and the Sanctifier, we believe that we are honouring the Father and Fountain of all being and blessedness, and that, in each case, the object of our honour is the one and only God." p. 319.

But we must no longer linger around this chapter; and as for the next two, on the real humanity of Christ, with its affections and character, and on the state of mind and the degree of knowledge of the Apostles during our Lord's sojourn

fourth book, the argument of which fills the greater part of the third volume.

This argument, as we have above stated, is the testimony to the person of Christ derived from the writings of the Apostles. We have already had a double argument, the Old Testament, and the narratives of the four Evangelists, comprising our Lord's own declarations and admissions: we now arrive at the third thread in this threefold cord that cannot be broken. And this sums up the whole; for though, as we have before observed, our Lord's own words and intimations are satisfactory and unequivocal—especially as explicated under that succeeding inspired teaching, by which the Holy Spirit whom he promised was to lead his church into all truth, taking of the things which are Christ's, and revealing them specially to his Apostles, and through their writings to those who should live after them: yet it was not our Lord's design to disclose fully the mysteries of the Christian dispensation, during his own personal residence upon earth. Many points were reserved for that last stage of Divine revelation, which was completed in the Apostolic letters, the inspired history of the infant church, and the revelations of St. John. Our Lord himself delivered some things darkly, and others with only partial explanation; the full light being intended for a future period, the period of the especial manifestation of the Spirit, of which the miraculous scene of the day of Pentecost was at once a sign, a pledge, and a specimen. We cannot doubt that our Lord intended specially to appoint his Apostles, and the inspired penmen of the New Testament, to be the receivers and transmitters of those Divinely revealed truths respecting him, which, during the period of his ministry upon earth, his own disciples were slow to understand. To effect this purpose

their Guide to truth; and thus taught by Him who cannot lie, their testimony is, that Jesus is the Christ, the Messiah, the Son of God, the Saviour of the world; truly God, yet truly man, by a Divine and ineffable mystery.

We cannot follow our author through the long series of texts which he has brought forward in proof of the Apostolic witness to Christ; but we shall state his method, and advert to his conclusions. He first considers the examples of Apostolic instruction, in the book of the Acts; and then in the declarations of those of the Apostles themselves, whose writings have been transmitted to posterity as a portion of the inspired canon.

The book of the Acts of the Apostles is not meant for a regular history: it neither comprises in its notices the whole range of the early Christian church, nor the whole of the actions of its first teachers, or any one of them; it is chiefly a rapid view of several highly important occurrences, with more copious details respecting particular individuals and churches. And if it be not a regular history, much less is it a regular code of doctrine. It does not profess to discuss the whole system of the Gospel; it refers rather to its memorable events than to its tenets, which the reader is supposed to know from other sources, while his belief in them is confirmed by the occurrences related in this early missionary chronicle.

But this being the case, the incidental light which is cast upon important points of doctrine is the more remarkable. In a set treatise, like that of the Epistle to the Hebrews, we expect direct and ample discussions; but in a narrative of events, matters of doctrine break in upon us only as necessary to the explication of the story: so that the absence of any particular doctrine, were it absent, would not imply a disbelief in it, but only that an al-

book of the Acts of the Apostles, only tacitly implied, or took for granted, or was built upon the Divinity of our Lord, without any express mention of it, it would not follow that the doctrine was not Scriptural, or was unknown to the primitive church. But it was so appointed that this preliminary consideration is scarcely necessary; for that great truth beams out in this part of sacred writ with a strength which would be sufficient to exhibit it in all its lustre, were there no other evidence; and which being chiefly collateral and incidental, is doubly forcible. We must leave our readers to collate the passages for themselves, in the course of their biblical studies; but shall present them with our author's brief summary of the result:—

“Thus we have endeavoured to collect the declarations contained in the Acts of the Apostles, on the subject of our inquiry. The sum of the testimonies appears to be this: that the Christ is really and truly a man; yet that powers and actions are attributed to him which are totally incongruous with the human or any other created nature; that he is the author and cause of spiritual and immortal blessings to the human race; that the miracles, which attested the mission of the Apostles, were performed by his efficient power; that the peculiar operations of the Holy Spirit had the same origination; that he will be the final and universal Judge of mankind; that, in all these respects, Jesus Christ acts in subordination to the primary grace and authority of the Father; that the characteristic institutions of Christianity have an especial respect to him as their author, and the object to whom, equally with God the Father, their homage is directed; that he is often styled the Lord, in the absolute form; that the phrase of performing religious acts in his Name, is used, in a manner analogous to the peculiar application of that expression in the Scriptures to the Deity; that religious worship was paid to him, and that such worship was a designating mark of the primitive Christians.” pp. 54, 55.

And is not even this of itself sufficient; and, combined with all that had gone before, from Genesis to Malachi, and from the Gospel of St. Matthew to that of St. John, is it not even more than sufficient, to

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as the proper object of confidence, for the acquisition of the greatest possible blessings; and of veneration, love, and delight, in preference to every thing created. He is appealed to in awful and holy obtestations; and is the express object of religious invocation, in both prayer and praise. To him religious obedience is directed, as its proper object; and it is against him that disobedience is committed. Ascriptions are made to him of supreme honours, comporting with the highest celebrations of Jehovah in the Old Testament. All created intelligences, even the highest, are introduced as adoring him; both in the dispensations of time and in the future world. He is displayed as supreme in excellency; superior to all creatures, distributively and collectively; being the true, full, and proper representation to mankind of the Infinite Godhead; the Son of God, in a manner peculiar to himself, and exclusive of any mode of created existence; of the same nature as the Father; unchangeable; eternal; having all Divine perfection; denominated the Lord, in connexions and with predicates requiring the highest and absolute sense of the appellation; God; the God and Lord; the Christ and God; the True God; the Great God and Saviour." pp. 388—392.

What a constellation of celestial attributes! And is it possible to resist the evidence thus ably and admirably summed up? Yet, after all, a few plain texts, some two or three of the several hundreds alluded to, or remarked upon, in these volumes, will be sufficient for the religious repose of an honest and simple mind. And, in truth, we turn from the dazzling and overwhelming display of concentrated glory, exhibited in the last extract, to the mild radiance with which that glory is scattered over many a page of holy writ; not condensed to a focus of almost intolerable brightness, but illuminating and cheering the whole spiritual universe with its mild and genial radiations. Yet all that our author has thus industriously and powerfully collected from the apostolic writings into a few paragraphs, till the mind is almost overpowered and bewildered with the cluster of ideas, is really told us in detail in those hallowed pages: Christ is described to be all that has

Messiah's glory. How it is that any man can profess to read the Bible, and yet overlook such passages, or to believe it, and not feel their force, is to us inexplicable. An Atheist, or Deist, is comparatively a consistent man; and even a Neologian of the extreme school is somewhat in keeping with himself; but the Unitarian, as that term is now employed, presents the most extraordinary specimen of anomaly which we know how to conceive. Neologians of the extreme school admit that the Apostles believed the Divinity of our Lord; they think them, indeed, very much misguided in so doing; they attribute to them abundance of mysticism and enthusiasm; but they acknowledge the fact, while they boast of their own superior wisdom and freedom from prejudice, in not believing as the Apostles did. But the Unitarian *does* profess to believe as the Apostles did: and this is, to our minds, the most inconsistent feature of the system. If they professed to improve upon Christianity; if, like Mr. Jeremy Bentham, under the name of Gamaliel Smith, in his "Jesus, and not Paul," they affected to find that the Apostles had overstepped the teaching of their Master, they might, possibly, have at least some shew of argument to urge in proof that Christ was not God: but to acknowledge the Epistles as a part of Divine inspiration, and yet to deny what beams in every page of them, is an inconsistency which implies something very peculiar either in the head or the heart of the man who is guilty of it. Nor is this a mere cavil of the orthodox; for infidels, one and many, have said the same. Dr. Smith reminds us of an instance in a celebrated man of genius, but an avowed infidel, Lessing, who expressed his admiration of the harmony and grandeur of orthodox

innovations by which some German
 divines attempted to render it less
 distasteful to the Infidel Frederick
 of Prussia. "Under the pretence,"
 said he, "of making us rational
 Christians, they make us most irra-
 tional philosophers." He adds, in
 one of his letters, "I agree with
 you that our old religious system is
 false: but I cannot say, as you do,
 that it is a botch-work of half-phi-
 losophy and smatterings of know-
 ledge. I know nothing in the world
 that more drew out and exercised a
 fine intellect. But, truly, a botch-
 work of smatterings and half-phi-
 losophy is that system of religion
 which people now want to set up in
 the place of the old one; and with
 far more invasion upon reason and
 philosophy than the old one ever
 pretended to. If Christ is not the
 true God, the Mohammedan religion
 is, indisputably, far better than the
 Christian, and Mohammed himself
 was incomparably a greater and more
 honourable man than Jesus Christ;
 for he was more truth-telling, more
 circumspect in what he said, and
 more zealous for the honour of the
 One and Only God, than Christ
 was, who, if he did not exactly give
 himself out for God, yet, at least,
 said a hundred two-meaning things
 to lead simple people to think so:
 while Mohammed could never be
 charged with a single instance of
 double dealing in this way." Let
 the Unitarian, so called, weigh this
 testimony of an avowed Infidel, and
 henceforth become more consistent,
 not by bending the testimony of
 Scripture to his pre-conceived opi-
 nions, but by bringing every thought
 into captivity to the obedience of
 Christ.

There is one concluding reflection
 which has often forced itself upon
 us while perusing the preceding
 remarks, as it has also upon the
 mind of our author, namely, Can a
 doctrine be scriptural which re-
 quires for its vindication so elaborate
 a defence? Ought it not, if true,

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perplex themselves unnecessarily and wantonly to learn all the cavils which have been urged against it. They have the pearl of great price, let them not give heed to those who would tell them it is a bauble: they have the true coin of the heavenly realm, let them not confound it with the counterfeits of man's invention. There is, however, a sense

that which is good; they should also be able to give a reason for the hope that is in them; and for both these purposes,—for the confutation of error, and the establishment of truth on some of the most important doctrines of our holy faith—doctrines without which Christianity is a worthless shadow,—Dr. Smith offers them much valuable assistance.

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RELIGIOUS INTELLIGENCE.

THIRD CENTENARY OF THE AUGSBURG CONFESSION.

It was on the 25th of June 1530 that the Continental Reformers presented to Charles V., at the Diet of the Empire held at Augsburg, that celebrated confession of faith which, subject to the word of God, still forms the doctrinal code of a large portion of the Protestant churches of Europe, and which justly claims the

veneration of every other Protestant church for its general excellence as a compend of Scriptural truth. The churches which adhere to this confession have this year celebrated with great solemnity the third centenary of this memorable era. The king of Prussia, in his proclamation announcing the intended celebration in his dominions, justly describes the Augsburg Articles as having greatly conducted

sentation of this confession of the faith of Christians, built upon the word of God and the doctrines of salvation therein revealed,—and which is as true now, and ever shall be as true, as it was three hundred years ago, and in the spirit of which I also heartily join,—contribute to enliven and confirm the true faith throughout the evangelical church, and excite in its members unity of spirit, and new resolutions to follow true piety and a spirit of Christian charity and tolerance.”

We are better pleased with this royal edict than with the address of the General Consistory assembled at Strasburg on the same occasion. In the circular, in which they announce to the clergy and laity of the Augsburg Confession the intention of celebrating this festival, and issue directions for so doing, they express themselves in a manner which, we fear, was intended to have a Neologian aspect. They speak, indeed, with high praise of the Augsburg Confession, and the courage and constancy of their ancestors in defending the rights of conscience, and rejecting human authority in matters of religion; but when we might suppose the circular was about to urge their successors to live and die faithful to the same code of Scripture doctrine, it glances off with saying, that “the Augsburg confessors honestly expressed what by their indefatigable investigations they had *hitherto* discovered in the Divine Word, but by no means intended to shut the door against further researches, either by themselves or their successors.” This is true: the reformers did not profess infallibility; and they exhorted men, as the circular truly states, to search the Scriptures for themselves; but they never meant what M. Turkheim, M. Haffner, and the other signers of this address, we fear, would insinuate, that such points as the doctrine of the Trinity and the Atonement,—in short, all mysteries ought to be given up with the marching intellect of an inquiring age; or as the circular neologically expresses it, “those only can attain a religious conviction clear, vivid, and independent of the yoke of authority and opinions, who know how to ally to the revelation of the Holy Scriptures, *the natural light of human reason.*” They add, “The spirit of Protestantism is the spirit of God himself, which is displayed in the intellect of man.”

We may be able, in another Number, to collect a few particulars of the interesting

have been rather a festival in honour of human reason than of scriptural truth; which they must have been among those who have imbibed the spirit of this Neogian circular.

FRENCH PROTESTANT CHURCH.

Our Protestant brethren in France are greatly rejoicing at the late changes. “We have entered,” says the Archives, “upon a new era for the cause of liberty and truth, perhaps even of Christianity. If the long-meditated and obstinately pursued projects of the counsellors of the discarded dynasty had been accomplished, Christianity had mourned in weeds over the tomb of liberty, if even she had been permitted to shew her grief and mourn her losses. What might we not have feared from a power which had undertaken with a single word to muzzle the press, in despite of the habits and the wants of the public? Having witnessed this bold attempt, we cannot wonder to find greater credence given to the report that there was to be a proscription and massacre, of which the chief friends of liberty were to have been the victims, and which had utterly rooted out Protestantism in France.”

After giving thanks to God for his mercy in this great deliverance, which, it is said, “will form a new epoch in the history of French Protestantism,” the Archives proceeds to state, that “a great step is taken towards the complete enjoyment of religious liberty,” that the organization of their churches will no longer be shackled by restrictive laws and penal codes; they will not, as formerly, have to supplicate in the anti-chambers of Popish or Jesuit prefects or ministers for the regulation of their ecclesiastical affairs; their theological faculties will no longer depend upon the heads of Catholic universities; their schoolmasters will no longer be at the mercy of political agents, vested with academical authority, and the peasant will no longer be ill used by servile agents for meeting his Christian friends for religious worship.” The inference which the writers derive from these considerations is, that their duties increase with their privileges, and that to whom much is given from them will much be required. May every Protestant in France feel the force of this conclusion, and with unostentatious meekness, yet with active zeal and ardent charity, enter upon the new duties which are opening before him!

THE successful opposition to the unconstitutional measures of the late government in France, seems to be the signal for stirring up the latent embers of discontent in various other parts of Europe. A large portion of the continent has been for some years one vast volcano, with a crater in almost every principal town and city; which there required only a single shock to urge into one general and overwhelming concussion. We are led to this remark more particularly by the present disturbed condition of the kingdom of the Netherlands; to understand which, as well as other recent continental events, it is necessary to revert to the circumstances which gave rise to the formation of that ill-assorted state.

At the period of the first French Revolution, the nations of Europe had for the most part been for generations accustomed to certain well-defined political and geographical divisions; but soon these land-marks were removed, and, at the period of Bonaparte's highest elevation, almost the whole continent had become re-modelled. Upon the expulsion of that common enemy of mankind, at the conclusion of the war in 1814, it became requisite to re-adjust the continental balance: and the Congress of Vienna, composed of all the great powers of the most civilized quarter of the globe, undertook that difficult and delicate task. In so doing, the conduct of Great Britain was marked by great liberality and disinterestedness, as respected territorial and political aggrandizement; which she neither asked nor wished for, though she had, for nearly a quarter of a century, fought the battles of Europe, at a fearful expense both of blood and treasure. Some of the other allies were more rapacious; but, upon the whole, we sincerely believe that it was the general wish to place the states of Europe upon a solid and satisfactory footing.

But to please all parties was impossible. To recur wholly to the territorial and political arrangements which had existed before the war would have been neither desirable nor practical; much less was it possible to adhere to those new adjustments which had grown up under the giant sway of imperial France, and which naturally fell to pieces with the conquest of Paris, and the expulsion of the Napoleon dynasty.

Upon looking back at the difficulties of the case, it would seem to have been the safest and most satisfactory plan to have consulted, in a good measure, the reasonable wishes and rights of the various nations whose interests were involved in

the new arrangements; and thus to have prevented future changes, not by external force, but by securing internal repose and contentment. But a different view of the question appears to have been entertained, and, we doubt not, with perfect honesty, by the leading members of the allied powers. It was thought better to model out Europe in such a manner as might preserve an even balance of power, and especially prevent any future aggressions on the part of France; and, in case of partial discontents or risings, to concentrate, if necessary, upon the disturbed spot the whole force of Europe to restore the equilibrium.

In the mean time, till the various parties concerned had become accustomed to their new lot, and grown satisfied with it, it was considered desirable to establish a sort of international military police, and to bridle the malcontents with the force of foreign arms. The agitations of five-and-twenty years had every where left a boiling surf, which it was thought necessary to watch with suspicion till the elements should gradually settle into peace, lest all Europe should again be exposed to shipwreck. One great object was to cripple those powers which had the most zealously abetted the common enemy, in order to prevent a recurrence of the evil.

Amongst these arrangements the King of Saxony was constrained to give up part of his dominions to Prussia: Genoa was awarded to the King of Sardinia; the north of Italy to Austria, and a large slice of Poland to Russia; Norway was cut off from Denmark, and given to Sweden; and, to complete all, with a view to raise a powerful barrier against France, the Netherlands were severed from that country, and tacked on to the United Provinces, and made a kingdom under the Prince of Orange, by the title of King of the Netherlands.

Many of these arrangements, as was anticipated, were highly unpopular among the parties whose condition was thus allotted without their consent, nay against their urgent remonstrances. Other discontents also soon began to arise in various places, from the non-fulfilment of promises which had been made, as was the case in the German states, to afford constitutional governments and liberal institutions to the people. Hence, as we before remarked, all Europe has been for fifteen years, one vast volcano, which has exploded occasionally in various places, but with only partial effect, and has been, for the time, apparently extinguished. In particular, in Spain, in Naples, and in Portugal, the people rose, and obtained

children in America have adopted; but whether good or bad, at least susceptible of improvement, and incomparably better than the blind and cruel despotism of a Ferdinand or a Miguel, or the yoke of the house of Austria. But in all these cases the armed police of Europe interfered, and, at the point of the bayonet, restored the old despotisms, and scattered the constitutional charters to the winds. The insurgent nations were conquered, and others were intimidated by their fate; but in the mean time the elements of dissatisfaction have only been spreading more widely and deeply; and, at this very moment, trains are laid all over Europe, which seem to require only such a signal as the late successful revolution in France, to cause the whole magazine of combustible elements to explode. And who shall say, after such an explosion, when the elements may again return to peace?

The late lord Londonderry had been too much mixed up with the organization of this artificial balance of power to be willing, for some years, to see the dangers that were likely to arise out of it; though even he at length became convinced that some relaxation of the system had become necessary. Mr. Canning, who succeeded to his post, had no such scruples: he plainly expressed his fears. The next war in Europe, he said, would be a war of *opinions*, and when it commenced no man could tell when or where or how it might end. He wished, therefore, to allow the safety valve to be opened gradually, and thus, by little and little, to let off the dangerous pressure. The policy of lord Londonderry, as we have observed, had been to assist France, Austria, and Russia, to screw it down more tightly; by which, indeed, they for a time repressed a few partial bursts of discontent; but the fierce heat was raging beneath, the elastic power was accumulating its energies, the peril was every hour augmenting, and it seems now not unlikely that one vast simultaneous explosion may ensue, unless prevented, even yet, by wise measures and timely concessions.

The plan of coercing nations by mere severity and military power is becoming every day less practicable. Ferdinand and Miguel are trying perhaps the last experiment to effect it in Spain and Portugal; but no thinking man expects they will long succeed, and we certainly believe no honest man wishes it. It is only foreign power or influence that has rendered them so far victorious, and the main-spring of this extraneous pressure is now snapt by the late events in France. Our fear in such instances is, that the results may be very far from what well-disposed and well-judging persons wish; as well as that blood may be spilt in obtaining them.

ments on the impulse of the moment, which may prove in the end little calculated to promote either social happiness or rational freedom. We see much to apprehend in this respect, so long as powerful incentives to popular discontent are any where in action, while those who might allay the evil by wise and timely measures are content with checking its ebullition by terror and physical strength. Contrast the condition of some of the states we allude to with our own free and happy country. In this country we have safety-valves in abundance; we have a free press, a national representation, a right of petition to the three branches of the legislature, the general diffusion of education, juries, public meetings, responsible ministers, and numerous other insstitutions incompatible with a state of civil thralldom or oppression; and those popular privileges are as much the safeguards of the throne and the coronet as the bulwarks of public freedom. In vain, therefore, may a few Hunts and Cobbetts rave; the nation is in the main tranquil and satisfied: where any thing is seriously wrong there are channels for redress; and, even if it cannot be at once attained, the door of hope is open, and no reasonable man or true patriot dreams for a moment of a revolution: the very notion is absurd, for what is there to revolutionize ourselves for; what should we get by it? clearly nothing, while we risked every thing to perpetrate it.

But reverse this picture. If instead of these safety-valves, the national machine were working under a high-pressure despotism; if, for example, only the single measure of a censorship of the press, as it exists at this moment in various parts of the continent, were imposed upon us; what would be the result? The whole nation would be in alarm; we should fear an enemy on every side; the public ignorance of the real state of affairs would lead to every strange dreadful surmise; real evils would be magnified, and unreal ones invented; no man would feel safe; and a verbal covenant of revolution would be ratified in every cottage in the land, before perhaps any danger was suspected. And can we wonder that our neighbours feel in some measure like ourselves? Can we be surprised that the payers of taxes wish to have a voice in the election of those who are to impose them? that those who are to obey the laws desire that they should be liberal and impartial in their tendency; and that the rights and welfare of the public should not be made to yield to individual tyranny or caprice, as must often be the case where the government is despotic, or not moderated by the salutary controul of a representative system? These feelings are natural to all

centrating them to a focus, and bringing them to bear upon the great question of civil government. The ultimate result we would trust will be beneficial; we would hope that in the end it will open the way to social happiness, public and private virtue, and, above all, the diffusion of the Gospel of peace: but in the mean time the struggle may be fearful; for contending passions are afloat, and justice and mercy are not the characteristics of our fallen nature, either on the side of the besieger or the besieged. Let us pray to Him who is the author of peace and the lover of concord, that our fears may be frustrated, and that the political institutions of Europe, and ultimately of the world, may be placed under the guidance of his Almighty Providence on the footing best calculated to promote glory to God, and peace and good will to man.

The particular case of the kingdom of the Netherlands, which at present excites peculiar attention, stands as follows:—Belgium and Holland were united, not at the wish of the parties concerned, but by a confederacy of foreigners, who paired these two states, to make one sufficiently powerful to interpose an obstacle to the hostile loco-motion of France; for which purpose, a strong line of fortresses was to be kept up along the whole frontier. This forced political matrimony has not however proved altogether acceptable to either of the par-

titions, their habits, their religion, their language, were and are complete antipathies. The inhabitants of the Netherlands, or Belgium, are somewhat Gallic in their temperament: the inhabitants of the United Provinces, or Holland, are the antipode—Dutch: the former are Catholic, the latter Protestant; the former are a manufacturing, the latter a commercial people; the former are accustomed to foreign dominion, the latter have for ages been proud of their independence; the former prefer France, the latter England: and their very languages differ, so that the books, and laws, and proclamations, which are vernacular to the one, are unintelligible to the other. The only reason for uniting them was not the wish of the parties, but to maintain the conservative policy of Europe. In order, however, to conciliate both nations, it was determined by the allies that the king should reside alternately at Brussels and the Hague; and that both should be represented in one common legislative body. But no cordial union has ever existed; and the late events in France having removed from Belgium somewhat of the extraneous pressure which secured her coherence with Holland, she has broken out into rebellion, and openly seeks, besides the redress of some alleged grievances, a dissolution of the alliance.

Having laid down these preliminary statements, we had proceeded to narrate the events of the month at home and abroad; and were preparing to wind up the whole with some remarks on their bearing upon the state of continental affairs, and also upon our beloved country, when we found that, owing to the great length of several articles in this Number (which must be our apology for the postponement of Literary and Philosophical Intelligence, and other articles), our space was exhausted, and that it was too late in the month to add an extra quantity without risking the publication. We are forced, therefore, for the present to cut short our remarks, and perhaps to leave some of them liable to misconstruction; but we purpose resuming the subject. We are obliged also to omit what we had penned in introducing the interesting documents appended to our Number; but our readers can supply this defect for themselves. Much does the aspect of affairs both at home and abroad require their serious reflection and earnest prayers; yet, we would trust, not without a mixture of hopeful circumstances.

ANSWERS TO CORRESPONDENTS.

J. B. H.; T. C.; C. E. I.; D. T.; A CONSTANT READER; P.; AN OLD READER; H. C.; J. W.; M. F.; D. M. P.; SIMPLEX; N.; and C. H. H.; are under consideration.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

ANTI-SLAVERY SOCIETY.

HIBERNIAN SOCIETY.

BRITISH AND FOREIGN SCHOOL SOCIETY.

CHRISTIAN OBSERVER.

No. 346.]

OCTOBER, 1830.

[NO. X.
VOL. XXX.]

RELIGIOUS COMMUNICATIONS.

THE LAST DAY'S OF BISHOP HEBER.

(Concluded from page 533.)

WE left our beloved prelate delivering his farewell discourse at Madras, March 12, 1826: we now, by the guidance of his chaplain, follow him on his last journey; not noticing every stage, but selecting a few passages. In three weeks his labours were ended, and he entered the joy of his Lord.

March 13th.—We left Madras this afternoon, after a fortnight of great enjoyment as well as exertion. The novelty and variety of the objects that have engaged the Bishop's attention, the excellence of the public institutions, and the foundation of missionary labours in the venerable establishments at Vepery, have all conspired to excite the strongest interest in favour of Madras; and no where has his own character been more justly appreciated. He has been particularly gratified by observing the harmony that so happily prevails among the clergy, and their disinterested kindness in assisting each other, and even seeking for opportunities of extending their sphere of usefulness.

March 13th.—A ride of a few miles brought us to breakfast at our camp, a little beyond Sadras. With all the comforts even of this princely mode of travelling, the heat is still intense, and it is almost impossible to attempt any thing like employment.

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during the day. While we were at dinner the Bishop was informed that the Rev. Mr. Winckler, a missionary from the Netherlands Society, resided in Sadras; and, as it was then too late to invite him to our tents, he sent Mr. Doran and me in the evening with a kind message to him, expressive of his regret that he had not sooner known of his being in the neighbourhood, that he might have made his acquaintance. He has two schools, and is about to build a small chapel with subscriptions which he is collecting for that purpose. He has a small Dutch and Portuguese congregation from the poor remains of the Netherlands inhabitants, and their dependents, still lingering among the ruins of their former settlement. The small fort near the sea shore is now dismantled, and a few handsome tombs (on which the Dutch seem always to have bestowed considerable care and expense) is all that remains to remind us of their greatness. Mr. Winckler's sphere of duty is of the most humble and unpromising description, but yet is almost more than his nervous and sickly frame can bear. He was very grateful to his lordship for the kindness that suggested our little embassy. On our return to camp we found the Bishop and the rest of the party drinking tea on the shore, under the light of a lovely moon, and, after our usual evening

March to-morrow.

March 17th.—We arrived at Pondicherry after an intensely hot march, and found our tents pitched on a burning sand, about a mile from the town. After dinner, while the Bishop walked out with Mr. Cordier, the governor, I went with the rest of our party to visit the college and church of the Jesuits. The titular Bishop of Halicarnassus, who resides here as the chief of the mission, sent his compliments to me, and invited me to visit him in his cell. He was drest in the usual plain robe with a gold cross. I found him a gentlemanly well-informed man, and very good-natured in giving me all the information about the establishment which our short interview allowed me to ask. He complained much of the sufferings of the mission, almost from its first foundation, by the constant wars between the French and English, the suppression of the Jesuits, and the Revolution. They had once a noble library; but, after the first capture of Pondicherry by our army in 1761, it was almost entirely dissipated, and (as he expressed it) the books have never yet found their way back again. I was in hopes of finding some Persian or Syriac manuscripts, but he assured me they had nothing of the kind. There is at present a small seminary for European children, and another for the native clergy. The government contribute towards the support of the former, and the latter is supported entirely by the mission. They have at present thirteen native students. I believe they supply from hence most of the churches in the northern circars, and in the provinces of Mysore and Hyderabad.

On my return to government house, I found the Bishop had been requested to confirm four young persons, the children of an English officer, deceased, by a French lady. We went immediately to their house,

subject of religion. I was much struck with the patience and earnestness of his manner in this interesting service, and not only the ease but the manifest delight with which he left the crowded party of the governor, which was anxiously expecting his return, for this unexpected call of duty. The fatigue of travelling, the excessive heat, and the constant engagements of the day, had all been extremely exhausting, and we have to march at three to-morrow morning; yet he did not shorten in any degree what it was right to say. He expressed great pleasure in their answers and general appearance, and, after confirming them, returned for a short time to the government house, and retired early to his tent.

March 18th.—A long and sultry march brought us to Cuddalore. This is the first English station we have visited since we left Madras: it is one of those places to which pensioners and invalids, who prefer a residence in this country, are sent to end their days; with but little or no restraint of military discipline, and with too great facilities for the indulgence of their destructive habits. There are here at present 180 soldiers, of whom 140 are Protestants. Most of them are married to native Christian women; and Major Hicks, the commanding officer, has an excellent school for the education of their children, which is supported chiefly by the subscriptions of the resident families. The Bishop has been much interested in the account he has received of the labours of Mr. Church, who was formerly chaplain here, and died some time ago at Madras. His simple and judicious instructions united with great kindness of manner, and, above all, the example of his own life, more eloquent than a thousand sermons, effected a very considerable reform among the poor pensioners, and his

shop has been engaged in ascertaining from the Reverend Mr. Allen, the chaplain, the particulars of his own immediate charge, and giving him directions for his future conduct.

*March 19th (Sunday).—*The Bishop preached in the morning an admirable sermon from Rom. vii. 24, 25. In the evening service, which the Bishop established to-day, he confirmed thirteen candidates; and there was an excellent congregation of soldiers, whose attendance is altogether voluntary. There are two Tamil services for the native Christians.

*March 20th.—*The Bishop has passed a most fatiguing day in the investigation of the mission property and devising some plan for its future improvement. He inspected the whole of the mission premises at day-break. On the whole, he has felt much interested in the future capabilities of this mission, rather than its actual state, and much may be hoped from those plans which he has already formed for its advancement.

*March 23d.—*A ride of thirteen miles through a richly cultivated and very populous country brought us to Myaverum, where we expected to find nothing but a bungalow to shelter us during the heat of the day; but we had just separated after breakfast, when the Bishop, who was sitting alone in the hall reading his Greek Testament, was agreeably surprised by a visit from a German clergyman. He supposed at first he was a traveller, but found that he was a missionary in connexion with the Church Missionary Society, and stationed here in the centre of a circle of thirty schools, which he has lately established. Strange to say, no one had mentioned to his lordship Mr. Barenbruck or his mission. He spent the day with us; and in the afternoon, before we began our evening march, the Bishop visited the mission house and schools,

The mission is at present in its infancy.

*March 24th.—*We expected to have passed Good Friday alone in our tents, but were agreeably surprised on arriving at Combaconum to find it the residence of a sub-collector; and, though the Bishop was expected to pass through in the night, yet the necessary preparations were soon made for Divine service, and he had a congregation of twenty or thirty persons, among whom were several Native Christians who understood English. Mr. Mead, a Dissenting minister in connexion with the London Missionary Society, very kindly sent the desk from his own chapel for the Bishop's use, and attended the service himself. He enclosed to his lordship a statement of his schools and other plans of usefulness.

*March 25th.—*We went to bed in our palanquins, which the bearers took up at mid-night and brought us to Tanjore (twenty-two miles) at day-break, where we met with the kindest welcome from the Resident, Captain Fyfe, and his lady. The Reverend Messrs. Kohlhoff and Sperschneider, the missionaries of the Society for promoting Christian Knowledge, waited on the Bishop in the morning, and received his directions for the service of to-morrow. The venerable appearance of the former strongly recalled to our minds the expression of Bishop Middleton when he parted from him ten years before and received his blessing, that the less was blessed of the greater. He has now completed nearly half a century of Christian labour in India; and the simplicity of his manners and character are exactly what you would expect to see in a pupil and follower of Swartz.

After dinner the Bishop walked over the premises of the mission, visited Swartz's chapel, hallowed by the grave of the Apostolic man, and copied the inscription on the stone

men of English verse ever attempted by a prince of India. He was particularly pleased with the natural simplicity of expression in the last lines.

Firm wast thou, humble and wise,
Honest, pure, free from disguise ;
Father of Orphans, the Widow's support,
Comfort in sorrow of every sort ;
To the benighted, dispenser of Light,
Doing and pointing to that which is right ;
Blessing to Princes, to People, to me :
May I, my father, be worthy of thee !
Wishes and prayeth thy Sarabojee.

The chapel is of the simplest order, with a semicircular recess for the altar at the east end : the tomb of Swartz is just before the reading desk in front of the altar. Before the southern entrance are the trees under which the venerable father used to sit and receive the reports of the catechists and examine the children just before the daily evening service. Immediately adjoining the chapel was Swartz's cottage.

March 26th, Easter day.—The Bishop preached this morning in the Mission Church in the Fort, all the clergy present assisting in the service. His text was from Rev. i. 8 : " I am he that liveth and was dead, and behold I am alive for evermore." Many of the Native Christians who understood English were there, and entreated his lordship after the service that he would allow them a copy of his sermon. He promised to make some alterations in the style, so as to bring it nearer to their comprehensions, and have it translated for them into Tamil. I assisted him in the administration of the sacrament to thirty communicants of the English and fifty-seven of the Native congregation ; to each of the latter we repeated the words in Tamil. The interest of this service, in itself most interesting, was greatly heightened by the delight and animation of the Bishop, the presence of so many missionaries, whose labours were before us, and

ment, erected by the affection of the Rajah, adorns the western end of the church. The group in white marble, by Flaxman, represents the good man on his death-bed, Gerické standing behind him, the Rajah at his side, two native attendants, and three children of his school around his bed.

In the evening the Bishop attended a Tamil service in the same church, which was literally crowded with the native Christians of Tanjore and the surrounding villages, many of whom had come from a considerable distance to be present on this occasion. Mr. Barenbruck, assisted by a native priest, read the prayers, Dr. Cæmmerer from Tranquebar preached, and the Bishop delivered the blessing in Tamil from the altar. Mr. Kohlhoff assured me that his pronunciation was remarkably correct and distinct, and the breathless silence of the congregation testified their delight and surprise at this affecting recognition of their churches as a part of his pastoral charge. I desired one of the native priests to ascertain how many were present, and I found they exceeded 1300 ; yet by the judicious arrangement of excluding the infants, whom their poor mothers are in general obliged to bring, there was not the least disorder or confusion ; and I have seen no congregation, even in Europe, by whom the responses of the Liturgy are more generally and correctly made, or where the Psalmody is more devotional and correct. The effect was more than electric : it was a deep and thrilling interest, in which memory, and hope, and joy mingled with the devotion of the hour, to hear so many voices, but lately rescued from the polluting services of the Pagoda, joining in the pure and heavenly music of the Easter Hymn and the 100th Psalm, and uttering the loud Amen at the close of every prayer. For the last ten

subjects knew that he was their friend and protector. He thanked his lordship for his goodness in preaching to them in Tamil (alluding to his having pronounced the blessing and administered confirmation in that language), and regretted it was not possible for him to attend. I understood afterwards from the Resident, that he would certainly have done so, had the visits been exchanged before. He shewed considerable information on the subject of architecture, and the comparative excellencies and peculiarities of the Hindoo and Mussulman styles. At parting he requested the Bishop to come again privately to see his library, museum, and printing-press. On the whole, much as we have heard of this celebrated person, we found our anticipations had not been raised too high. The Bishop said, as we returned from the palace, "I have seen many crowned heads, but not one whose deportment was more princely."

The rest of the morning was spent in various local arrangements and communications with the Missionaries.

In the evening we had some excellent music at the Residency; and the relaxation was as necessary to him as it was delightful: he enjoyed it exceedingly, and was particularly struck with the performance of two Bramins who accompanied Mrs. Fyfe, and played the overture in Sampson at sight. But, in the midst of his evident enjoyment of this intellectual luxury, his thoughts were fixed on higher and nobler objects of interest; and, while all around him thought his ear only was employed, his heart was devising plans for the benefit of these neglected missions, and dwelling on the prospect of their success. I believe it is often thus, when he is most the delight and admiration of society. He called me to an inner drawing-room, to communicate a suggestion that had occurred

by an open window, looking out upon the garden, over which the moon had just risen. I know not why I should tell you these trifling circumstances; but the scene with all its features will never be effaced from my recollection. It is fixed for ever in my remembrance by the powerful spell of his noble and heavenly spirit, and the memorable sentiment with which our conversation closed. I expressed my fears that his strength would be exhausted by this unwearied attention to all the varieties of his great charge; adding, that I now understood the force of St. Paul's climax—"That which cometh upon me daily, the care of all the churches." "Yes,"—he exclaimed with an energy worthy of the Apostle himself,—“but that which overwhelmed him was his crown and glory!”

March 30th.—The Bishop paid a private visit to the Rajah, who received us in his library; a noble room, with three rows of pillars, and handsomely furnished in the English style. On one side there are portraits of the Mahratta dynasty from Shahjee and Sivajee; ten book-cases containing a very fair collection of French, English, German, Greek, and Latin books, and two others of Mahratta and Sanscrit manuscripts. In the adjoining room is an air-pump, an electrifying machine, an ivory skeleton, astronomical instruments, and several other cases of books, many of which are on the subject of medicine, which was for some years his favourite study. He shewed us his valuable collection of coins, paintings of flowers, and natural history, with each of which he seemed to have considerable acquaintance, particularly with the medicinal virtues of the plants in his *hortus siccus*. When we took our leave, his minister shewed us a noble statue of the Rajah by Flaxman, which stands in the great hall which was used by the ancient Hindoo court

English noses; but that of which he is most justly proud, as the rarest curiosity of an Indian court, is an English printing-press, worked by native Christians, in which they struck off a sentence in Mahratta, in the Bishop's presence, in honour of his visit.

On our return from the palace, we spent the rest of the day till four o'clock at the mission house. Of the variety and multiplicity of the objects that have this morning come under the Bishop's consideration it is impossible to give you a detailed account; and when you remember that the points thus crowded into a few hours were all new, and many of them involving questions of intricacy and delicacy, you will understand something of the labours of his office.

March 31st.—We leave Tanjore with the sincerest regret, and with the strongest interest in a spot so favoured and so full of promise. The Bishop has more than once observed to me, that instead of the usual danger of exaggerated reports, and the expression of too sanguine hopes, the fault here was, that enough had not been said, and repeats his conviction that the strength of the Christian cause in India is in these missions, and that it will be a grievous and heavy sin if England and the agents of its bounty do not nourish and protect the churches here founded.

Poor Dr. Hyne (the bishop's physician) continues so ill that we are obliged to leave him behind us. His lordship has promised to wait for him a few days at Trichinopoly, in case he should be allowed to resume his journey: but this is most improbable. I cannot help mentioning a beautiful instance of his piety and kindness, to which I was accidentally a witness this evening, as it exemplified so strongly his delight in the humblest duties of the pastoral office, and the characteristic

when no end of charity is answered by their being known. The carriage in which we were to travel the first stage of our evening march was at the door, and we were about to take leave of our kind and excellent host, when the Bishop excused himself for a moment, saying he must shake hands once more with his poor friend before he left him. A few minutes after, going up stairs for a book which I had forgotten, and passing by Dr. Hyne's open door, I saw the dear Bishop kneeling by his bed-side and his hands raised in prayer. You will not wonder that I should love this man, seeing him as I see him, fervent in secret and individual devotion, and at one hour the centre of many labours, the Apostle of many nations, at another snatching the last moment to kneel by the bed of a sick and dying friend, who but a fortnight ago was a perfect stranger to him.

April 1st.—We reached our tents at midnight, and arrived between seven and eight this morning at Trichinopoly. The intense heat of the weather, and the fatigue we had lately undergone, almost unfitted us for any exertion; but the Bishop was occupied the greater part of the morning in receiving the report of the English congregation, schools, and hospitals.

April 2d.—The Bishop preached this morning to a crowded audience at St. John's, from 1 John v. 6. In the evening service he confirmed forty-two of the English congregation in the same church, and delivered his address to them from the pulpit. He exerted himself greatly in both services.—Our conversation this afternoon turned chiefly on the blessedness of heaven, and the best means of preparing for its enjoyment. He repeated several lines of an old hymn, which he said, in spite of one or two expressions which familiar and injudicious use had tended to vulgarize, he admired as one of

otional feeling.

Head of the church triumphant!

We joyfully adore thee,—&c.

In the family prayers this evening, after we returned from church, he particularly mentioned our friend Dr. Hyne, whom he told us he had promised at parting that he would then always remember.

April 3d.—How shall I record my feelings this sad, this miserable day!—I am writing by the lifeless body of my dear departed master! Oh, what is man! what in his best estate, when most gifted with all that is truly great and admirable! Here lies one whom all loved, whom every heart admired and cherished! one to whom the eyes of all in India, and of thousands in England, were turned with high-raised expectations of usefulness in the church of Christ; and how justly!—for his whole soul was filled with intense desire for the glory of his Divine Master. Here lies one who has been the tenderest the most affectionate friend, the most condescending, most confidential, one whom I have always loved most dearly, but till now knew not how much I loved him.

At six this morning our dear Bishop attended the Tamil service in the mission church in the fort, when he confirmed eleven young persons of the native congregation and pronounced the blessing in Tamil. After Divine service he visited the English and Tamil schools and the mission-house, which are all immediately adjoining the church; and, seeing the greater part of the native Christians collected round him while he stood on the steps leading to the house, he addressed them, as Mr. Kohlhoff afterwards informed me, with his characteristic energy and kindness. He exhorted them to be Christians not in name only but in truth, and to have their conversation honest among the heathen that surrounded them; promised that he would soon place a mis-

them. He then took leave of Mr. Kohlhoff and Mr. Wright, who had also attended him, and returned home. I had been prevented by sickness from accompanying him, and Mr. Doran had taken that duty for me: on his return he came immediately into my room before he took off his robes, and stood talking by my bed side for half an hour with more than his usual animation on the subject of the mission. He said he had been much interested in all he had seen, that it broke his heart to witness the poverty of the congregation. After some particular arrangements for the morning, he left me, in order to undress and bathe. He sat a few minutes, apparently absorbed in thought, before he went to the bath, which is a separate building, a few yards from the house, and filled from a spring considerably beyond his depth. He had used it on the two preceding mornings, and enjoyed it exceedingly. His servant, alarmed at his staying beyond his usual time, and hearing no sound, opened the door, and saw the body apparently lifeless, below the surface of the water. He ran immediately to my room and gave the alarm with a bitter cry that his master was dead! On reaching the bath I plunged in, and assisted a bearer, who was already there, to lift the body from the water, and Mr. Doran and I carried it in our arms to the nearest room. Every possible means were instantly used, but in vain: the garrison and superintending surgeons, who arrived almost immediately, continued their attempts at resuscitation for a considerable time, but all hope was gone,—and the blessed spirit was already before the throne of God. They give it as their decided opinion that his death was caused by apoplexy: there had probably been a predisposition to it, which the shock of the cold water had suddenly

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In recently offering your readers a scheme of interpretation of the Apocalyptic seals*, I referred them for the historic confirmation of it solely to the pages of Gibbon; whose history of the Decline and Fall of the Roman Empire is the most unexceptionable testimony that can be produced in support of the truth of prophecy; since, like that of the Jewish historian Josephus, it is the undesigned and involuntary evidence of an enemy. It may not, therefore, be unacceptable to your readers to see the prominent parts of this evidence brought together, as they bear upon the sequel of St. John's vision, so far as it lies within the scope of the history—that is, the first six Apocalyptic trumpets. In the general scheme of interpretation of these trumpets, I have little new to offer; and the general consent of interpreters in applying the first four to the several events which mark the downfall of

* I have learnt that several of your readers have excepted to the character given of the age of Trajan and the Antonines, as inapplicable to a heathen and persecuting power. It is my fixed purpose to decline all controversy, and to leave the exposition to stand or fall by its own internal evidence; but I would suggest the following considerations to those who make this exception: first, that the eminent virtues of Trajan and the Antonines are undeniably attested by history, and that this praise is not inconsistent with the language of Scripture (Rom. ii. 14, 15); secondly, that the justice of my interpretation does not, however, rest merely on the pretensions of Trajan or the Antonines to superior virtue, but equally on the claims of the former as a conqueror; and it will be readily admitted, that, as the white horse is the appropriate symbol of victory and triumph, and particularly in the vision of the first seal, where the emblems and description of the rider unequivocally point out military conquests, so there is no period in Roman history more distinguished by foreign conquest than that of Trajan, and especially as it stands contrasted with the policy of the empire antecedently.

tion, that they have been, in the general, interpreted rightly. I have inverted the order of interpretation given by Bishop Newton, in regard to the second and third trumpets; and also interpret the *earth*, the *sea*, and the *rivers and fountains of waters*, not symbolically, but literally of the European continent, the Mediterranean sea, and the natural boundaries of the empire, the Danube and the Rhine; and this principle of interpretation appears to me the most consonant to the language and tenor of the prophecy. I will now, without further preliminary, prosecute the historical commentary.

The sixth seal I have considered as closing with the reign of Theodosius the Great; for the four winds which threatened the desolation of the third part of the earth, or western empire, were to be held back till the servants of God should be sealed; and, as the Christian religion was only thoroughly established by that prince as the religion of the state, so it was by his vigorous arm alone that the barbarous hordes of Germany and Scythia were restrained behind the Danube and the Rhine; and his death appeared to be the immediate signal of war. I therefore consider the seventh seal as opened at that time. It is thus announced by the prophet: "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." (Rev. viii. 1.) An hour, as the twenty-fourth part of a prophetic day or civil year of three hundred and sixty natural days, is equivalent to fifteen natural days; and half an hour, to little more than a week. For this short space, then, was there a silence in heaven; by which may be denoted, either the brief calm enjoyed by the Christian church after Theodosius's death, or the anxious and, as it were, breathless expectation that should prevail of

linen is directed "to fill his hand with coals of fire from between the cherubim and scatter them over the city." Thunder and lightning are the usual harbingers of earthquakes, and appear here intended as prognostics of the convulsions which shook first the regions of the north, and afterwards the whole western empire. "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." (ver. 7.) The frozen regions of the north are the quarter to which we naturally look for the hail storm; and history shews, that no sooner were the German nations apprized of Theodosius's death, than they prepared themselves for war, and poured into the empire across the Danube and the Rhine. To cite again the evidence of Gibbon, "Theodosius died in the month of January (A.D. 395), and before the end of the winter of the same year the Gothic nation was in arms. The barbarian auxiliaries erected their independent standard; and boldly avowed the hostile designs which they had long cherished in their ferocious minds. Their countrymen, who had been condemned by the conditions of the last treaty to a life of tranquillity and labour, deserted their farms at the first sound of the trumpet" [were the historian other than Gibbon, one would suppose that he alluded to the first *Apocalyptic* trumpet]; "and eagerly resumed the weapons which they had reluctantly laid aside. The barriers of the Danube were thrown open; the savage warriors of Scythia issued from their forests; and the uncommon severity of the winter allowed the poet to remark, 'that they rolled their ponderous waggons over the broad and icy back of the indignant river;' and the various troops of barbarians, who gloried in the Gothic name,

of barbarians, under the conduct of the renowned Alaric, quitting the exhausted and ruined countries of Dacia and Thrace, traversed, without resistance, the plains of Macedonia and Thessaly, and rapidly passing the celebrated straits of Thermopylæ, overspread the fertile fields of Phocis and Boeotia, which they ravaged with fire and sword. Attica, and the whole of the Peloponnesus to its southern extremity, shared the same fate; and those of the inhabitants were the most fortunate, who were spared by death the agony of beholding the slavery of their families and the conflagration of their cities." (Gibbon, chap. xxx.) But the ambitious designs of Alaric were not bounded by the conquest of Greece: not long after his most singular appointment to the master-generalship of Illyricum by Arcadius, he extended his views to the conquest of Italy itself, which, in the course of a few years, became in her turn the scene of his ravages. Honorius was obliged to fly in disgrace from his palace at Milan, and was only rescued from captivity by the unexampled exertions of Stilicho. But the fate of Italy and of Rome herself had but a brief respite. After the disgrace and death of Stilicho, that ancient mistress of the world, deprived of her only stay, became the prey of the conqueror, and (A.D. 409-410) after being thrice besieged, was sacked and in a great measure laid in ruins by Alaric, who made himself master of the whole of Italy, to the very straits of Rhegium (Gibbon, chap. xxxi). Nor were the Goths the only scourge of the western empire; the ravages of the northern hailstorm were of still wider extent. During the suspension of Alaric's designs on the empire, "another barbarian, the haughty Rhodogast or Radagaisus (A.D. 405) marched from the northern extremities of Germany almost to the gates of Rome, leaving the

two witnesses, will appear in the end to be nothing but *insanity*. The witnesses are to prophecy 1260 years, clothed in sackcloth; which cannot be true of them. Furthermore, in the slaughter of them the harlot of Babylon is to rejoice, and send her presents abroad, and boast that she sits as a queen, and shall see no more sorrow, widowhood, or the loss of children; but at present this is by no means her case. *Popery will overcome England before over the witnesses will be silenced; and at their revival Popery will immediately fall.* But, alas! his date is not over till the year 1866, for he was proclaimed universal bishop by Phocas, in the year 606: so that none of us shall live to see the downfall of Popery. Besides Goodston and Smith are not silenced by the pope and papists, as the witnesses will be: nor can the silence of these two men afford much joy to the great harlot, seeing she has never received any material injury from them; that is, they have converted no great number of papists, if ever they converted any, which I believe they never did. I have reason to think their pride and self-seeking are the cause of their silence; and I forewarned them of it, and foresaw they must and would come down, some way or other. Pride goes before destruction, and a haughty spirit before a fall. The Lord keep us in our proper place, among the chief of sinners at the Saviour's feet, and then it shall be well with us.—Ever yours in the Gospel,

“WILLIAM HUNTINGTON.”

In this last prayer I heartily join; and on no subject is the grace of deep humility more becoming than in interpreting the mysteries of unfulfilled prophecy. Huntington's own writings, and the epitaph which he composed upon himself, shew that it is easier to talk about being kept “in our proper place” than to

prophectic judgments were then impending, and that himself among the Dissenters, and a clergyman, whom he named, in the Church of England, were to be the two witnesses; but his own words would seem to disprove that he could entertain such an assumption. One inference, however, is clear from such vain surmises, of which every age is fruitful,—how futile and how dangerous it is for persons to allow themselves to be carried away by fanciful conjectures on subjects obscurely revealed, to the neglect of those which are plain, both to the learned and the illiterate, and which minister to our instruction and edification in the Christian life.

OLD SCHOOL.

COMMUNION COLLECTS AFTER THE DOXOLOGY.

For the Christian Observer.

IT is the practice of many clergymen, after the sublime ascription of praise and glory to the tri-une God, at the conclusion of the communion service, to use one or more of the supplementary collects, adjoined to the end of the office for occasional use. The practice has no warrant from the rubric, and is at variance with the character of the whole service. The rubric allows one or more of these collects to be used, at the discretion of the minister, “after the offertory, when there is no communion,” or “*after the collects of morning or evening prayer, communion, or liturgy;*” and accordingly one or more of these collects are often used after the prayer for the church militant, when there is no sermon—though this seems scarcely the prescribed place; but at all events there is no rubrical authority for using them *after the doxology*, “Glory be to God on high,” &c. If used at all, they should be used

cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." Thus grounded on the Gospel of Christ, the holy Apostle might well exhort, and we may joyfully apply what he exhorts: "Let us come boldly unto the Throne of Grace."

It was with this feeling that our pious forefathers, the compilers of our Liturgy, put together the forms of our public services; and in no portion of them is that Christian spirit more manifest, than in "the Collects, Epistles, and Gospels to be used throughout the year." I have thought that it may tend to our instruction, and to a more edifying use of this interesting part of our services, to direct our present meditation to an inquiry into their character and excellence.

The Collects, with their respective Epistles and Gospels, those selected portions from the word of God which have reference to the general or especial matter alluded to in the service for the day, may be divided into three classes: First, those which immediately relate to God, in the three Persons in the mysterious Godhead;—our heavenly and reconciled Father, our merciful and atoning Saviour, our condescending and holy Sanctifier: Secondly, such as concern our relationship to God, in regard to our common wants of soul and body: and, Thirdly, those which bring before us, for encouragement and example of life, the memory of the saints and servants of the Lord.

Of these collects it may be said, generally, that they have been used in the church of Christ from very ancient times: most of them are above a thousand years old, and many of them much older.

The first-named division of them, which more immediately relate to Almighty God, are especially designed to remind us, in the exercise of a devotional feeling in prayer, of

Advent, the coming of the Son of God in the flesh, as the great and only foundation of all our hope of pardon, peace, and future glory. The sacred history of what he did and suffered on our behalf is condensed, in the language of prayer, for frequent meditation, and the exercise of our faith in him. He is first shewn to us in fulfilled prophecy: "Unto us a Child is born, unto us a Son is given." We follow him through the various scenes of his humiliation in his great work of redeeming love, until, having atoned for us on the cross, justified us by his resurrection, and ascending visibly to the heavens, as the present Mediator and future Judge of the world, we have the full revelation of the dignity of his person, the efficacy of his sufferings, and the extent of his glory. Thus we are taught "the truth as it is in Jesus," "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

It is related of some ancient martyrs in the cause of this glorious Saviour, that, while they were being led to the torture of the fire-pile, they cried no other thing than these words: "Nothing but Christ, nothing but Christ!" It is the very language of our church. The Saviour, in her liturgy, is thus proclaimed to us as the only Saviour;



the practice which our church has adopted, from the combined motive of usefulness and the practice of the primitive Christians. The Lord has declared of his saints while they live, "Behold, the eye of the Lord is upon them that fear him." "The Lord loveth the righteous." "The Lord taketh pleasure in them that fear him." "His countenance doth behold the upright." And when their days upon earth shall be numbered, and they be gathered unto their fathers, the Lord's interest in his people does not cease. His gracious word further declares, "Precious in the sight of the Lord is the death of his saints;" "The memory of the just is blessed;" and "the righteous shall be had in everlasting remembrance."

These sacred truths are also acted upon in God's word. The Holy Spirit moved the Apostle to hold out the example of those who had "fought the good fight of faith," on purpose to "tell them that should come after;" so that we might take comfort, encouragement, instruction, and warning, that their "God should be our God even unto death." We are exhorted upon this point, the life and memory of the just, to the practical application: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." It is Christ, not his people, who must be glorified hereby, and the Lord Jesus exalted in the remembrance of his saints; for it is the express command from the word of God, "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, and to-day, and for ever." Under

Christ, from a very early period of its history, before us; and according to the express declarations of the word of God: our church, at stated seasons, brings the memory of saints and martyrs before her people; not to idolize the souls of the departed dead, but to glorify God in the grace bestowed upon them when living, and to apply to ourselves all that should be deduced from—"Though dead, he yet speaketh." "We desire," saith the inspired Apostle, "that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises."

I have now briefly spoken of the three separate divisions of the Collects of our church, with their respective portions from the word of God which constitute the Epistle and Gospel for the day. Had I dwelt upon them each, as they present themselves in yearly round before us, every Collect would have formed matter for a separate address. Though short in expression, they abound in matter pertaining to the things of most vital interest to our souls; and the portion of Scripture appended to each would have presented an endless source of spiritual edification. Let me, then, apply what I have already brought before you upon this point of our public services.

The Collects, Epistles, and Gospels, have reference, as we have seen, first, to the nature and the revelation of God, and therein the offices mercifully undertaken on man's behalf by each person in the Eternal Trinity; secondly, to those duties, trials, and circumstances, which appertain to each of us in our mortal pilgrimage; and thirdly, to the memory of the saints and martyrs, as bringing glory to God, and holding out an example of faith and holiness unto ourselves.

These Collects, together with the

Christ, to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell;" "exalt us unto the same place whither our Saviour Christ is gone before;" "that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee;" "that, through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again, for us, thy Son, Jesus Christ, our Lord;" "that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead."

In these extracts from the Collects of the Church, we cannot but at once perceive how holy and how spiritual it is assumed that, at least, the desire of the heart must be in the case of all those who use prayers thus purposely significant of the pure and vital doctrines of the Cross. If that be so, how inconsistent with this assumption must the painful fact prove, when in this, as in other external joining in outward worship, there are many who call Christ, Lord, Lord, yet do not the things which he saith, nor have right views, nor any serious thought about the infinitely momentous point of their redemption in his blood!

We all enter, indeed, the temple of God professedly for the same purpose: to join in the devout and fervent prayers of our church, collectively; and collectively, too, to hear, mark, learn, and inwardly digest the words of eternal life. But look to those portions of our church prayers which I have this day put before you, and which are in exact unison with the spirit of all our public prayers; see how they put human nature in its true character—a wreck of what once it was; how they sink down human pride, and exalt the Saviour; how they necessarily infer a new heart, and

of heart and soul, for worshippers to seek after that "holiness, without which no man shall see the Lord;" how they mark the character of every one of us as confessing ourselves "strangers and pilgrims" upon earth, confessing that we are not in our proper home; that we "seek a country, that is, a heavenly;" how they give the outward stamp of those who, like the first Christians, should be taken knowledge of as having "been with Jesus:" see this undoubted exhibition of what our church intended, and what her public service in itself really is, and then ask whether the Lord's complaint of other outward worshippers must be confined to them: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."

The application of all this needs not be difficult. There are, in our congregations true, worshippers of the Father, because they are true believers in the Son, and truly renewed in the spirit of their minds by the power of the Holy Ghost. There are also only pretended worshippers of the Father, inasmuch as they are not true believers in the Gospel of the Son of God, nor renewed unto holiness through the converting influence of his Spirit. And thus far the ministers of God must go in proclaiming the matter of their solemn charge. But into the heart, where alone, to each of us, this truth in its proper application can be developed to the inward conscience, no eye penetrates but the eye of God. Whether veiled in hypocrisy; or open, in determined choice of this world's pursuits and pleasures, to the eye of man; or manifest in outward life through sanctification of the inner man, Christ our all in all, the heart of each here present is fully seen by the eye of Him, that great and infinite Being, "with whom we have

vast resources of classical learning to bear upon the political emergencies of the times. I have ever since looked upon Mr. Burke as quite a second-rate authority.—I take this opportunity, sir, of declaring my entire disbelief of a story once circulated with malignant activity in Dr. Dactylle's neighbourhood, that *he* too was once guilty of a false quantity; by making the first foot in *novi* long. Even if the report be true, I can only say that Cowper has done exactly the same in his "Votum;" and it is a good thing to have friends in adversity. But waving this point, I wish to direct your attention to another characteristic of my excellent tutor's mind—his intolerance of modern speculation and guess-work in editions of the classics. He had collected with unknown toil and expense, many *editiones principes* of Greek and Roman writers; and if he had a second source of irritation it was certainly to be found in the wanton criticisms of such desperadoes as Bentley and Wakefield, whom he called by all the abusive names which the heroes and gods in Homer so liberally employ—such as "thou dog in forehead," and sundry others, possibly known to the English reader, through the mischievous industry of translators. Now *here* I cannot and will not defend my late instructor. My opinion is, that a modern *variorum* Virgil is a great improvement upon the first impression of the *Æneid*; when an abraded and half legible MS. was transferred to a printing press, and with all its imperfections; and that the laborious sagacity of subsequent commentators has materially elucidated, not merely by notes but by conjectural emendations, a text almost necessarily obscured by the neglect, ignorance, or weariness of copyists. How different if the Roman master of song could have carried his poem at once to the Bulmers or Ballantynes,—or, allow

This allusion to your worthy typographers, reminds me, Mr. Editor, that it is time I should turn to your readers and yourself; who may well be asking, What has all this to do with the objects of a religious magazine? It has, then, *this*—to build upon Dr. Dactylle's quaint attachment to antique errors, and upon my own willingness to correct them by modern skill, a remonstrance against what I am almost disposed to call the reckless mutilations of hymns and prayers, but especially of the former, by recent collectors. Having already referred to Fuller the Worthy about the seven rolls of Battle Abbey, I shall quote him again on the same subject, whereof he writeth as doth here follow:—"One asked, *Which was the best St. Augustine*. To whom this answer was given (generally true of all ancient authors), *Even that Augustine which is least corrected*. For corrections commonly are corruptive, as following the fancy and humour of the corrector. Battell-Abbey Roll hath been somewhat practised upon with all the figures of diction, *Prothesis, Aphæresis, &c.*, some names therein being augmented, subtracted, extended, contracted, lengthened, curtailed. The same scruple therefore which troubleth sophisters, *Whether Jason's weather-beaten ship, so often clouted and patched with new boards, were the same numerically with the first*, may be propounded of Battell-Abbey Roll, whether that extant with us, after so many alterations, be individually the same with the original." (Church History, book ii. p. 153.) To this case of casuistry may be appended the notable question touching the old knife where-with I try to mend my bad pens, whether it be truly the same instrument given to my father some sixty years since, seeing that the blade has been thrice, and the haft once, renewed since the donation thereof by the then vicar of the parish. However, though I agree with Dr.

disagree from both as far as their doctrine tends to perpetuate human mistakes, I do think that the ship of Jason, and the pen-knife of our reverend and worshipful family, are as ill examples of identity as are certain hymns of a former age; which when I read them in my *editio princeps* of Watts, do undeniably discover, that the hook of Bentley and the axe of Gilbert Wakefield have been severally borrowed, in later days, by men who have used them without mercy; and it is another casuistical query, whether sundry hymn-collectors are not bound to apprise their readers and singers, that Watts, Doddridge, the two Wesleys, Newton, and Cowper, are not to be held responsible for what is yet shewn up under their names.

Mark, sir, I pray you, the course of a hymn-collector, as it is usually discernible in this realm. He has occasion to prepare a set for his church or chapel; and, being not altogether satisfied with previous accumulations, begins to select for himself. But how is this done? Not by looking over the original works of Watts and his compeers; but by collating some ten or twelve ready-made collections, and from *these* drawing his resources — forgetting that all of them are *variorum* editions; that *A*, who was the first copyist of the properly original hymn, made his own alterations; that *B*, who never saw the originals, took his text from *A*, but altered *his* alterations; that *C* came, in the third place, and improved the altered alterations; that *D* arrived next, received the incongruous mass thus mixed up, and increased the confusion by still further emendations; and, then, that the succeeding letters of the alphabet, up to *K* or *L*, committed felony, each in the same class of spoliations; and the result is, that there is no *textus receptus* in the whole circle of hymnological literature!

He mentioned a certain hymn — “Head of the church triumphant” — as one of the very finest in our language, I turned to it in a modern collection; and found the second line which *used* to be, “We joyfully adore thee,” changed into “Thy love’s amazing stay:” and this is, what it is surely no temerity to call, wanton alteration. I may also mention, that when, some time since, I was a visitor in a religious family, where the evening was closed by prayer and singing, and the ladies of the house mustered their hymn books for our party, it is a fact, that no two of the collections agreed together, either in the number or phraseology of the verses. Here, then, was a Christian assembly, reminding one of what St. Paul said to the disorganized church of Corinth, “When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.” I am not, sir, a *Dactyle* in these matters, as you may already have noticed; but I *am* very ready to murmur when alterations of a standard hymn are made, where none are wanted, either in doctrine or taste. But if heresy be insidiously sweetened by genius, a sound instruction vulgarized by illiterate or coarse diction, by all means bring out the hook and the axe, and cut away either offence against the truth and simplicity of the Gospel. And yet you may perhaps bear with me if I plead, that there are certain favourite and established examples of devotional poetry, which are, as it were, consecrated by their long usage, and by their having been interwoven with religious biography and other writings, such as I would trust with a kind feeling approaching to filial veneration; and with an awe, lest they should so be spoiled in the spirit of sacrilege. There are many hymns which have instructed and consoled numbers of those who have died in the full

what a chilling sensation is it to find—and the discovery is very far from being rare — narrations of death-bed scenes, whose writers record what are now obsolete versions of some of the most unctious compositions ever written by uninspired men ! Under such circumstances I have occasionally felt, as I might feel if some fastidious editor were to publish an altered copy of Leighton's Commentary on St. Peter. Who would endure this?—We have had sufficient examples of the influence of the evil genius of mutilation in certain adventurers, who have given the world what they have chosen to consider as the essence of the Homilies, of good Mr. Burkitt, and of the seraphic Bishop Hall. The proper name of their abridgments would have been the *dilution* of their injured originals. We have, indeed, the *Beauties* of Shakespeare; and the designation is very just, as this dramatist's deformities are quite as easily marked as their opposites.

I can, however, adduce, with much pleasure, one example, at least, where an excellent *prose* writer has been exhibited, to much advantage, in a modern dress; I mean Mr. Simeon's edition of Jenks. This is truly *emendatior*; and for a good reason, it proceeds from a corrector, who could really sympathize with his original, and who entered upon his task, not like a schoolmaster looking over a boy's hexameters, but as a pupil viewing his author as his superior, and only daring to alter when the shell, and not the substance, required a little repair. I was accustomed, indeed, to use Jenks long before Mr. Simeon applied his trowel, and so far somewhat disliked a few of its operations; but I have since yielded, upon the principle that private predilections must give way to general edification; and I am persuaded that this modern manual of devotion is better understood than in its former vesture. The case is

rally speaking, more elaborated than that of prose, and more difficult to amend.

But, on the points under discussion, as every where else, we naturally run into extremes. *Gens humani ruit*—for I am fond of recalling one of Dr. Dactylle's frequent citations—in *vetitum nefas*; and one of the forbidden wickednesses of human kind is, to cure one disease by another. In the present case, as I have endeavoured to shew, bad versification has been remedied by the substitution of worse; and, where no change was wanted, a passion for variety has taken the guise of improvement. I aspire, then, to the chair of a moderator; and only wish that there may be henceforth exhibited something like unity of design in our hymnology; that collectors may draw at the fountain head, and not mistake a remote and dirty channel for the spring; that young men, on this side thirty, may give the mighty dead some credit for their powers of song and knowledge of divinity; while, on the other hand, I would suggest, that not even Milton's name is any shelter for doggrel and falsehood; and that, if we cannot alter Watts, Wesley, and Cowper, so as to symmetrize our corrections, it might be well to incur the guilt of omission, rather than expose the cause of religion itself to such derision as is properly merited by an officious and hasty hymnologist.

EXPLORATOR.

THE CHRISTIAN REMEMBRANCER
ON THE CHRISTIAN OBSERVER.

For the Christian Observer.

THE Christian Remembrancer has admitted into its last Number a strange tirade of accusations against the Christian Observer; the identical "spattering," we might presume, which a rejected correspondent of

can only injure the works in which they appear, not those which they vituperate. The charges are constructed upon much the same principle as a charge against the Bible, that it says there is no God. E. B. asserts, for example, that the Christian Observer tells its readers to "go hunting about on Sundays, till they find a preacher suited to their itching ears." Does the Christian Remembrancer believe that any of its readers will credit this statement; and especially after the high eulogy in the preceding Number of the Christian Remembrancer, on the volume of the Christian-Observer Family Sermons? Good and evil are not surely so nearly allied. E. B. it appears had seen in our work a letter from a correspondent, on the question whether it is ever lawful to stray from the parish church, supposing the preacher unfaithful to his high trust, to another church, where the sermon exhibits sound doctrine. In our last Number appeared a reply to this paper, taking the opposite view to the first correspondent. We leave the respective arguments to be weighed and decided on by our readers, and have no fear that truth will suffer by examination. Yet the Christian Remembrancer allows its correspondent to assert that we have given the advice above mentioned. Our only answer is, that, be the advice bad or good, we did not give it.

Another curious charge against us is, that, though we adhere to Episcopacy as a scriptural institution, we "receive those that *rebel against it*, as sharers of equal spiritual privileges in the covenanted mercies of God." Now, as the Christian Remembrancer has allowed its correspondent to make this charge, it would do well, for the sake of its own character, and for the satisfaction of its own readers, to quote any passage in which the alleged statement occurs. We need not say that no such passage is to

about "rebeling against Episcopacy," or of Dissenters being, or not being, "sharers of equal spiritual privileges in the covenanted mercies of God." We leave this matter to their and our Master and Judge. We should be sorry, however, with E. B., to place such men as Watts, and Doddridge, and Howe, and Owen, and Dwight, and nineteen twentieths of the Protestants of Scotland, America, and the Continent of Europe in really a worse condition than even Turks and heathens; or to denounce them as men utterly deprived of all the benefits of the covenant of Divine mercy of God in Christ, because they "rebel against Episcopacy."

Another vehement charge arises out of our having happened to state the law of the land and of the church, as expounded in the ecclesiastical courts, in the case of clergymen taking an occasional service in dioceses in which they are not regularly licensed. E. B. cannot say that we have mis-stated that law; for we gave it just as it was laid down by eminent counsel, and as it was ruled in the well known case of the present Bishop of Peterborough. That law is practically recognized every day throughout the country; but the Bishop of Ferns, with a view to put down such institutions as the Bible Society, and the Church Missionary and Jew-Conversion Societies, issued an arbitrary injunction to his clergy, utterly opposed both to law and long established usage; an injunction which no prelate, we presume, would have ventured to put forth in London, or any other place where its validity was likely to be fairly tried. We stated, what was important for our clerical readers to know, that the injunction was invalid; always, however, drawing the line between mere legal and voluntary obedience; and shewing that the greatest deference is due to the "godly monitions" of a prelate, even where he cannot enforce

and the common sense of the case, are all against him, he cannot expect the same voluntary and cheerful obedience. An appeal to law is a tacit renunciation of the claim to spontaneous acquiescence; and if a prelate urge what is illegal, his clergy may properly place themselves under the law for their defence. The fault is not theirs: they are driven to it by the hard necessities of the case; as was the clergyman whom the Bishop of Peterborough prosecuted on the very grounds urged by the Bishop of Ferns, and who very reluctantly was obliged to contest the point with his diocesan, and had the sentence of the court in his favour. There is no doubt that every regularly officiating minister should be licensed, and much evil has befallen the church for want of this regulation being better attended to; but who ever thought that a clergyman might not ask a friend from the next diocese, to read prayers or preach for him, as a mere occasional thing, or under extreme exigency? Hundreds of charity sermons are preached every year in London by clergymen who do not belong to the diocese; and the Bishop of Ferns himself, must have often officiated out of his own pale without offence or censure.

Now because we stated this matter in a spirit of truth and moderation, and of reverence to episcopal authority, the Christian Remembrancer is pleased to allow his correspondent to say, that "the Christian Observer boldly recommends to the clergy resistance to, and *defiance* of, their bishop, and the self-assumption of powers never entrusted to them; and this simply because that bishop presumed to exercise his own judgment, and dared to dislike what St. Paul disliked before him." To every part of this statement we give a direct negative. First, we have never urged a spirit of "defiance" to constituted authorities, and least

or illegally employed, and duty may require an authorised and temperate defence. 2dly, We never recommended to the clergy "an assumption of powers not entrusted to them;" but merely stated what powers *are* entrusted to them, by the law of the land, the Gospel of Christ, and common practice, and common sense. 3dly, We never recommended the slightest shadow of resistance to a bishop for "presuming to exercise his own judgment," and "daring to dislike what St. Paul dared to dislike before him:" he has the fullest right to do the first, and is bound in conscience to do the second. It is only when a prelate, or any other person, wishes to make his conscience the measure of every other man's; and when, not content with "exercising his own judgment," he illegally threatens the penalties of law against those who legally and modestly exercise theirs, that the question arises as to what is the Scriptural measure of conscientious submission; and this measure we should be the last to abridge, especially in these days of unhallowed resistance even to lawful authority. We think it the duty of the clergy to pay much greater deference to their bishop, in virtue of his office, than is always the modern practice. We have indeed some very old-fashioned notions on this subject, which we fear are not at all to the taste of these liberal times.

We should not have spent so many lines upon an anonymous assailant in another journal if it had not been with a view to shew moderate men of every name in the church, and especially those who are currently called by the title of "orthodox," how grievously party spirit is often allowed to usurp the place of truth, while some well-meaning persons unthinkingly cheer on such unscrupulous abettors. If we wanted a proof of this, we need turn only to the very next leaf of

dience to episcopal authority, because it happened to be in the case of a bishop who opposes the above-mentioned societies, and used means not authorised by law, to effect his object, we meet with a most unjustifiable "defiance" to another prelate, the Bishop of Lichfield and Coventry, merely because he *did* "presume to exercise his own judgment," not constraining his clergy to follow his example, but leaving them to the most free volition, and without the slightest imputation of injustice, unkindness, or partiality, being capable of being urged against him. He saw fit, it seems, in "the exercise of his own judgment," and according to the dictates of Christian love, enlightened wisdom, and true episcopal zeal in the service of his Divine Master, to attend a Bible Society at Coventry. For thus using his liberty, forcing no other man to do as he did, he is attacked in a manner the most undutiful, uncanonical, disrespectful, and uncalled for, in a letter published in the common newspapers, by the vicar of Trinity parish and his curate. Now what is due to the Bishop of Ferns as a bishop, is due to the Bishop of Lichfield as a bishop. Mr. Hook and his curate *do* bid "defiance" to their bishop; they threaten him, that if he presumes to preside at the Bible Society at Coventry, they will "render him obnoxious to the censures of their parishioners;" they assume the most lordly tone in remonstrating with him for supporting the Coventry Bible Society, "in opposition to our wishes, and in spite of our well-known principles;" and they pray to God to "send him a wise decision upon the subject." And this obtrusive and supercilious epistle from two private clergymen to their diocesan, the Christian Remembrancer inserts "for the consideration of every true churchman." Why, every true churchman who reads it, whatever may be his opinion of the Bible

says party spirit? One bishop, with a view to put down Bible Societies and the like, may go beyond law, and issue an injunction so oppressive that a clergyman who was dying could not get a friend from the next parish, if it happened to be beyond the Ferns pale, to read prayers and preach for him; and yet it was "defiance" to episcopacy to urge the meekest remonstrance: while another prelate, who happens to favour the Bible Society, may not take his morning ride to his own cathedral city, and sit in the chair of a charitable institution, without being assailed, not merely in a private letter, but in the newspapers, to the great joy of infidels and radicals throughout the country. And this is love of the church, and reverence for episcopal authority!

It is this hollow species of love for the church that we are anxious should be rightly appreciated by the public. Writers who love episcopacy in the mere spirit of party, would cease to be episcopal if party went another way. The Bishop of Ferns has but to join the Bible Society, to render "defiance" to all he says and does, as proper as is now passive obedience. The true churchman is the churchman who would cleave to the church if in a minority, and no longer connected with patronage and power. The men who toast most loudly Church and King, and denounce Missionary and Bible Societies, are not always the best Episcopalians. However, we do not mean to apply this remark to our contemporary the Christian Remembrancer, who is, we are sure, well affected to the church, though we think not on the best principles. We only ask him how he reconciles E. B. with Mr. Hook? or whether, after the fair opening he gave for a calm discussion of the points at issue between the Christian Observer and himself, in his candid and handsome

argument by the insertion of E. B.'s party-spirited farrago.

WRITTEN AND EXTEMPORE
SERMONS.

To the Editor of the Christian Observer.

A RUNNING discussion respecting the merits of written and extempore sermons has proceeded from time to time in your numerous volumes, which, if condensed, would give no inadequate view of the reasons urged on both sides of this litigated question. Successive correspondents may occasionally add a stone to the heap by an apt illustration, authority, or argument, for which purpose I send you the following remarks and quotations.

A writer in your volume for 1828, p. 601, who, with much fairness, rested his arguments on the practice of the church, and on facts, drew out some important observations taken from Bishop Burnet by VINDEK, in 1829, p. 164. In confirmation of what Vindex maintains, I beg to offer a few more extracts; and am persuaded your readers will gladly peruse the testimonies of Hooker and Hall, and of Bingham, upon a subject on which they are so eminently qualified to speak.

No Christian will object to the directions given by the writer in 1828 for successful preaching; the only questions appear to be, First, Whether preaching *extempore* is necessary for the success of any man's ministry: Secondly, Whether it has been the usual practice in the old, and we may add the golden times of Christianity. The following passages seem to negative the supposition.— M. E. W.

Hooker says, book v. sect. 21,—

"First, therefore, because whatsoever is spoken concerning the

and restrain only to sermons; howbeit, not sermons read neither (for such they also abhor in the church), but sermons without book; sermons which spend their life in their birth, and may have public audience but once." "Sometime they trouble themselves with fretting at the ignorance of such as withstand them in their opinion; sometime they fall upon their poor brethren, which can but read, and against them they are bitterly eloquent." "Let them shape us out a good preacher by what pattern soever it pleaseth them best; let them exclude and inclose whom they will with their definitions, we are not desirous to enter into any contention with them about this, or to abate the conceit they have of their own ways; so that when once we are agreed what sermons shall currently pass for good, we may at the length understand from them what that is in a good sermon which doth make it the word of life unto such as hear. *If substance of matter, evidence of things, strength and validity of arguments and proofs, or if any other virtue else which words and sentences may contain*, of all this, what is there in the best sermons being uttered, which they lose being read?"

In the "Specialities in the Life of Joseph Hall, Bishop of Norwich," that revered prelate remarks:

"I held close to my Waltham, where, in a constant course, I preached a long time (as I had done also at Halsted before), thrice in the week; yet never durst I climb into the pulpit, to preach any sermon, whereof I had not before, in my poor and plain fashion, penned every word in the same order wherein I hoped to deliver it, although in the expression I listed not to be a slave to syllables."

Bingham, in his *Antiquities of the Christian Church* (book xiv.), says,—

"But of all these we must observe another distinction, that,

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of Ennodius, which are said to be written by him, and spoken by others; Honoratus, bishop of Novaria, is named for one. St. Austin more particularly considers this question, and makes a case of conscience of it. For having laid down all the rules of Christian oratory for those who had ability to compose, he at last confesses, there were some who, though they could speak well, were not able to invent and compose a handsome discourse of their own; and he does not severely condemn them, or with a magisterial air debar them from preaching, but with a great deal of tenderness says, favourably in their case, that if they take that which was elegantly and wisely written by others, and commit it to memory, and preach it to the people if they are called to that office, they are not to be blamed as doing an ill thing. For by this means there are many preachers of truth, which is very useful, and not many masters, whilst they all speak things of the one true Master, and there are no schisms among them."

ON THE TERM ΔΟΥΛΟΣ.

To the Editor of the Christian Observer.

WITHOUT supposing that St. Paul in the least degree countenanced the horrid practice of slavery by his command to all whom he calls δούλοι, to be obedient to their master, I still fear your correspondent Z is too nice in drawing his distinctions. In the first place, although Chrysippus de Concordiâ seems to consider the δούλοι as partly freedmen, yet we find the Athenian writers continually confounding the two terms. Δούλος appears to have been applied generally, οικετός to have been a household slave. I will only refer your correspondent

great shame that a slave (θηραπορτα), meaning himself, should not be master of his own person, but should be the property of any one who should buy him. Twenty lines after this, his master tells him that he is "the sharpest of all his household slaves" (των οικετων). This, I think, will be sufficient to shew that even among the Athenians, of whom alone Chrysippus speaks, δούλος and οικετός were used to express the same person. But again, it ought to be remembered that St. Paul did not live in the time of the Athenian commonwealth. Δούλος was the word used to express servant or slave of every kind in the Scriptures; and where our Lord speaks of them he evidently means those of the Jews, who were treated very leniently, and could hardly be called slaves. But Philemon, so far as we can judge, was a converted Gentile, and lived at Colossæ or Ephesus; and, as we may suppose that the customs of Rome were by that time spreading over its dominions, we must refer thither for the most probable account. We well know how barbarously the slaves were treated there; and there can be no doubt that miserable beings of this description were included in the charge of the Apostle, 'Οι δούλοι υπακουετε τοις κυριοις; and I think your correspondent must agree with me, in leaving Onesimus as a slave, according to the general opinion.

However, though I cannot but think that St. Paul addressed slaves, it is astonishing that any can be so blinded as to force an argument from this for the abominable system of West-India slavery. He bid the Romans be subject to their rulers; but he does not on that account sanction the cruelties of a Nero; and with respect to Onesimus, does not the Apostle entreat Philemon to consider him as a "brother beloved?" I fear there are few Christians who treat their slaves thus in

awkward kind of property, and I say nothing in favour of the first title to it; but, as matters practically stand, the affair is very well accommodated: and a person in decent life treats his slave in the West Indies as well as he would his servant in England. His own self-respect, as well as his interest, would forbid his doing otherwise."

And thus persons soothe their conscience. Having kept out of sight all the main points, and reconciled themselves to avowed injustice and usurpation, they are satisfied with a little salvo of alleged lenity, and take no steps for the removal of the evil.

But even were we to descend to this low ground, how would the case really stand? why, exactly the opposite to what the abettors of the system contend for. I need urge, in proof of this, only the facts admitted by all parties, the ordinary articles of a West-Indian newspaper, and, above all, the arguments of the colonial apologists. Take, for example, the case of the Rev. G. Bridges, and detach from it whatever is disputable or disputed: take only the statement of his avowed defender, and from it observe the workings of the system, not only in rude and brutal hands, but in those of a man whose property and education claim for him the rank of a gentleman, who is also a man of literature, an author, and, above all, a clergyman, and late chaplain to a colonial bishop. In a fit of passion, apparently because a friend who was to have dined with him had disappointed him, and because his cook, according to his express directions, had procured a turkey to grace the occasion, he orders her to be severely punished—to be flogged with bamboo rods on her naked body. I regret to be obliged to allude to such scenes; but if even the necessary mention of them for the ends of justice and humanity is

decent narration of them, where is our propriety in allowing their continuance?

Now what are the points admitted, and what the points disputed? What says the first narrator, in stating the facts? and what says the reverend gentleman's defender, under the feigned signature of "Byron," in extenuating them? Why, the whole turns on the point of a little more or a little less. It is not denied, it is not even spoken of as a thing at all strange, that a clergyman ordered his cook to be indecently flogged with bamboo rods, or "switches," in his presence. Mr. Bridges's defender admits, nay states this; and he adds, what the original narrator did not mention, that "she returned to the house in a very dirty, ragged, and indecent state; and appeared thus before her master, and some ladies staying there;" but which Byron introduces apparently to shew his reverend friend's humanity, in "sending her a supply from a box of Negro clothing, as she had complained of wanting them." There is nothing of all this spoken of as very remarkable; these are not the disputed points; they were mere household occurrences, the casual incidents of a clergyman's family. It is not so much as hinted that it was contrary to Christian propriety, or setting a bad example to the parish of St. Ann's, Jamaica, that things of this kind were proceeding at the parsonage. Such an affair in England would be the leading topic of every newspaper; the whole nation would demand the exemplary punishment of the offender, and his diocese would be in no good odour in his own diocese, or elsewhere, if he did not instantly institute an ecclesiastical process to suspend the delinquent from his spiritual function, if not to disrobe him altogether. But very different is the case in Jamaica. Repeated

ference to the present remarks. The first narrator, whose statement was sent out to the Governor of the island by Sir George Murray, speaks of the provocation as so trivial, that one can only infer that Mr. Bridges was angry about the absence of his friend, and the money vainly expended upon the turkey; in fact, that there was no provocation whatever but his own temper; and represents him as commencing his operations with a vulgar and profane exclamation, "accompanying his words with a blow, which blackened both the girl's eyes, and set her nose in a flow of blood." His defender Byron does not allude to this alleged commencement of the transaction; the reader must therefore conclude it to be true or false as he thinks most probable. Then comes the flogging. The first narrator says it was ordered because, in answer to the question, "Who told you to get a turkey?" the poor girl said, "Massa, it was the last thing you told me to do this morning." The defender says nothing about the turkey, but clothes the matter in decent generalities, saying that Kitty was proved to be "of notorious bad character, and evil propensities," and was ordered, "for repeated insolence, to be switched with bamboos." What the "repeated insolence" was, he does not inform us; and, by the way, as he professes to have "had access to the records of the council of protection," and to make his statements on their authority, how much better had it been to give us the depositions themselves, instead of his own ex-parte and garbled statements, asserted—but we know not how truly—to be grounded upon them. I cannot think the matter of the turkey is not alluded to in them; and at least it might have been edifying to know in what the "repeated insolence" consisted.

Then comes the punishment. The

blemably exclamation, and Kitty's remark above-quoted, Mr. Bridges "immediately called two men to cut bamboo rods, and point them; she was then stripped of every article of dress, tied up by the hands, her toes barely touching the ground, and flogged until the back part of her, from the shoulders down to the calves of her legs, was one mass of lacerated flesh and gore." The defender admits what he calls the "switching with bamboos;" he does not undertake to deny that the woman was "stripped of every article of dress;" but he says there was but one Negro about the house, "so that there was no person to hold the woman, nor was she in any way confined, but with much insolent nonchalance walked off to receive her punishment at a short distance from the house, where her master remained until he heard her expressing her contrition." So says the defender, but he brings forward no proofs of his statement; nor does it seem very likely that the poor woman whom he himself describes as always running away, should take the matter so easily. It was very singular that she should stand still, without being tied up, or any one to hold her, and be stripped and flogged, and wait quietly till the operation was over, and then all at once set off full speed to the magistrate, to complain that she had been cruelly treated. It would have been very desirable that the reverend gentleman's defender should have produced the records of the Court of Protection, to prove that the "tying up by her hands, her toes barely touching the ground," was a fiction. It was scarcely in human nature for this poor girl to stand still to receive such an infliction of punishment; and the observation about her "nonchalance" is a piece of gratuitous brutality, which no one



should see fit to inquire into the circumstances!

But I stop. Oh that the anger of God may not visit us for these

and mercy, for the abolition of this wicked and baneful system!

A CHRISTIAN.

REVIEW OF NEW PUBLICATIONS.

A Course of Sermons, preached at Margaret's Chapel, Bath; being a Practical and Spiritual Commentary on the Book of Common Prayer. By the Rev. HARVEY MARRIOTT, Minister of Margaret's Chapel, and Chaplain to Lord Kenyon. 1 vol. 8vo. 21s. London. 1830.

THE author of these discourses states in his preface, that "he comes before his readers in the character of one who asks for public patronage in the way of private help;" that his volume is "an appeal under the difficulties of embarrassed worldly circumstances," "heavy pecuniary distress," and "the failure of prospects once very bright and flourishing." This appeal, he adds, has been "kindly met, and bountifully answered;" even persons comparatively little known to him have assisted in "obtaining for him that large list of contributors with which this volume is favoured;" "no disappointment in one quarter has prevented their making exertions in another: the more they have received, the more they have asked; and the oftener they have been repulsed in one place, the more earnestly they have renewed their solicitations elsewhere." And all this, the author gratefully adds, has practically shewn him more of "the gracious counsels and overruling providence of Him who hath done all things well;" and that "a day of disappointed hope in human things is a day of merciful opportunity in Divine things."

This open and manly statement, which is highly honourable to the

simplicity and Christian feeling of the writer, might justly except his volume from ordinary criticism: but his work asks not this indulgence, except it be for its cost, which is about double the usual market price of a volume of sermons of this size. But the author freely states the circumstances of the case; and as no person is obliged to purchase it, and the friends who subscribed for perhaps a thousand copies, wished for an occasion to render him an honourable assistance, it would not be fair to charge him with extortion. The plan of publishing works by subscription has fallen into disrepute; and few authors, unless driven to it by necessity, would feel inclined to submit to so painful a process: but it may be well to inform our country clerical friends who are preparing to offer their labours to the world, that in nine cases out of ten this is the only way in which they can expect to see a sufficient return to pay their printer's bill. We have heard it stated by respectable publishers, that at least this proportion of books involves a considerable loss to the author, especially in the article of sermons; and we are constantly receiving letters full of bitter disappointments from writers who, with perhaps very excellent motives, have embarked upon the perilous task of publication, ignorant of its commercial bearings. We shall be glad if this caution should be found of service to any young author, that, where pecuniary loss would be inconvenient, he may make his calculations with sobriety. A. B. printed a work, the

house, the capital : seven hundred and fifty copies were struck off, and the profits were to be equally divided : the work sold moderately ; but at the end of five years the balance was still against the author ; at the end of seven, however, the stock was all sold ; and the author's half profits were about a shilling a copy, scarcely more ! Had the sale been a very little less, they had been nothing. It is clear from this calculation, that if Mr. Marriott wished to realize a handsome pecuniary profit, his only way was to do as he has done, to secure a good list of subscribers, and we are happy to learn that he has been so successful. We have, however, thought the above-mentioned prudent caution seasonable, lest his success should betray others to their loss ; as happened some time since in the case of a work published by subscription, avowedly as a matter of charity, and therefore accompanied with considerable gain, but which led to several publications in the same line, but not by subscription, and which, though perhaps nearly as many copies sold as of the former, became a burden to all the parties concerned. Publishers are sometimes to blame in not fairly informing a young author of the loss on an unsuccessful publication, and the scantiness of the profit *out of the trade* upon even one tolerably successful ; but too often young authors are unwilling to listen to honest advice, and are buoyed up by hopes which prove to be fallacious.

We have been inadvertently carried into this commercial course of remark by Mr. Marriott's preface, his list of subscribers, and the high price of his volume ; and as our hints may be useful, we shall allow them to stand ; but we haste from them to higher matter.

Mr. Marriott is not unknown to us by his former publications ; but, to speak freely, his earlier works

volume. The author a spiritual benefits of aff we think we can trace s in the tone of the wor as compared with his lications. But of this will be able to judge selves by the discou Collects, which we hav in another part of the p ber, thinking it might b fying for family read view to exhibit the ele prehensive, and scriptur of those admirable comp a similar strain Mr. M ceeds through the othe the church services, t discourses form a suita ful companion. We d with him in every sta his style is sometimes : liar ; but every sermon written with a conscier to bring men to the ki the truth, and to prom ritual and eternal inte flock. There is an hon in his remonstrances, w soft and silken days, a Bath audience, is very honour. He complain of being thought objur " his ministry is defic comforts of religion ; " charge," he adds, and proceeds to disclaim, s regards the case of the humble and contrite, ever wishes to admin lation ; but which he re does truly apply to his wards those " who are unconcerned in the gre their soul's salvation is Saviour." " So far," h denying that he fails t fort and encouragement " it should be my bes adds, " as a minister of . to plead guilty,—guilty letter of the charge." I that words spoken from

as very probably it may in the enervating atmosphere of a gay and luxurious city—true Christian faithfulness and plain-dealing, our author needs not be very anxious to excuse himself in the matter. At the same time it is right to add, that the true character of the Gospel is tenderness; that its very severities should be full of tenderness; that tears, not frowns, become the pulpit; and that the most profligate sinner should perceive you feel for him, and are anxious to convince and persuade him, not that you are angry with him. Should our author, or any other clergyman, be led by the charges which he specifies to learn to mix up a still larger portion of affectionate expostulation and melting entreaty with his just remonstrances and rebukes, the effect would be greatly to the furtherance of the Gospel. “Knowing the terrors of the Lord, we *persuade* men.” The best rule, perhaps, which could be given to any clergyman who is accused of pulpit harshness, is to keep himself almost entirely out of his sermons. We have known some clergymen, especially young clergymen, with the best intentions, so fill their discourses with explanations of their own conduct, vindicating their style of preaching, telling their people how much they feel, why they think it their duty to speak as they do, and ever using authority, instead of appeal or argument; that while they mean only to magnify their office, the people think they are magnifying themselves; and that their whole address is substantially saying, “I sit in Moses’s seat, and it is your duty to obey my instructions.” A sermon couched in this style is sure to give offence, and for no good object. It is a rule laid down by all the masters of rhetoric, that a public speaker, even when he speaks with authority, ought always to exhibit the most perfect respect, nay,

fluence among them. For want of observing this rule of common sense, a rule remarkably displayed in the holy Scriptures, and of which St. Paul’s addresses and Epistles (see, for example, that to Philemon) are beautiful illustrations, many a young minister has greatly impaired his own usefulness, especially where his flock included many persons of high education and conspicuous station in society. We have known a young man, not perhaps yet in priest’s orders, under the idea of being faithful and keeping up the dignity of his office, stand before a large assembly of persons, chiefly of the middle and upper classes of society, and preach in a style of dictation which only provoked hostility, without conducting to self-examination or conviction. Instead of proving, and reasoning, and urging, and remonstrating, and appealing, making the word of God the only weapon of his warfare, his discourses have been one tissue of unintentional egotism. “What I would have you do is this;” “it is my duty to tell you so and so, whether you will hear or forbear;” “I charge you,” “now go to your houses and meditate on all I have said;” “it is our duty to preach, and yours to hear,” and so forth. The popular comment on all which was, “That young man seems to lift himself up wonderfully; I suppose he is come to set us all to rights.” When a clergyman, in these days of unhappily lax discipline and dilapidated pastoral authority, has, by long and affectionate intercourse with his flock, worked his way to influence among them, his own wishes and directions become arguments; and he might be egotistical with less offence, though egotism in such a case would be superfluous. He knows a far better method of “setting people to rights;” for we do not mean that it is not the duty even of the youngest minister to

God, his own soul, and his flock, if he did not make it his constant effort; but he has lamentably mistaken the true method of so doing, if his conduct or preaching call forth what is currently understood by that expression. Might he not have preached the same solemn truths, and with equal zeal and faithfulness, and yet have left a very different impression? "That seems a very modest young man:" "Yes, but how earnest he was! I never saw a clergyman more impressed with his subject, or more anxious to impress others. I do not quite understand his doctrines, and I think some things that he said were objectionable: for he seemed, I thought, to set up faith above works; and to speak as if there is little use in being good, and going to church and sacrament; but he evidently wishes us well, and was not dogmatical, and did not force his sentiments upon us, like an election speech at a hustings—I say so, I say so: I quite like the young man's spirit, and shall go again in the afternoon."

These matters will, of course, vary with places, preachers, and audiences: for the ignorant and illiterate often prefer being dogmatised upon; they measure the strength of proof by the vehemence of assertion; and a preacher whose mind is cast into a reflecting mould, and who is not accustomed to enforce his positions by "I say so," and "only listen to me," often finds some difficulty in adapting himself to their mental habits. But in the case of the more refined and educated ranks of society, this style of address is usually powerless, and often revolting. The physician has dropped it, the man of science has dropped it; it is not heard in the senate or the lecture room; when, therefore, a young man truly pious and zealous, but with perhaps a somewhat slender stock of divinity,

unconscious notion of authority, the example and aid in their address to the same to which he has a message to deliver he declines must give his address rated; this is Master judge; fallible takes himself

But to whom is far ascribed in brief and ample shall be both a writer and reader. the discipline the church interfered with the tradition desirable bearing objects, loss to the called pointed and wise with all cause described courses sions u precept sometimes the real with the for instance embrace can see object

rather than an intentional vagrancy in the writer.

We concur so far with our author in the main points connected with faith and salvation, and are so much gratified with the zeal, simplicity, and ability with which he has addressed himself to the understanding and consciences of his hearers, that we shall not hunt through his volumes for a catalogue of exceptions. We turn, however, to the sermons on baptism as among those on which the reader may require to know the author's sentiments. The following extracts, on which we shall offer a few remarks, will explain them.

"The doctrine of the Jewish Church, that outward means of God's appointment were made pledges of inward grace and sanctification, was at once received, or rather was naturally transferred into the Church Christian; for the changes made at the doing away of the law, were such only as to shew what had all along been the use of the law: 'our school-master to bring us unto Christ, that we might be justified by faith.' Our own church, therefore, taking the spirit of her rule from God's word, and the substance of the office of her ministrations from the first and purest ages, expressly holds and teaches the doctrine of baptismal regeneration. 'Baptism,' (as our church article declares,) 'is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth.' The sign, moreover, our church holds, as we see in the office of baptism, *never goes without the thing signified*. Let us then consider what is baptismal regeneration, as deduced in the doctrines and services of our church, from the pure word of God.

"The new or second birth, of necessity implies a first birth: and a right knowledge of this first birth will cause us better to understand what is meant by the second. When Adam was created, God himself declared him to be 'good;' perfect 'in his kind.' 'In the day that God created man, in the likeness of God made he him.' When Adam fell his nature was changed, and he became corrupt. God's image was lost. 'Adam begat a son in his own likeness, after his image.' Scripture tells us that we are all in Adam; for 'in Adam all die.' 'By the offence of one, judgment came upon all men to condem-

...can bring a clean thing out of an unclean? Not one.' 'Thou wast called a transgressor from the womb.' 'That which is born of the flesh is flesh.' 'What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.' Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.'

"Such is the state in which all are born. Holy Scripture shews it, and experience confirms the humiliating truth. Hence by nature all perish: 'in Adam all die.' But grace steps in. 'God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.' 'For by grace ye are saved through faith; and that not of yourselves: it is the gift of God.' The Gospel therefore comes in; Christ stands between the wrath of God, and man disobedient and lost; and so puts him into a new state: a state of favour and reconciliation: one in which God can 'be just, and the justifier of him that believeth in Jesus.' 'Being justified freely by his grace, through the redemption that is in Christ Jesus.'

"Now at what period is man, thus fallen, thus born in sin, a child of wrath, put into this new state of grace? When is he new born from the natural condition in which he was first born? Our church, from Scripture truth and the testimony of the first ages, declares that it is when he receives the sacramental pledge, in the waters of baptism; that, though born in sin, he shall become the child of grace. As water cleanses the body, so doth the application of water become a fit emblem of what the Spirit (with which, remember, Christ hath coupled it,) effects for the soul. Can there be a greater change, better deserving the name of the new birth, than when an immortal soul is put, by a sacramental pledge from God himself, into a new and different state to that in which he was first born into the world? By nature it is subject to the wrath of God; 'the wrath of God abideth on him:' by grace it is restored to the favour of God. 'By grace are we saved through faith; and that not of ourselves: it is the gift of God.' Baptism is to the Christian, as circumcision was to the Jew, the solemn pledge on God's part of a spiritual mercy; and when we receive such a pledge in our own persons, we surely are in a different condition to that in which, but for the covenant of grace, wherein we enter at baptism, all are found: and though in the case of infants we know not to what extent grace is conferred in baptism, we

of our passing from a state of wrath to a state of grace, and so receiving the first principle of a divine life, the great commission from Christ to his Apostles seems to be without its proper end: 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" pp. 235—238.

"It is said that the efficacy of the sacrament must be dependant upon the prayers of the congregation; and that if unholy persons assemble, and pray not 'in spirit and in truth,' the baptized shall not be in its covenant: its state of wrath remains upon it. Might not this be met by a single question? Would not Christ's ordinance be rendered in almost every case, comparatively speaking, nugatory? and would not human prayers be therefore magnified above Christ's own divinely appointed sacramental seal of his covenant? Prayer should undoubtedly accompany every approach towards God. But as Christ's sacrament was instituted by himself, and no such restriction affixed to it, we should not put the prayers of man in the place of the promise and all-sufficiency of Christ. The congregation, parents, godfathers, minister, and people, undoubtedly sin in not praying; but the covenant is Christ's, and admission by his own way into the covenant, cannot be frustrated by the congregation's sin: Christ 'alone must be exalted in that day.'

"In any other view than this, it seems that human means, and not Christian means, are to be made the instrument of translation from a state of wrath in Adam, to a state of grace in Christ." pp. 241, 242.

Now to say the least of this statement, and not with any wish to say it offensively, it seems to us but a very few removes from the Popish doctrine of the virtues of the *opus operatum*. It appears to us a conjectural, and not a scriptural or rational view of the spiritual efficacy of a sacrament. We might refute it by a practical appeal to the millions of baptized persons who have lived and died in every kind of sin without the least semblance of religious feeling, and who could not have been more graceless, more apparently distant from the favour of God, or less marked by the germ of a new nature, if they had never heard of Christ, and never been baptized in his name. But this

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he is in the spiritual covenant, though he has no marks of it; he was born again in baptism, and needs not be born again a second time. We are not permitted, if we understand our author, either to use the words figuratively, or in the language of charity, or by attaching a lower ecclesiastical idea to the expression; but are to take the term regeneration in its highest and most spiritual sense, and to predicate it in this sense of all baptized persons, even the most wicked, and this without even prayer or sincerity being a necessary accompaniment. We can only say, that all this sounds to our ears quite marvellous; neither reasonable, nor Scriptural, nor consistent with a common-sense interpretation of our services.

But in point of practice what comes it to? In the minds of too many, it comes very much to the doctrine that all is well; and that what so many divines are preaching about the need of conversion to God and newness of heart, is mere methodism and folly. And here seems to us much of the practical danger of the doctrine, which, as popularly understood, is utterly hostile to that heart-searching exhibition of scriptural truth, which in a congregation of mere nominal Christians is as necessary as to heathens themselves. But for this we make not the writer before us accountable, since his own testimony on the subject is exactly the contrary; so contrary indeed that it seems to us difficult to discover in his description of what too many baptized persons are, and what is necessary to their becoming Christians indeed, the real extent of their baptismal privileges as by himself described. For thus he speaks:—

"At the same time, while I would endeavour to put the clear Scripture view of baptismal regeneration before you, I am not less, nay, I am even more anxious

heart into God. Nothing can be plainer than the scriptural doctrine of the necessity of 'a new heart, and a new spirit.' 'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.' In some very rare instances the work of Divine grace is, indeed, evidently progressive from infancy: some few do not fall from grace given at baptism; but, after the example of their Divine Saviour, 'increase in wisdom and stature, and in favour with God and man.' These are vessels of especial grace and mercy: and need only to be renewed day by day 'till they come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' But these are few indeed; so few as to form the rare exception to the general truth, that all must be converted from positive sin and entire alienation from God, that they may live." pp. 245, 246.

"If you evidently live in this world, and for this world; if your lives are worldly, your principles evidently marked by a worldly character, and not according to 'the truth as it is in Jesus;' if your moral virtues are the mere result of natural constitution, a worldly policy, human expediency, and temporal gain; if your tempers are selfish, uncharitable, and proud, and you take no real pains, in sole dependance upon the grace of God, to subdue them; if your peculiar personal duties are wilfully neglected, and your days be past in one almost uninterrupted round of personal indulgence, and uselessness of living—living unto yourself—what will it profit you that you were new born at your baptism, from a state of wrath into a covenant state of grace?" pp. 247, 248.

Whether these remarks practically cohere with the preceding view of baptismal privilege, we are less concerned to discuss, than to observe that where the doctrine of baptismal regeneration is so held (and thus it is by our author) as not to interfere with the great question of a person's actual character before God, as determined, not by the fact of his baptism, but by the state of his heart and conduct, the discussion is brought into narrow bounds, and may be entered upon as a simple question of scriptural fact, but without the imputation of dangerous tendencies or obstinate blindness on either side. The case is

and men are left either to go on in their sins, or to be content with partial amendments instead of a renewal of heart; washing the outside of the sepulchre, while uncleanness and death reign within. Mr. Marriott will allow, we are sure, that this superficial divinity is too common; and we think he cannot deny that it is to be found chiefly in the very school which in the main symbolizes with his own view of baptismal privilege. This is certainly no just argument against that view; but it will readily account for the energy with which it has been opposed by many of the most pious men and excellent divines; some of whom, in their fears of the *opus operatum*, have diverged to the errors of the *nudum signum*; forgetting that baptism is a seal, as well as a sign, and that the spiritual regeneration which it figures may sometimes, if it do not always, accompany the sacramental solemnity.

We shall conclude our notice of this volume by presenting our readers with an interesting passage in another style. If the visitor alluded to in the extract should have been our respected author himself, in his juvenile days, which, but for one word, we might conjecture, the narration of the anecdote would exhibit his Christian humility, and call forth the devout congratulations of his readers, that he can now truly say, "We have not so learned Christ."

"See how worldly people regard sickness when, as it sometimes happens, they visit a sick friend. The Psalmist, in the words of the text, speaks first of the believer on the bed of sickness: 'The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness;' and then he considers the sick man's words, upon the visit of an unbeliever: 'And if he come to see me, he speaketh vanity.' I suppose, my brethren, it will not be questioned that the object of such a visitor is not a concealed object; but that he makes no secret of his coming for the express purpose of bidding him keep up his spirits; to tell him of agree-

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injustice and cruelty of colonial slavery, have habitually shut their eyes and stopped their ears against all discussion on the subject. They did not wish to be convinced, and therefore preferred remaining ignorant. Light, however, is beginning to break in upon not a few individuals thus circumstanced, and we are persuaded that the day is not distant when no disinterested man of Christian character will for one moment stand up to palliate this violation of the laws of God and of common humanity, or vote for its continuance a single hour longer than is inevitable.

So far then from relaxing our efforts, we are anxious to renew and increase them. We consider the present a crisis in this great cause: every effort promptly, honestly, and prudently directed, may assist in sparing years of bitter bondage to the sons of Africa, years of oppression and guilt to Europe. We have but one serious fear, and that fear some of the friends of this cause may think a little selfish, but it is a selfishness we are not ashamed of. Our fear is lest our own beloved church should not have her full share in promoting and enjoying this great triumph. We remember how, on several former occasions, she unhappily stood aloof, till she forewent much honourable popularity, and lost much ground in public opinion, which she has never recovered. Need we revert to the controversies, now happily passed away, respecting the education of the poor, Bible societies, and missions to the heathen? Why did not the church promptly take the lead, as she might have done in these and other acts of enlightened benevolence and Christian duty? Why at this moment is not that gigantic society, which supplies the whole world with the word of God, virtually under the direction of our archbishops, bishops, and the great body of our clergy and influential

senting guineas and dissenting influence to a fraction in the heap? There has been, to put it on the lowest ground, much false generalship in matters of this nature, as if an established church were to be a drag, and not a moving power.

Now in this aspect, as affectionate sons of the church, we have—may we venture to say only we *had*?—some alarm in regard to this great question. Settled we have not a shadow of doubt it will be, and before long. The signs of the times indicate this plainly enough. Towns, cities, counties, nay almost every Wesleyan, Quaker, and Dissenting body throughout the land, are pouring in petitions to parliament; and a very large share also of church influence assists to form the aggregate; and among the best services done to the cause are those of not a few of the most beloved and venerated members of our communion. But hitherto the number of parochial and congregational petitions and meetings, under the auspices of the established clergy of the land, has borne no just proportion to their own scale of influence, or the religious exigency of the question. The episcopal bench has not hitherto, as a body, pledged itself in the House of Lords, through its leading members, to prosecute this work of justice and mercy with boldness and ardour in the face of every obstacle interposed by selfish and time-serving interests. We say *hitherto*, because as yet the question has not come regularly before them in their legislative capacity: but when it does, as soon it may, and we trust very soon, it is inconsistent with our ideas of the veneration we owe to that Right Reverend body, to believe that a single non-content will be heard to echo from among them, whoever else may be in the majority or minority on the occasion. Our alarm, therefore, is not that the Church of England, as represented by her bishops, clergy,

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give him the following from Sir Walter Scott's treatise, just published on "Demonology and Witchcraft." That gifted author justly remarks, that "the boast of the English nation is a manly independence and common sense, which will not long permit the licence of tyranny and oppression on the meanest and most obscure sufferers." We believe it; and without the aid of demonology we venture to predict, that a hundred years hence it will form as great a subject of reproach that this boasted "manly independence and common sense" so long permitted the "tyranny and oppression" of Negro slavery, as it does now that our forefathers tortured and burned hundreds of poor helpless creatures for the pretended crime of witchcraft.

We were closing the volume; but it might not be gracious to shut it without one or two quotations by way of specimen. It were easy to multiply extracts highly important, and charged with melancholy interest.

We select the subjoined passage, because it affords an answer to the argument so often, but unjustly, urged, that it was England that began the slave trade, and continued to cultivate it for her own benefit; the colonists being scarcely willing to accept the offered boon. England has been deceived throughout in the matter; and is deceived now (or at least *was*, for we hope the deception is sufficiently exposed) as respects the alleged comfortable condition of the slaves.

"Captain, afterwards Sir John Hawkins, was the first Englishman who disgraced himself and his country by engaging in this nefarious traffic. Conceiving that it would be a profitable speculation, he obtained the assistance of some wealthy persons in London; and in 1562, having fitted out three ships, and sailed to the coast of Africa, he fell on the defenceless Negroes sword in hand, burned and plundered their towns, and, seizing on 300, sailed

was afterwards appointed to one of the Queen's ships, to proceed on the same adventure. But Elizabeth appears to have been deceived; 'for,' says Hill, the naval historian, quoted by Clarkson, having questioned Hawkins, 'she expressed her concern lest any of the Africans should be carried off without their free consent, in which case she declared that "it would be detestable, and call down the vengeance of Heaven upon the undertakers."' It seems, then, that it was represented to the government at home that it was as labourers, taken away voluntarily, that they were transported to the Spanish colonies, and not as slaves.

"It appears also from Labat, a Roman missionary, that in order to induce Louis XIII. to sanction the practice of slavery in his colonies, he was persuaded that it was for the good of the Negroes' souls and the glory of God, this being the only way of converting them to Christianity. Deceived by this hypocritical representation, the monarch gave his consent.

"Having thus commenced, this shameful traffic proceeded, and gathered strength day by day. As British settlements were formed in the West-India islands, during the reign of the two Charleses, the colonists commenced plantations and stocked them with slaves. The Buccaneers enriched these settlements with their spoils, and, accustomed as they were to deeds of blood, to cruelty and rapine, the enslaving of their fellow-creatures would shock no feeling of their minds. Mr. Edwards says, that from 1700 to 1786 the number imported into Jamaica was 610,000! 'I say this,' he observes, 'on sufficient evidence, having in my possession lists of all the entries.' 'The total import into all the British colonies from 1680 to 1786, may be put at 2,130,000.' In 1771, which he considers the most flourishing period of the trade, there sailed from England to the coast of Africa one hundred and ninety-two ships provided for the importation of 47,146 Negroes. And now, he observes (1793), the whole number annually exported from Africa by all the European powers is 74,000, of which 38,000 are imported by the British. In this abominable traffic in human beings Britain did not take the lead; but, having once embarked in it, she threw into it her accustomed energy, and soon surpassed all the rest.

"Thus we see that Mammon, at whose shrine the original natives of the West-India islands were sacrificed by thousands and tens of thousands, was the cruel deity by whose inspirations Negro slavery was commenced: fraud and hypocrisy pleaded his cause, while treachery and violence were the agents he employed. Unprincipled adventurers, for the love of gain,



cases are extracted from Jamaica newspapers.

"*Public Advertiser, Kingston, Jamaica, April 22d, 1823.*

"Sentence.—For manslaughter.—The prisoner was put to the dock, and by his council, Mr. Recorder, pleaded his clergy. His honour then passed sentence :— ' You were indicted for the wilful murder of a female slave, but the jury only found you guilty of manslaughter. It appeared in evidence, that you were amusing yourself by discharging a loaded gun through the window of your dwelling-house ; after some time, this gun was reloaded by one of your companions, and you proposed firing it over an assemblage of Negroes : he declined ; when you pointed out a Negro of your own property, and proposed to fire at him : he again declined : you then renewed your proposal to fire it over the crowd ; and upon his refusing, you seized the gun ; the result was, that this female slave, who was sitting in the crowd, was shot, and the melancholy event was soon announced to you by the cries and lamentations of her mother. By your heedless conduct you have hurried a fellow-creature out of existence, you have bereft a mother of a child, and you have affixed a stain upon your own character, which it will require a long life of prudence and humanity to obliterate. The humane jury who tried you, accompanied their verdict with a recommendation to mercy. We will give that recommendation its due weight, and not inflict the full extent of punishment upon you : we hope, however, that the punishment we shall inflict will act as a warning to others, and make a due impression on yourself.' The prisoner was then sentenced to twelve months' imprisonment." pp. 45, 46.

"There is another class of sufferings at which we shall briefly glance, which arises from those social feelings which the God of nature has imparted to man. Depressed and degraded as is the condition of the slave, he is still susceptible of strong affection and ardent attachment. In his native Africa, and in his state of exile and of bondage, the Negro is allowed to possess a considerable share of sensibility. Gratitude to a benefactor, attachment to a friend, love to the woman of his choice (though the law has long refused to her the sanctions of a wife), filial affection, and tender regard for his offspring, still remain to him, amidst all the vices which his enslaved condition has engendered ; but in all his social feelings he is exposed to the keenest misery by this wretched system. If he has a wife, he dares not protect her from the driver's lash, from cruel and indecent punishment, or from the White man's outrage. If he has daughters, he dares not

relations to which they are liable, by which the nearest ties may be burst asunder." p. 52.

"Mr. Bradnack, another missionary, says, ' I know an instance of a Negro and his wife being sold to different islands, after living together twenty-four years, and raising a family of children.'

"One case more I beg leave to mention, which was stated at a public meeting by Mr. T. Pennock.

"A few years ago it was enacted, that it should not be legal to transport once established slaves from one island to another : and a gentleman owner, finding it advisable to do so before the Act came in force, the removal of great part of his live stock was the consequence. He had a female slave, a Methodist, and highly valuable to him (and not the less so for being the mother of eight or nine children), whose husband, also of our connexion, was the property of another resident on the island, where I happened to be at the time. Their masters not agreeing on a sale, separation ensued, and I went to the beach to be an eye-witness of their behaviour in the greatest pang of all. One by one the man kissed his children, with the firmness of a hero, and, blessing them, gave as his last words—(oh ! will it be believed, and have no influence upon our veneration for the Negro?) ' Farewell ! Be honest and obedient to your master ! ' At length he had to take leave of his wife : there he stood (I have him in my mind's eye at this moment), five or six yards from the mother of his children, unable to move, speak, or do any thing but gaze, and still to gaze, on the object of his long affection, soon to cross the blue wave for ever from his aching sight. The fire of his eyes alone gave indication of the passion within, until, after some minutes' standing thus, he fell senseless on the sand, as if suddenly struck down by the hand of the Almighty. Nature could do no more ; the blood gushed from his nostrils and mouth, as if rushing from the terrors of the conflict within ; and amid the confusion occasioned by the circumstance the vessel bore off his family for ever from the island ! After some days he recovered, and came to ask advice of me ! What could an Englishman do in such a case ? I felt the blood boiling within me, but I conquered. I brow-beat my own manhood, and gave him the humblest advice I could afford.'

"These agonizing separations cannot now take place, it is true, by removal to another island, except by an evasion of the law ; but they may still be repeated by a transfer to another owner in some distant part of the same colony, so that the parties thus severed may never meet again.

Scripture Natural History; or a Descriptive Account of the Zoology, Botany, and Geology of the Bible, with engravings. By W. CARPENTER. 1 vol. 8vo. 14s.

Scripture Natural History, for Youth. By Mrs. ESTHER COPLEY (late Hewlett). *With numerous engravings.* 2 vols.

THERE have been numerous works, both scientific and popular, written upon the natural history of the Bible, the inevitable character of which, we fear, too often is, that they elucidate the clear passages and leave the difficult ones unsolved. It seems impossible, at the present day, to ascertain minutely what particular plants, animals, and minerals, were meant in any very ancient writings, especially those most ancient writings the Holy Scriptures; nor is it necessary for the purposes of spiritual edification, to be able to do so. That learned but eccentric antiquary, Sir Thomas Browne, left to posterity an elaborate treatise "on the plants mentioned in Scripture," and another "on the fishes eaten by our Saviour with his disciples, after his resurrection." The latter could be only conjectural, nay visionary; a mere peg for a dissertation on oriental edible fishes; and we suspect that the subject of the former was not always susceptible of much better proof. We say this not to discourage the study, but only so far to moderate the hopes of the young student, that if, after all his pains, he should not be able to ascertain every plant, animal, metal, spice, and precious stone mentioned in the Old Testament, he should not, as infidels have often done, turn round and revenge his ignorance upon the record; as if the "great fish" of

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a heap of uncertainties, and the truths of the Bible doubtful, because a naturalist in the nineteenth century cannot cull and analyse all the plants in the *hortus siccus* of Solomon, from the cedar of Lebanon to the hyssop that springeth out of the wall.

MRS. Copley has adapted her labours to the taste and capacity of children, and profusely supplied coloured pictures for their amusement. We do not profess to review the tomes of juvenile libraries—indeed our copy is abstracted by a corps of nursery critics, who seem at no loss to discover its attractions; but we may felicitate our nascent race of readers that our notice will be just in time for chill and dark November, when, deprived of their out-of-door pursuits of "insect architecture," Mrs. Copley may minister at once to their recreation and instruction.

MRS. Carpenter's work is a handsome library volume, compiled with skill and industry from numerous publications extant on the subject, and adapted to the researches of modern science, with as much correctness probably as the subject will allow. The work, besides its critical disquisitions, contains abundance of popular and entertaining matter. We hardly know where to select an extract or two; but we take the following account of the Ant, because some remarks have lately appeared in our pages on the habits of that animal in reference to Proverbs xxx. 25. (See Christ. Observ. for March, p. 157.)

"The ant belongs to the fifth order of insects in the Linnæan system, characterized by the ordinal name of *hymenoptera*, or those possessed of four membranaceous wings. They have been famous from all antiquity, for their social and industrious habits, and for their spirit of subordination: they are offered as a pattern of parsimony to the profuse, and of unremitting diligence to the sluggard." Prov. vi. 6.

"In Prov. xxx. 25, the ant is spoken of as one of the four diminutive things upon

laying up stores of provisions in summer against approaching winter; and this was an opinion generally entertained by the ancients, though modern naturalists are disposed to question the fact. Nor need we be solicitous to defend the once popular notion, since neither in the passage cited, nor in ch. vi. 8. is any thing further intimated than that this industrious little insect is carefully observant of the most proper seasons to collect and prepare its food.

"Till the manners of exotic ants are more accurately explored, however, it would be rash to affirm that no ants have magazines of provisions; for, although, during the cold of our winters in this country, they remain in a state of torpidity, and have no need of food, yet in warmer regions, during the rainy seasons, when they are probably confined to their nests, a store of provisions may be necessary for them. Even in northern climates, against wet seasons, they may provide in this way for their sustenance and that of the young brood, which, as Mr. Sineatham observes, are very voracious, and cannot bear to be long deprived of their food; else why do ants carry worms, living insects, and many other such things into their nests? Solomon's lesson to the sluggard has generally been adduced as a strong confirmation of the ancient opinion; it can, however, only relate to the species of a warm climate, the habits of which are probably different from those of a cold one; so that his words, as commonly interpreted, may be perfectly correct and consistent with nature, and yet be not at all applicable to the species that are indigenous to Europe. But if Solomon's words are properly considered, it will be found that this interpretation has been fathered upon them, rather than fairly deduced from them. He does not affirm that the ant, which he proposes to his sluggard as an example, laid up in her magazine stores of grain: but that, with considerable prudence and foresight, she makes use of the proper season to collect a supply of provision sufficient for her purposes. There is not a word in them implying that she stores up grain or other provision. She prepares her bread, and gathers her food, namely, such food as is suited to her in summer and harvest—that is, when it is most plentiful; and thus shews her wisdom and prudence by using the advantages offered to her. The words, thus interpreted, which they may be without any violence, will apply to the species among us as well as to those that are not indigenous.

"In several parts of the east there is a species of this insect which is extremely destructive to almost every kind of pro-

duction from Forbes' Oriental Memoirs.

"The termites, or white ants of Bombay, are so numerous and destructive at Anjengo, that it is difficult to guard against their depredations; in a few hours they will demolish a large chest of books, papers, silk, or clothes, perforating them with a thousand holes: we dare not leave a box on the floor without placing it on glass bottles, which, if kept free from dust, they cannot ascend: but this is trifling when compared with the serious mischief they sometimes occasion, by penetrating the beams of a house, or destroying the timbers in a ship.

"These destructive animals advance by myriads to their work, under an arched incrustation of fine sand, tempered with a moisture from their body, which renders the covert way as hard as burnt clay, and effectually conceals them at their insidious employment.

"I could mention many curious instances of depredation by the termites; one happened to myself. I left Anjengo in the rainy season to pass a few weeks with the chief at his country house at Eddova, in a rural and sheltered situation; on my departure I locked up a room, containing books, drawings, and a few valuables; as I took the key with me the servant could not enter to clean the furniture: the walls of the rooms were white-washed, adorned with prints and drawings, in English frames and glasses; returning home in the evening and taking a cursory view of my cottage by candle-light, I found every thing apparently in the same order as I left it; but on a nearer inspection the next morning, I observed a number of advanced works, in various directions, towards my pictures; the glasses appeared to be uncommonly dull, and the frames covered with dust: on attempting to wipe it off, I was astonished to find the glasses fixed to the wall, not suspended in frames as I left them, but completely surrounded by an incrustation cemented by the white ants; who had actually eaten up the deal frames and back boards, and the greater part of the paper, and left the glasses upheld by the incrustations, or covered way, which they had formed during their depredation. From the flat Dutch bottles, on which the drawers and boxes were placed, not having been wiped during my absence, the ants had ascended the bottles by means of the dust, eaten through the bottom of a chest, and made some progress in perforating the books and linen. The chief's lady, with whom I had been staying at Eddova, on returning to her apartments in the fort, found, from the same cause, a large chest, in which she had deposited shawls, muslins, and other articles, collected preparatory to her leaving India entirely de-



upon which the arrangement above offered is founded?

"The answer is, that they are the effect of a combination of causes; some of which are obvious, others of which must be conjectured, and a few of which are beyond the reach of human comprehension: but all of which are common to other animals as well as to man; for, extraordinary as these diversities may appear, they are equally to be met with in the varieties of several other kinds of animals that can be proved to have been produced from a single species; and, in one or two instances, from a single pair.

"The chief causes we are acquainted with, are the four following: climate, food, manner of life, and hereditary diseases.

"1. The influence which climate principally produces on the animal frame, is on the colour of the skin, and on the extent of the stature. All the deepest colours we are acquainted with, are those of hot climates; and all the lightest those of cold ones. The same remark will apply to plants as well as to animals; and hence, nothing more is necessary to bleach or whiten them, than to exclude them from the light of day. Hence the birds, beasts, flowers, and even fishes of the equatorial regions, are uniformly brighter, or deeper tinted in their spots, their feathers, their petals, and their scales, than we find them in any other part of the world. And hence, one reason at least for the deep jet, which, for the most part, prevails among mankind under the equator; the dark brown and copper colours, found under the tropics; and the olive, shifting through every intermediate state to the fair and sanguine complexion, as we proceed from the tropic of cancer northwards.

"As we approach the poles, on the contrary, we find every thing progressively whiten; bears, foxes, hares, falcons, crows, and blackbirds, all assume the same common livery; while many of them change their colour with the change of the season itself. For the same reason, as also because they have a thinner mucous web, the Abyssinians are less deep in colour than the Negro race; for though their geographical climate is nearly the same, their physical climate differs essentially: the country stands much higher, and its temperature is far lower.

"A certain degree of heat, though less than that of the tropics, appears favourable to increase of stature; since the tallest tribes we are acquainted with, are situated at the back of the Cape of Good Hope, and of Cape Horn. On the contrary, the most diminutive that we are acquainted with, are those that inhabit the coldest regions, or the highest mountains in the world: such are the Laplanders and Nova

"2. The effects of different kinds of food upon the animal system, are as extensive and as wonderful as those of different climates. The fineness and coarseness of the wool or hair, the firmness and flavour of the flesh, and, in some degree, the colour of the skin, and extent of the stature, are all influenced by the nature of the diet. Oils and spirits produce a peculiar excitement of the liver; and, like the calorific rays of the sun, usually become the means of throwing an overcharge of bile into the circulation. Hence, the sallow and olive hue of many who unduly addict themselves to vinous potation, and who at the same time make use of but little exercise. And hence, also, the dark and dingy colour of the pigmy people, inhabiting high northern latitudes, and whose usual diet consists of fish and other oils, often rancid and offensive. Though it must be admitted, that this colour is in most instances aided by the clouds of smoke in which they sit constantly involved in their wretched cabins, and the filth and grease with which they often besmear their skins. And hence, also, one cause of their diminutive stature; the food they feed on, being unassimilating and innutritive. Swine, and all other animals, fed on madder-root, or that of gallium verum, or yellow-ladies-bed-straw, have the bones themselves tinged of a deep red, or a yellow; and M. Huber, of Lausanne, has proved himself able, by a difference in the food alone, as indeed DeBraw had done long before him, to convert what is commonly, but improperly, called a neuter into a queen bee.

"3. It would be superfluous to dwell on the changes of body and perceptive powers produced in the animal system by a difference in the manners and customs. We have the most striking proofs of this effect in all the domesticated animals by which we are surrounded. Compare the wild horse with the disciplined; the bison with the ox, which last is usually regarded as the bison in a state of tameness; and the Siberian argali with the sheep, which is said to have sprung from it.

"It is in reality from long and deeply rooted habit alone, that the black, red, and olive colours of the Æthiopian, American, and Moguls, are continued in the future lineage for so many generations after their removal into other parts of the world; and that nothing will, in general, restore the skin to its original fairness, but a long succession of intermixtures with the European variety. It is a singular circumstance, that the black variety appears to form a less permanent habit than the red or olive; or, in other words, the colour chiefly produced by the action of the sun's calorific rays: for the children of olive and copper coloured parents, ex-

the Syrians, and the Hellenistic Jews, and the Arabians, all understood a ship's cable : and hence the Assyrians and the Arabians contended that the word must be so interpreted in the proverb under consideration. The Talmudical writers, also, have a similar adage which is quoted by the learned Buxtorf: 'The departure of the soul from the body is difficult, as the passing of a cable through a small aperture.'

"In Matthew xxiii. 24, is another proverbial expression: 'Ye strain at a gnat, and swallow a camel.' Dr. Adam Clarke has proved that here is an error of the press, in printing the English translation, in which *at* has been substituted for *out*. The passage as it now stands conveys no sense: it should be, 'Ye strain out the gnat, and swallow down the camel.' The allusion is to the custom which prevailed among both Gentiles and Jews, of straining the liquor which they drank, for the purpose of ejecting those insects which so swarm in some southern countries, and hence easily fall into wine-vessels." pp. 59, 60.

The word *Hyæna* nowhere occurs in our translation; but some learned biblical critics think that animal is alluded to in 1 Sam. xiii. 18, "the valley of Zeboim;" and Jer. xii. 9, "a speckled bird;" the word in the original being in both places the same. The former passage is translated by Aquila, Symmachus, and Theodosian, "the valley of *hyænas*;" and the latter is translated by the Seventy, "the cave of the *hyæna*." We see no reason to object to this rendering, especially as the animal was evidently known in those times, and in those countries, and is alluded to in the Apocryphal book of Ecclesiasticus, v. 18: 'What agreement is there between the *hyæna* and the dog?' two animals well known to have the greatest antipathy towards each other. It seems, however, more certain that another animal, not mentioned in our translation, is often alluded to; and our juvenile readers, if such we have, will be happy in finding their favourite gazelle, or antelope, under the name of the roe. The roe is rare in Palestine and the adjoining countries, and the antelope common;

it in Scripture refer to the antelope rather than the roe. Its beauty, swiftness, and gregarious habits, are all particularly noticed. It seems doubtful, again, whether the animal called by our translators the "coney," or rabbit, is the animal known in this country by that name; and equal doubts apply to others. Bochart, for example, thinks that the animal called the mole is the camelion, and that the word translated "the weasel" is the mole. The behemoth, the leviathan, and the unicorn, are allowed on all hands to be doubtful. The first of these has found advocates for the elephant and the hippopotamus; but some recent critics think it was the mammoth, now extinct, but perhaps existing at the time of Job. This enormous animal would well answer the sublime description given of the behemoth; for Dr. Adam Clarke, quoted by Mr. Carpenter, tells us, in a note on the passage, that he measured some bones of one, "which, from computation, must have been not less than twenty-five feet high, and sixty in length; the bones of one toe which I measured being three feet." The leviathan was probably the crocodile; and possibly the unicorn, or *reem*, was the rhinoceros; but both are conjectural; and much more so must be the designations of some of the smaller animals. Our translators speak of the swallow, the sparrow, the owl, the partridge, the quail, the crane, the cuckoo, and the swan, among birds; but it is very unlikely that these British names point out the real animals; and the doubt is even greater in the appellations of various insects, and numerous vegetable productions. All this, however, detracts nothing from the authenticity or value of the Bible: it even forms one of those items of proof of its antiquity which enter into the general argument for its Divine origin. No doctrine or precept is rendered obscure by this

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we collect the following facts:—The curates employed in the several dioceses are—in St. Asaph, 30; Bangor, 58; Bath and Wells, 190; Bristol, 103; Canterbury, 135; Carlisle, 44; Chester, 158; Chichester, 110; St. David's, 194; Durham, 78; Ely, 71; Exeter, 256; Gloucester, 128; Hereford, 153; Landaff, 94; Lichfield and Coventry, 268; Lincoln, 550; London, 234; Norwich, 473; Oxford, 69; Peterborough, 116; Rochester, 47; Salisbury, 174; Winchester, 177; Worcester, 83; York, 261: Total, 4,254. Of this number, 1,393 reside in the glebe-house, and 805 in the parish. 3,600 are licensed curates. The following is a statement of their stipends: Six curates receive under 20*l.*; 59 under 30*l.*; 173 under 40*l.*; 441 under 50*l.*; 892 under 60*l.*; 300 under 70*l.*; 415 under 80*l.*; 458 under 90*l.*; 156 under 100*l.*; 500 under 110*l.*; 69 under 120*l.*; 207 under 130*l.*; 52 under 140*l.*; 32 under 150*l.*; 162 under 160*l.*; 26 under 170*l.*; 15 under 180*l.*; 5 under 190*l.*; 3 under 200*l.*; 17 under 210*l.*; 2 under 220*l.*; 2 under 230*l.*; 2 under 240*l.*; 3 under 250*l.*; 4 under 260*l.*; 1 under 290*l.*; 2 under 310*l.*; 1 under 320*l.*; and 1 under 340*l.* There are 43 who receive the whole income of the benefices they serve. Two receive one half of the income, and one is paid two guineas each Sunday. With respect to the gross value of livings where the incumbents are non-resident, it is stated that there are 2,496 under 300*l.*, and 1,223 of the value of 300*l.* and upwards.

A manuscript of a version of the Old and New Testament in the Georgian language, was discovered in the year 1817, in the Georgian monastery at Mount Athos. It is alleged to be the autograph of Euphemius, who lived in the eighth century; but whether this can be proved or not it may afford valuable matter for collation, and possibly readings of critical importance. Can any of our biblical correspondents inform us whether any efforts have been made to ascertain its peculiarities? Has Scholz examined it for his elaborate forthcoming work?

Mr. Houlton, in lecturing before the Medico-botanical Society, states as a proof of the tenacity of vegetable life, that a bulbous root concealed probably for 2000 years in an Egyptian mummy germinated on exposure to the atmosphere, and grew in the ground with vigour.

Sir James Mackintosh, in his History of

Islanders.—“The British islands are naturally destined to be the seat of maritime power. Their coasts are much more extensive, compared with their inland territory, than those of any other great and civilised nation. Their position on the globe, reaching almost to the northern verge of that portion where the whole sea is open to navigation throughout the year, is better fitted than any other to render their numerous mariners hardy, daring, and skilful. Had it been more southerly, these qualities would have been incompletely exercised; had it been farther north, some part of the year, which now serves to train their seafaring inhabitants, would have been lost to that purpose. Their soil and climate neither withdrew their pursuit from the resources of the sea, nor refused the produce which might be exchanged by navigation for the produce of other countries. Their advanced position, as it was in front of Europe, favoured that disposition towards adventurous voyages and colonial establishments, in which, after a fortunate exclusion from the neighbouring continent, the genius and ambition of the people were vented, with lasting, grand, and happy consequences to mankind. Popular government gives dignity to commerce: it promotes navigation, one of the occupations of the lower and middle classes, and it is disposed to encourage the only species of military force which cannot be made the instrument of its overthrow.—It is not unreasonable to add, that the settlement of so many pirates in England, the natives of every country from the Elbe, perhaps from the Rhine, to the North Cape, between the sixth and tenth centuries, may have contributed to cultivate those nautical propensities, which form a part of the English character.”

We quote from the same work the following curious passage on the alleged miracles of the middle ages; though we think the learned author's remarks open to considerable exception. He too much palliates the lying miracles of the Church of Rome; and not fairly assumes that our own church, for example, still claims the power of working miracles.—“Augustine cured a blind man, but without the immediate removal of obstinate prejudice. Many such miracles, however, are related, to which happier consequences are ascribed; nor ought the veracity of the narrators to be un-

to his own prayers, or still more to those whom he valued more than himself, those recoveries which immediately followed them. As the miraculous facts are seldom related by professed eye-witnesses, the progress of insensible exaggeration accounts for many of those narratives, without either assenting to the miracle, or disputing the honesty of the historian. A just conviction of the excellence of the cause in which they were engaged, disposed them more readily to believe that Providence interposed in its favour. One of the greatest men of the eighteenth century has intimated his opinion, that such interposition might have actually occurred.—Whoever ascribes the order of nature to a Supreme Mind must indeed believe it to be possible for that Mind to suspend and alter the course of events. But there is probably no miracle of the middle age which requires any other confutation than a sim-

likely not to so agreeable zealous and of miraculous to have any theological do Many Protest still are, fav Protestant e renounced it fortune of tl that, however distinguished suffer such cla to die out, tl tions of the have placed t too much at credulous, o may persuad possesses the sal church ca out assailing

RELIGIOUS INTELLIGENCE

LONDON EPISCOPAL FLOATING CHURCH SOCIETY.

We regret to learn that the funds of this valuable institution are inadequate to allow of the committee's affording the necessary support to the Chaplain to the Church-ship. The clergyman now appointed, Mr. Davis, has however offered himself for this work of Christian mercy among our seamen; and we trust that the liberality of the friends of Religion, will not suffer so excellent a design to languish for want of due support. The Archbishop of Canterbury is the president, and the Bishops of London, Winchester, and Lichfield and Coventry, are vice-presidents of the Society, and give it their pecuniary assistance.

RELIGIOUS PERSECUTIONS IN SWITZERLAND.

The pastors of the Cantons of Berne and De Vaud have received from the General Assembly of the Presbyterian Church in America, an earnest and affectionate remonstrance on the religious persecutions which have taken place in these cantons, entreating the pastors to intercede for those conscientious men who have sepa-

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PARIS

A new in French Bible friends some be employed within one y sale, among ment who w Mr. Daniel V in Paris at t Wilks of Pa a similar pla It was hoped till all the P are supplied. anniversary c have greatly meeting. H soon impatient reign tongue. ance of his fe own language remarks with

cause, and employed in the service of him who bestowed them. The whole of this novel and unpremeditated scene was remarkably striking and affecting."

We had written the above some months since, but wanted space to insert it. Since we penned it, a new order of affairs has arisen in France which it is hoped will give a still livelier impulse to these auspicious openings for the circulation of the word of God. Our Protestant friends are putting forth their energies with zeal; and great numbers of persons who have hitherto professed the Roman-Catholic faith, or no faith at all, are crowding to the Protestant chapels to hear for themselves the doctrines of the Bible, as professed by the Reformed church. Popery is almost every where unpopular; and upon the efforts which shall now be made by the friends of Protestantism to promote religious education, scriptural preaching, and the knowledge and perusal of the word of God, may probably depend, under Divine Providence, whether France shall become a nation of avowed infidels, or Protestant Christians.

FRENCH MISSIONS IN AFRICA.

The last Report of the Paris Society for Evangelical Missions states, that the society is augmenting its resources at home, and enlarging its efforts abroad. The account of the society's missions in South Africa mentions the following interesting circumstances respecting the arrival of the missionaries at the Cape of Good Hope, and their temporary sojourn among the descendants of a party of refugees ex-

speakers at the last anniversary. "harled their disembarkation on the coast of Africa? Pagans? Strangers? No: they found themselves in the arms of their beloved countrymen. Yes; at this very moment there exist in Africa the descendants of those persecuted but faithful men, who, towards the close of the seventeenth century, under the reign of a prince brilliant with glory, but not the glory of charity, were forced to abandon their country to escape the sword of their persecuting countrymen. For a century and a half these venerable exiles had lost all communication with the mother country; even their fellow-Protestants had well nigh forgotten them: few voyagers took the trouble to make us acquainted with them; Kolbe is full of improbabilities, Sparmann only botanized, and Le Vaillant studied nothing but the natural history of animals. Travellers thus occupied could not satisfy the demands which the heart of a French Protestant would make respecting those our brethren. They drop only a few words about them; but not enough to satisfy those who wish to hear of their life and their faith. It was reserved for our missionaries, after a century and a half, to renew those bonds of country and of faith which time and absence could not break."

The missionaries, after remaining a short time in this interesting colony, proceeded to their destination among the Hottentots and Caffres in the interior. We shall be glad to learn and to communicate some particulars respecting the history and circumstances of this Protestant refugee settlement.

VIEW OF PUBLIC AFFAIRS.

We endeavoured in our last Number to take a brief retrospective view of the state of Continental Europe since the peace, in order to shew the actual relations and tendencies of its somewhat discordant parts. Our space not having allowed of our adding to this sketch our usual digest of passing events, we shall now state a few of the leading notices of the last as well as the present month.

The affairs of France have advanced as happily as any person who considers the peculiar difficulties of the case could have

reasonably expected. Those who looked for every passing day to exhibit scenes of wild extravagance, and rash, ill-digested measures, have been disappointed. Abroad, the government have proceeded calmly in establishing their foreign relations with the nations of Europe, none of which seem to intend to dispute the validity of the late changes; while at home, they have been actively employed in arranging the internal administration of the country; the difficulties of which have been very great, vast numbers of public agents having been set

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was there more religion while it was worn? or is there more religion in some other places where it is worn still? France is now seen as she is; and the knowledge thus protruded, mournful as it is, will, we trust, lead all who in that land of religious ignorance and infidelity love and value the law of God, to exert themselves more strenuously than ever for the spiritual welfare of their countrymen. The scriptural education of the rising generation is the first great duty, otherwise in a few years even what now remains of Christianity will be well-nigh banished. We have no words to express how great is our sense of the obligations which at this moment lie upon all who direct public opinion in France, and especially on those, for such there are, who sigh and cry for the abominations of the land. Nor, let us add, is it less the duty of British Christians to refrain from those harsh anathemas and vindictive predictions which some among us are pouring forth, as if the Almighty had made them his special messengers to utter his wrath upon those whom they are pleased to consider as a forsaken and devoted people. Whatever are the impieties of France, they will not be lessened by a course like this.

The successful issue of the French revolution immediately excited throughout Europe that ferment to which we adverted in our last Number. The expatriated Spanish constitutionalists have been concentrating their efforts for the revivification of a representative government and free institutions in their native country. In Portugal, Don Miguel is more than ever unpopular, and, amongst his other outrages, had authorised several British vessels to be detained for alleged violations of the blockade of Terceira, till restored on the vivid representation of the displeasure of this country.—Austria and Prussia have been disciplining their troops for prompt action, as if anticipating serious disorders within the limits of their authority. In Germany, there have been tumults in Hanover, and Cassel, and Hamburgh, and Leipsic, and Dresden, and other places. The king of Saxony has made his nephew Frederick joint regent with himself, and secured to him the reversion of the throne; a measure which the people have hailed as holding out the hope of a consideration of their grievances, and the appointment of free institutions. That misguided young man, the Duke of Brunswick—the Miguel of Germany—has been obliged to take shelter in this country, after seeing his palace burnt to the ground by his subjects. Almost the whole of the continent, in short, is in a state of disorder; the objects of which, in some instances, are not very clear, though in general it is directed to the repeal of some obnoxious measure,

establishment, throughout Europe, of wisely-balanced representative political institutions, such as by the mercy of God we enjoy in this happy land: but these are not the growth of a day; and we fear that in the effort to grasp at them much bloodshed and tumult may yet ensue. May he who is the Author of peace and Lover of concord, direct and dispose the hearts of his weak and sinful creatures to seek the interests of truth and righteousness, the glory of God, and the solid happiness and eternal welfare of mankind.

But to the Netherlands has the public eye been chiefly turned. The Belgian portion of that ill-assorted kingdom has thrown off the yoke of Holland, and insists not merely upon separation, but upon choosing its own form of government. At an early period of the rebellion, the king summoned the states general to discuss the matters in agitation, particularly the project of a separation of the two great members of the kingdom, only retaining a common head. Some of the practical boons then demanded by the Belgians, such as a free press, trial by jury, the responsibility of ministers, and a fair distribution of public honours and offices, were but reasonable, and should have been afforded. The separation of the kingdom was a larger question, and was considered to involve other interests besides those of Holland or Belgium. Still it was better that it should be settled by the parties themselves, without the interference of foreign bayonets; and this resolution has hitherto been wisely acted upon by our own and other governments. The separation is at length decided upon, both by the victorious arms of the insurgents, and by the acknowledgment of the king; but the Belgians have now risen in their demands; and, having expelled the king's troops from almost every part of the country, they claim to be their own masters, and to choose their own form of government and political relations. A provisional government has been formed, and a general meeting of representatives is to be held. Should they agree to form a constitutional monarchy, and to choose the Prince of Orange for their king, the whole may even yet be amicably settled; but if otherwise, much bloodshed and innumerable evils may too probably ensue. The unsuccessful attack by the king's troops upon Brussels, and the sanguinary scenes which took place in that desolating strife, sealed the division of the countries beyond the power of reconciliation. The only link by which peace may probably be secured, and the intervention of foreign armies be prevented, is probably the Prince of Orange. The provisional government, of which the journalist De Potter is at the head, has begun its career

first acts of the Paris populace was to put down gambling, which the old government had encouraged, so one of the first acts of the Brussels provisional government has been to abolish lotteries, as an immoral institution. One lesson we may learn from this, that where those who ought to reform what is wrong will not do it, they may find themselves set aside, and the work done by others. There is also another topic, which, if our space allowed, we should wish to advert to; namely, the religious guilt of Protestant Holland as regards her Papal countrymen of Belgium. What has she done to promote a purer faith among them? Alas! she has acted too much as Great Britain has acted towards Ireland—and these are some of the fruits. Oh it is fearful to profess a pure faith, and to do little or nothing to prevent others perishing in ignorance!

Among the people of the continent who have not rushed into measures of turbulence or rebellion, but who would have had more ample excuse for so doing than perhaps any, we cannot refrain from mentioning those long oppressed and silent sufferers, the Protestant Vaudois of Piedmont. Their grievances are not generally known; and as they have not taken up arms to vindicate their own cause, we think it the more incumbent on British Christians to plead it for them; and to suggest to our own government to intercede, as we think it might and ought, on their behalf—or rather, should we say, to urge the spirit of treaties to which this country was a party, and in contravention of which his Sardinian majesty has grievously oppressed this much-suffering people. Part of Piedmont, our readers are aware, became incorporated by treaty with France, with the concurrence of the king of Sardinia, as early as 1796, and the remainder was afterwards subjugated by the French arms. The pope himself recognized and made arrangements for the Piedmontese diocese under this order of affairs: and England virtually acknowledged the union of Piedmont with France and its utter severance from Sardinia. For fourteen years, under this recognized annexation, and till the treaty of Vienna in 1815, the Protestant Vaudois enjoyed every civil right possessed by their fellow-countrymen: their condition was perhaps more free and happy than ever it had been, and well did their long tried good conduct deserve the warmest sympathy of their Protestant brethren. But unhappily by the treaty of Vienna they were made over like a flock of cattle to the king of Sardinia, who for no reason but that he was a bigotted Papist, and they Protestants, in spite of the general political amnesty agreed on by the allies, revoked their privileges, broke up the insti-

tuted and obtained civil and military honours, and reduced them to a state of such degrading oppression, that they might not, and may not at this moment, purchase lands, or even reside, beyond certain limited boundaries; or build more than a restricted number of schools or churches; or have walled burial grounds; nor may a Protestant minister even visit a sick person, unless accompanied by a Catholic layman, or remain above a specified time by his side; with many more vexatious and uncalled-for restrictions, subversive of civil and religious liberty. Had lord Castlereagh interposed his good offices, as the treaties made at the peace and the powerful influence also of this country allowed, this scene of oppression had not taken place. But such was not the case: their unoffending voice was unheard; and these, and other severe regulations, still exist, while nothing has been done by the mediation of Protestant England to alleviate them. It was not without difficulty that permission was even obtained to erect the hospital for which subscriptions were procured in this country. To say that the Vaudois are happy or contented under this oppression, would not be true; but they have suffered hitherto with exemplary patience: but that they will much longer continue to do so, after the examples set them in neighbouring states, and with the remembrance of their own valour in former ages, may possibly be doubtful, especially as they can expect no redress from their Sardinian oppressors, to whom they certainly owe no fealty but that prescribed by foreign power. If they should shake off the papal and despotic yoke of Sardinia, that state will have only its own oppressive and impolitic conduct to blame for the result; but we incline to think that a friendly representation from the British court would be sufficient to gain for them all the privileges they require, and prevent future disturbance and bloodshed. We have, among our readers, some who are probably better informed on the subject than ourselves, and whose influence, judiciously employed, might not be unavailing.

And now we turn homewards, and much have we to say—but we are verging too far towards the limits of our present Number to allow of our entering upon the subject at present. Nor, upon the whole, are we sorry to postpone it, as the meeting of parliament will throw much light upon some important questions. The Regency question will demand consideration; Ireland is becoming excited on Mr. O'Connell's most unwise and injurious proposition for the dissolution of the Union; and had there been a better pretence for working up an insurrection like that at Brussels, especially had not the

operation in our country, which would not have been quelled without dreadful scenes of bloodshed. The Anti-Slavery question, we need not tell our readers, will command immediate and earnest attention. Then the state of political parties, rendered not the less uncertain by the mournful death of Mr. Huskisson last month—alas! what shadows we are, and what shadows we pursue!

In postponing our own remarks, we commend, in the mean time, to our readers the perusal of a pamphlet recently published, entitled "The Present Crisis in France, considered in reference to England," which relates to some of the points on which we intended to touch. The tumultuary movements which agitate the continent have too great a tendency to communicate themselves to our own shores, to allow us to regard them as matters of indifference, even if any thing *could* be a matter of indifference which affects large portions of the human race. The political tempest which sweeps over one kingdom or district, seldom confines itself within those exact lines of demarcation which form the boundaries of states. Like the electric shock, wherever an element of affinity presents itself, it is liable to be conducted with undiminished force throughout the whole circle of national communities. The practical question for this country is, "Are her institutions such as can sustain the severe ordeal to which they are likely to be exposed? Are our civil and ecclesiastical establishments in a condition to bear up against the pressure which may sooner or later be directed against them?" The author of the pamphlet just mentioned, in prosecuting this serious inquiry, institutes a comparison between our present intellectual, moral, and religious condition, and what it was at the commencement of the revolution of 1789. He views the subject as it relates to the sovereign, the clergy, and the people. In touching upon the first of these points, he urges the purity and moral dignity of the personal character of George the Third, as having operated with a powerful and salutary influence in checking the progress of that anti-Christian as well as anti-monarchical spirit, which had produced such disastrous results in a neighbouring country. He also with great delicacy, yet Christian fidelity, compares the public conduct of our present popular and patriotic sovereign, with the example of his royal parent. He remarks: "We are happily blessed at this moment with a sovereign who professes to take George III., as the model of his reign; and the nation has welcomed with a sort of instinctive rapture, the promise included in the assertion. At the same time, without wishing to detract from the value of the pledge thus given, it is necessary to bear

George III. and the sacred character of his character, were not the effects of any single assertion, or of any profession of principle, however pure or exalted. They were, on the contrary, the results of a long life, passed in the unobtrusive exercise of every personal and domestic virtue; they were the fruits slowly won from an ungrateful soil by steady persevering labour; they were blessings which God gave, not which man obtained. To hope that any single declaration of principle, separate and distinct from this pledge, should be attended with equal effect, would be to expect a harvest without a seed time, an effect without a cause." "Though a steady consistent course may soon cherish hope into confidence, it should not be forgotten that suspicions will exist; and that it will not be safe to neglect the causes which encourage them, till years have consolidated the opinions which it is desirable to form." The author proceeds to allude with pain to some instances of the violation of the sanctity of the Lord's-day, which have grieved every Christian and loyal heart; among others, opening Windsor terrace as a Sunday promenade, a custom which prevailed in the time of the old king, and was very popular, but had died away, and ought not to have been revived, though revived from a kind and condescending feeling on the part of his present majesty, to mix with his subjects, and to afford them gratification.

In estimating the state of the clergy as compared with what it was at the former revolutionary era, the author justly remarks, that owing to the higher order of mental attainment now prevalent among the mass of the community, and the closer scrutiny with which the pretensions of public men are investigated, the standard of clerical qualifications and ministerial habits ought to rise much above what was deemed requisite at that period, in order to meet the real exigency of the case. "The clergy," he observes, "which shall be fitted to maintain its position, and to secure respect amidst a population such as this, must be a clergy of no ordinary attainments or character. It must not be a clergy resting on established privileges or ancient usage. It must not be a clergy contented with a decent mediocrity of character, anxious only to avoid offence, willing to swim with the stream, and endeavouring rather to repress than to satisfy inquiry. It must, on the contrary, be a clergy which shall daily vindicate its claims by the benefits it confers on every portion of society. It must be a clergy capable of inspiring respect by the sanctity of its character, and capable of compelling respect by the soundness of its wisdom. It must be not merely a clergy dignified by the learning of schools, but fraught with the learning which commands itself

but a clergy venerable from peculiar holiness and purity. It must be not merely a clergy fitted to move among the laity with decency, but a clergy habitually raised above the laity by the spirituality of its feelings, and the sanctity of its habits—a clergy which lives above the people committed to its charge, and forms, as it were, the medium between them and heaven."

In the third division of the subject the writer with piety and ability exhibits many circumstances in the present aspect of the nation; some of which call for rejoicing, others for mourning, but both that our rejoicing should be with trembling. The increase of wealth and knowledge, the rapid communication of intelligence, and the newly discovered power of co-operation and association, are not without their dangers unless under moral and religious influence. But our author gives a melancholy picture of the state of religion among the high and the low classes of society, which is only relieved by the somewhat better, but not by any means satisfactory, state of the middle orders. The professed church of Christ itself also is not in a condition to bear up as it ought against danger; its divisions, its rash speculations, its alternate coldness and ill-judged zeal, all tend to weakness and disorganization. These are solemn subjects for reflection, while the nations around us are shaken, and the destroyer is perhaps at our own doors. But while it is necessary to warn, there is no occasion for despair; our institutions, civil and religious, are justly the glory of the world; only let the nation act up to the light it enjoys, and the privileges it possesses.

"The religion," justly remarks the writer of this pamphlet, "that will stand in a day of political tempest, must be a

bending. It must not be a religion which by its union with the state claims for support on the part of the great, and the rich, or even of the poor. It must not be a religion which is obeyed on account of its terrors, or its promise of public peace and order a day as that, all distant claims would be insufficient to counteract for a moment. It must be a religion which commends itself to the conscience; a religion which teaches that the forms by which it is carried out are merely accessories; its own essence; means which are necessary, but which are not in themselves ends, and means which it is justified by their obvious necessity. It must be a religion which shall require of God; which shall require of man more than he requires, but which that, absolutely and positively. It must be a religion likewise which have adapted itself carefully to the condition of men. Which shall have twined itself round the heart with the association of his affections of the youth, and to the worthiest and the most pure pursuit; which shall have man through all the trials of adversity and in prosperity and adversity and in joy, shall have proved within itself the real substantialness.

"Such must that religion shall stand the shock of adversity and such, must our religion to knit all the members together, during the storm impending."

ANSWERS TO CORRESPONDENTS

T. B.; *Pacific*; AMICUS; G. B.; J. K.; B. C.; B. F. T.; Y. M.; C. TRIEMIS; F.; S. G.; I. W. N.; J. D.; C. A. H.; W. R.; and S. under consideration.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE

BRITISH AND FOREIGN BIBLE SOCIETY.

WE did not notice last month's extracts, which were particularly important we refer to such facts as the need for, and the formation of, no fewer than new societies in a single county in England within eighteen months; or operations of the American Bible Society; or single incidents, such as the

if not absolutely conclusive as to its propriety and necessity, yet a sufficient *prima facie* justification, both of the Moravian missionaries and of the Bible Society in the course they have taken. The reader will find many curious details on the subject in Mr. Greenfield's pamphlet, which has claims to attention independently of its immediate object, on account of its philological arguments, which apply to a variety of other cases.

PRAYER-BOOK AND HOMILY SOCIETY.

The last anniversary of this society was one of the most interesting we ever attended; and we have peculiar satisfaction in laying before our readers an account of the addresses, with an abstract of the annual Report of the society. We earnestly entreat our clerical friends in particular to consider whether they could not do more than they have yet attempted, towards promoting the objects of a society which has such peculiar claims upon the members of our venerated church.

ANTI-SLAVERY SOCIETY.

The articles in the two appended Numbers of the Reporter (68 and 69) are too numerous for a brief analysis; but they are particularly important at the present moment, when the meeting of parliament, and the accumulation of petitions and anti-slavery meetings, are exciting attention throughout the country. A writer, who has discussed the case of Mr. Bridges and Kitty Hilton, in a former page of our present Number, intimates the propriety of the Bishop of Jamaica's instituting an inquiry into it. We are glad to find from the Anti-Slavery Reporter, No. 69, that his lordship appears to be so doing. And what is the consequence? Though his lordship has no connexion with the opponents of slavery, and has ever shewn a degree of deference to colonial opinion, which we sincerely think had better been exchanged for an open and honest deprecation, at whatever risk, of this baneful system which deforms and desecrates his diocese, he has been assailed with a virulence which we must say does him great honour, while it also accounts for the reluctance so often exhibited by public functionaries, lay and ecclesiastical, who are to continue to reside in the colonies, in boldly testifying against the cruelty, licentiousness, and irreligion, which pervade them. For merely obtaining, as was his duty, from the official authorities, the depositions relative to an alleged transaction of great cruelty and indecency on the part of one of his clergy, over whom both God and man have made him a responsible overseer, he is assailed with the very same species of abuse which the John-Bull Sunday newspaper flings at Mr. Wilberforce, or Mr. Macaulay, or any other man who dares to exhibit the enormities of colonial slavery, or fails to panegyrize the cart-whip and the flogging of women. The Jamaica Courant tells his lordship to his face, that he does it to "wreak his vengeance," and "satisfy his episcopal spleen," and that he and his dignified clergy are far more cruel than Mr. Bridges; the bishop ordering a servant, says the Courant, to be punished with thirty-nine lashes, instead of five of the cart-whip; and the venerable Archdeacon, and the Very Reverend Dean chastising their servants with their own hands, "in the fancy line." Now what must be the state of society engendered by slavery where such charges can be hurled about, and where, however untrue, no verdict, we presume, could be obtained for a libel, as it is not an illegal act to commit a violent assault on a poor oppressed slave; and, if it were, no jury would find the libeller guilty, as he was only exercising his vocation in defence of the sacred rights of slavery. The libeller might maintain, as he does in this very paragraph, that so far from meaning to bring his lordship into contempt, or to impute any thing wrong or disgraceful, he only accused the Right Reverend Prelate of doing "*what every owner of a slave is daily obliged to do*," if not with the cart-whip, at least with "switches;" that which Mr. Bridges did in this alleged necessary infliction of daily discipline when he stood by to see his cook flogged by his order, on her bared body with bamboo rods, till her back was covered with gore. It is disgusting and disgraceful that the British public, or any Christian ear, should be constantly tortured with such tales of cruelty and profligacy; and all to support an institution, unjust and wicked in all its parts. Will not God visit for these things; and visit most those British Christians who continue to uphold them? And above all, ought not the bishops and clergy of the land to set themselves foremost, as becomes their responsible and powerful stations, to abolish a system so fraught with iniquity; a system which the public journals of the colonies boldly tell them, should they have the misfortune to obtain preferment in the West Indies, would require them in self-defence to commit "daily," such cruel and indecent acts as have wounded their order and their church, through that boasted champion of slavery, the Rev. W. Bridges?

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far from being conducive to the good of the people; young persons are rising up in various places, who are averse to the restraints of religion; a few who appeared to be touched by the power of God, or who were outwardly friendly, have ceased to be so; and a small number of misguided fanatics have created temporary confusion and mischief in one of the smaller islands.

Such is the substance of the drawback with which we are acquainted. All this is perfectly compatible with the continued progress of the spiritually minded part of the population, and with the general secular improvement. Such things are only what might have been expected to take place.

The islands to which we refer, by the general designation of the South-Sea Islands, consist chiefly of two groups: one of which is distinguished by the name of the Georgian, or Windward Islands; consisting of Otaheite, or Tahiti, and Eimeo, both subject to one king. The other group, which retains the name of the Society Islands, comprehends Huhaine, Raiatea, Tapaa, Borabora, Maupiti, and Maioiti, which are under different chiefs or sovereigns.

These islands, lying at the distance of 15,000 miles from Great Britain, were first discovered by our celebrated but unfortunate countryman Captain Cook. By him they were described as a kind of fairy land, a new garden of the Hesperides; where the cold of winter is never known; where the trees never lose their foliage, and bear a constant succession of fruits: where the heat of a tropical country is always alleviated by alternate breezes; where plants the most odoriferous regale the senses, and scenery the most enchanting delights the eye; where labour for food is scarcely required, the earth producing spontaneously in the richest abundance; where disease is little known; where the voice of op-

cence, love, and pleasure universally prevail. The population was represented as vast, considering the extent of the islands; and nothing seemed wanting to render it the happiest on the face of the earth, but a knowledge of that religion which is indispensable to man in the happiest condition of his nature in this world.

The report of these interesting islanders appears to have deeply affected the Countess of Huntingdon; and by her that impression was conveyed to the mind of Dr. Haweis, one of the founders, and most ardent and liberal friends, of the London Missionary Society. By Dr. Haweis the subject was brought before the Society, *at the very first of its annual meetings*. Of all the regions of the earth yet in pagan darkness, he recommended the South-Sea Islands as presenting, with the greatest prospects of success, the fewest difficulties. He represented the comparative advantages of their climate, their luxuriance, their government, their religion, and their language, as giving them a preferable claim to every other field of missionary enterprise.

The advantages of these islands, though not intentionally, were prodigiously exaggerated. The statements of Cook and the information of others deceived. The drawbacks and difficulties were imperfectly understood, or thrown into the shade. The character of the natives, the bloody nature of their superstition, the despotism of their government, and the abominations of the whole state of society, were little comprehended.

The memorial was received with enthusiastic acclamation, and became at once the plan and purpose of the Society. The venerable man went farther. He recommended the fitting out of a missionary ship, and suggested a missionary captain. Both recommendations were adopted. The Duff was bought, and Captain Wilson was nominated to



civilized from the heathen, and even adopted some of the manners of the heathen whom they had gone to convert. What a trial this must have been to the faithful band who held fast their integrity, and to the fathers of the Society, may easily be conceived. It affords a striking illustration of the weakness of man to resist temptation, as well as of the exceeding deceitfulness of the human heart; and a warning to every man who thinks of engaging in this service, that he may thoroughly examine his motives and principles; and a memento for greater care in the selection of those who are appointed to do the work of God.

The second severe trial of this mission was the capture of the Duff, on her second voyage. Again had this vessel been equipped at great expense of money and of labour; and thirty additional missionaries and artisans, with their wives and children, took their departure in her from Great Britain, with a view to visit the brethren, and to strengthen them with a fresh accession to their ranks. Nothing had yet occurred to cool the ardour of Christian zeal at home, or to induce a suspicion that any thing was going wrong abroad. Numbers were flocking to the enterprise; funds were not wanting; and the blessing of God seemed to rest on the undertaking. But a new and unexpected occurrence took place: the *Buonaparte*, a French privateer, took the hitherto favoured ship, and carried her into Monte Video. The property was entirely lost; but the missionaries and their families, after experiencing many difficulties, and incurring great expense, were permitted to return to their native country, and few of them again prosecuted the work in which they had engaged. "Hitherto," said the directors, "our Society had been indulged with prosperity; and we flattered ourselves with the hope of growing success, connected with

every wind to wait agreeable intelligence, and smiling Providence to crown our efforts with abounding blessings. But now unwelcome tidings begin to arrive, and our God appears to be taking a method of answering our prayers by terrible things in righteousness; a method which will doubtless be as glorious in the issue as it is to us painful and unexpected." Severe as was this dispensation, it operated both to prevent and to cure evil, as well as to teach the obligation and necessity of depending upon God.

The capture of the Duff was scarcely reported, when news arrived that the greater part of the missionaries had abandoned their station, and, from fear of their lives, had retired to Port Jackson. By this event, of the thirty originally sent out, not more than seven remained to carry on the work; and even that number was at a future period still more reduced. Some who left, afterwards returned; others remained in the colony; some came back to England; and some lost their lives by murder. The missions to Tongatabo and the Friendly Islands, through untoward circumstances, were entirely abandoned; and nothing after a while remained of the splendid embassy to the South Seas, and of the high-wrought anticipations formed of its success, but a comparatively small body, faint, but still pursuing the object of Christian faith and zeal. That body the Society never deserted. Again and again they re-inforced it, and still trusted that the labour would in the end not be in vain.

Besides these trials which marked the early part of the history of this undertaking, the grand trial which the missionaries and the Society had to endure, was the long delay of even the appearance of success. Year after year passed away, during which unceasing prayer was offered up to God, and a close application of labour in public and in private pursued; but no spirit of inquiry

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change, or what is merely external in it, and the actual reception of the Gospel, and its power over the hearts of those who have received it. The missionaries have invariably distinguished these two results of their undertaking, and the distinction should never be lost sight of, as it enables us to account for various circumstances which could not otherwise easily be explained. It never has been intimated that all the inhabitants of the South-Sea Islands had become genuine Christians. Only a minority of them have ever given evidence that they had been brought under the saving power of the Gospel. The great majority have never gone farther than to experience, as it were, the benefit of the leaves of the tree of life: their healing influence they have felt; but they have not eaten of its rich and delicious fruits.

The indications and extent of the outward change may be comprehended in the following facts:—

The entire abandonment and renunciation of their former idolatry. The nations have literally changed their gods, which yet were no gods. Their morais have been destroyed; the taboo has been abolished; the idols have been consigned to the moles and the bats, or have been sent home as dead gods, to gratify the curious and excite the gratitude of the Christian. When it is considered that their idolatry comprehended every thing that was cruel, tyrannical, and impure; that its tendency was to gratify the worst propensities of our nature, and to establish that by law and religion which, independently of both, has too powerful a hold on the sage as well as the savage; what a blessing must its abrogation have proved to the inhabitants! It has effectually destroyed the power of a detestable priesthood, modified the arbitrary dispositions and views of an oppressive monarchy, and infused a friendly influence into every part of the social system.

propensities which characterised their former state, and by which all savage tribes are distinguished. Revenge, so deeply implanted in the human bosom, is in the savage a reckless and ungovernable passion. It is insatiable in its demands as it is wasting in its effects. The fairest of these delightful regions of the south had been scenes of blood and murder for ages, till they were in danger of becoming absolutely depopulated by the fury of their inhabitants. Since the adoption of Christianity, it is a remarkable fact, that not one war has taken place in any of the islands. Does not this speak volumes for the power and peaceful nature of the Gospel of Christ? We do not suppose that this will always be the case; but the check which the love of war has experienced, and the influence of better principles on many, will, we trust, save the people from the horrible scenes which so often before occurred. Literally, as well as truly, “they have beaten their swords into ploughshares, and their spears into pruning hooks; nation does not rise up against nation; neither do they learn war any more.”

The adoption of the arts, habits, and manners of civilized life, affords further illustration of the nature and extent of the outward change which has taken place in the islands. That they have become essentially, though not to the full extent, a civilized people, is unquestionable. They have not yet had time or means to procure the conveniences or elegancies of European society. Into many of our ideas they cannot enter; with many of our customs they have no sympathy; and it will be well perhaps if they never learn some of our ways. But the results which have already occurred are extraordinary, considering their disadvantages. Among savages, who a short time since were but a few degrees removed from the state of nature, printing presses have been established, written laws promul-

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is to be found, in their regular associating for the observance of the institutions of religion. Their devout demeanour—their solemn psalmody—their interesting silence, when hearing the word of God—their observance of the communion of the body and blood of Christ—their kindness to each other, and the respect with which they treat their teachers, are all evidences of the sincerity of their profession; while their progress in knowledge, and their thirst for further acquisitions, afford proofs of their past diligence, and encouragement to hope respecting their future advancement. What a contrast is all this, to their former unsocial, desultory, and depraved habits!

Again: *Their zeal to propagate those principles to which they feel they owe all their advantages*, affords the most convincing proof of their sincerity and enlightened acquaintance with the Gospel. Who has not heard of their contributions—of their native missionaries—of their society meetings, and resolutions, and speeches? By the instrumentality of native teachers chiefly, has the Gospel been carried to the Palliser Islands, at the distance of 250 miles east of Tahiti; to Rai-vai-vai, six islands, 500 miles southward of Tahiti; and to the Harvey Islands, 600 miles west-south-west of it. They are preparing to make settlements in other islands still more remote; and should the blessing of God be continued, it is impossible to set bounds to the results which in the course of time may arise from this principle of the self-propagation of the Gospel, which has so powerfully taken hold of these zealous converts. And this is one of the most essential and useful principles of Christianity. It was the operation of this principle that so rapidly diffused the knowledge of the Gospel at the beginning; and never till it comes to be understood by every individual who belongs to the Christian church,

shows us an indispensable obligation, upon the reception of the faith, will Christianity acquire those triumphs which it is destined to achieve.

Our readers will find affixed to Mr. Orme's narrative, some important practical lessons which result from the preceding statements. These we must leave for their own silent meditations; but we think it impossible that they can contemplate these great and momentous events, so full at once of warning and encouragement, without being more than ever stimulated to become "stedfast, immovable, always abounding in the work of the Lord, inasmuch as they know that their labour is not in vain in the Lord."

We take this opportunity of strongly recommending to our readers, Mr. Stewart's "Journal of a Residence in the Sandwich Islands," one volume, price 8s.; and Mr. Ellis's *Polynesian Researches*, two thick volumes, price 28s. The former details the chief facts relative to the islands and the missions; the latter is a still fuller account, comprising whatever is known respecting them. Both are highly honourable to the talents and piety of their authors; who, amidst their arduous missionary labours, have been able to collect large stores of information, literary, scientific, and popular; which render their volumes both useful and entertaining.

THE RITUALIST.

To the Editor of the Christian Observer.

HAVING, for some time past, had occasion to officiate in several different churches and chapels; and, consequently, to witness the different methods of performing the several parts of Divine Service; I take the liberty, with the desire of promoting uniformity, to send you a few remarks on the Rubrics of our Common

thorities (some of which, I cannot but think, are unknown to many of our officiating clergy).

1. *On the apparel of ministers while officiating.*—Immediately before the order for Morning Prayer stands this Rubric: "And here it is to be noted, that *such ornaments of the church, and of the ministers thereof, at all times of their ministration, shall be retained and be in use,*" &c. &c. What are the proper vestments for a clergyman to use, may be seen in the 58th Canon: "Every minister saying the public prayers, or ministering the sacraments, *or other services of the church,* shall wear a decent and comely surplice with sleeves," &c. "Furthermore, such ministers as are graduates shall wear upon their surplices, at such times, such hoods as by the orders of the universities are agreeable to their degrees, which no minister shall wear (being no graduate) under pain of suspension. Notwithstanding, it shall be lawful for such ministers as are not graduates to wear upon their surplices, instead of hoods, some decent tippet of black, so it be not silk."

2. *On the introductory sentences.*—"The minister shall read with a loud voice some *one or more* of these sentences," &c.

The last of these sentences is from 1 John i. 8, 9: "If we say that we have no sin, we deceive ourselves, and the truth is not in us; but, if we confess our sins, *he* is faithful and just to forgive us our sins," &c. It often happens that the reader of this sentence changes the "*he*" into "*God*." Why does he not rather read "*more*" than one of the sentences, so that the *He* may have direct reference to God? If he is so great a stickler for accuracy (which he would best shew by his literal obedience to positive orders), let him read the 4th, that is, Psal. li. 17, "The sacrifices of God," &c., or the 5th, Joel ii. 13, "Rend your hearts," &c.; to either of which

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properly subjoined.

3. *On the Lord's Prayer.*—"The people also kneeling, and repeating it with him, both here, and *where-soever else it is used in Divine Service.*" If the ante-communion service be, as I consider it, and as it is named in the Rubric after the Nicene Creed, a part of "Divine Service," then ought the clerk and the people to repeat it after him, before the Decalogue or the Commandments, as much as at any other time.

4. *On the reading of the Psalms.*—"Then shall follow the Psalms in order as they are appointed." Here, as in the Rubric before the "Venite," "O come, let us sing," &c. there is no express order for the clerk or the people to read the alternate verses. What then is the foundation of the present custom? I can only assign two reasons for it: first, they are chanted in collegiate, cathedral, and some few other churches and chapels, wherein the congregation joins in the whole: secondly, in the Forms of Prayer*, occasionally put forth by authority to be read, I find the following directions, from 1563, Jan. 12, to 1728, June 11, "A Psalm, to be said of the minister, with the answer of the people;" or, "whereof one verse is to be said of the minister, and another by the people or clark;" or "one verse by the priest, and another by the clerk and people."

From the prefixure of the word "*Answer*" to the latter part of the Doxology, it seems intended that *the minister should always begin* the Gloria Patri. This would prevent the awkwardness often felt by a stranger minister, from not knowing whether he or the clerk is, according to the custom of the church he then is in,

* In the Exhortation unto Prayer, 1544, May 27, the Litany is so directed to be read; and it is therein said, that the one part is printed in black letters and the other in red, for the use of the quiers (choir).

"Amen" is commonly omitted. The clergyman thinks it is the clerk's word, and the clerk thinks, or acts as if he thought, it is not in his then-alternate verse. See Number 54.

5. *On giving out the Lessons.*—Before every Lesson the minister shall say, "Here beginneth such a chapter, or such a verse of such a chapter, of such a book;" and after every Lesson, "Here endeth the first or the second Lesson." Instead of this plain, proper, and positive rule, we frequently hear, "The first Lesson, appointed for this morning's service," &c.; or "The first proper Lesson," &c.; or the naked announcement, "The first chapter of Genesis," &c. In naming the books, ought we not to say, "— of the First Book of Moses, called Genesis?"

Again; when, in the Evening Service, we announce a Lesson from one of the Epistles, as, for instance, to the Romans, we should be careful to stop after the word "Apostle," lest we cause the hearers to suppose that the writer was *the Apostle to the Romans*, instead of his Epistle being addressed to that people.

6. *On the Te Deum.*—We sometimes hear the word "Amen" added by the clerk to this hymn; for which there is no authority whatever.

7. *On the Benedicite.*—If ever this is used, for the sake of variety, instead of the Te Deum, it could never be done with so much propriety as on those days when the following chapters are read, Dan. iii., Gen. i., and such other chapters as contain any signal instance of God's use of, or controul over, these works of his hand, as the deluge, the plagues of Egypt, the arrest of the sun's light, the ascent of Elijah, &c.

8. *On the Apostles' Creed.*—Some clergymen turn to, or rather towards, the east, while repeating this Creed; for this I know of no other sanction than what is implied in the prayer

from the conduct of Daniel in Babylon. The bowing at the name of Jesus is authorised by Canon 18, but it is not limited to the Creed: "And, likewise, when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed."

9. *On the first time of singing.*—Nothing can be more irrubrical, and scarcely anything more incongruous, than to sing before Divine Service commences. *Penitents*, as we all then profess to be, lying in the dust of humiliation, have no right to sing: praise does not then become us. Now is the time (if we have entered into the *spirit* of our liturgy) to praise God, either by chaunting an anthem, or by singing a psalm or hymn. No consideration of private feeling, of fatigue, or conceit of a more proper division of the service, should influence the minister of a church, whose *servant*, not *master*, he is. The injunction of Elizabeth can never be so fitly complied with as in this place, where provision is made for it.

10. *On the Apostolical Benediction*, 2 Cor. xiii. 14.—This is often read as if it were a *prayer* addressed to God, and in the same tone as the prayer to the Saviour, immediately preceding; but a moment's reflection on perusal will shew that it is a devout *wish*, or a *blessing*, expressed and addressed to the people by the minister, and should be read in a very different tone of voice from that in which we pray.

11. *On the Athanasian Creed.*—As the Creed, "*commonly called*" that of St. Athanasius, is appointed to be read on, amongst others, the two days of the Epiphany and the Ascension, it would not, perhaps, be amiss, *if any departure from the Rubric were allowable, or rather pardonable*, to read it on the Sundays immediately following those days; but, as this discretionary

act of convocation, sanctioned by parliament; if, indeed, such a proviso would not be deemed a sanction for the omission of the services on these and other special days.

12. *On the Litany*.—It is the habit of some readers to preface this solemn service with, "The prayers of the church," or "of the congregation," "are desired for a person very ill," or "for a poor man lying at the point of death," or "for a sick member of this congregation," or "for John Thompson," or "for Sarah Jones," &c. Now, without weighing the arguments, *pro* and *contra*, in either or any of these cases, they are all irrubrical, and therefore should be all avoided. Enough is done when the parenthesis is used, contained in the "prayer for all conditions," and which used to be inserted also in the Litany, till the late increased demand, wide circulation, rapid printing, and consequently careless getting up, of the Books of Common Prayer, caused its omission. Nor is this the only innovation made in modern times; witness the "directions" and "companion" which, heterodox as they are, are often bound up with them.

13. *On the occasional Prayers and Thanksgivings*.—If the churchwardens, or any other persons of the congregation, do not ask the clergyman to offer up the prayers for rain, for fair weather, &c. he should do it of his own accord; this would tend to shew his people the concern he felt for their temporal welfare, as well as for their spiritual; and might tend to lessen their prejudices against the Gospel, and even to recommend the Saviour to their hearts. The allusion to the deluge, and the expression "a plague of rain and waters," by no means necessarily identify them with any wet season; but, even if the latter be allowed, a "plague" is sometimes nothing but a "visitation," "succession," or "continuance:" were it oftener

The prayers for the Weeks are seldom used, recollecting when they would be well for the c write the following r margin opposite to Prayers: "Wednesday, Saturday AFTER the f in Lent; Whitsunday and Dec. 13. The pray advantageously read th days before and after days.

The "prayer that n after any of the former," only permitted, though brightest gems in the c dem, is too often omi do not deacons, who c the absolution, use it, is unauthorized Collect, c leaving the people long assurance that "there is with God?"

The "prayer for the is not to be omitted du cess, but must be re meeting to its proroga solution.

On the "general th the same sort of rema made as was made on with this difference, tha thesis, here still retain be used for any other p ever than for those "the prayed for." The inten not so much to thank G special and extraordin as to exhibit him as, e him for being, a hearer swerer of the united p believing church and pr

The thanksgiving "cannot, with any propri except the prayers "i dearth and famine" ha tually offered up in the fore; and the evils de moved.

14. *On the Collects*.—for "the first Sunday as well as that for Ash should either be printe

subsequent Collect, as is appended to that for "St. Stephen's Day;" unless indeed, which would be better still, every church and chapel were provided with an annual sheet, shewing the days of the moveable feasts, &c. of *that specific year*, which will, ere long, be attempted by some unauthorized, and perhaps incompetent, individual, unless our ecclesiastical rulers do it.

If it be tolerated to say, "The first day of the month," in announcing the Psalms, would it be amiss to say, "The first Sunday in Advent?" Not two in ten know the name of the Sunday, who yet do know the day of the month.

Few are such ritualists as to observe the Rubric before the first collect respecting the vigil; although a perusal of the "table of the vigils," &c., placed just before the account of the Ember Weeks, would shew the great propriety and facility of so doing.

Whenever there are two Sundays between Christmas-day and the Epiphany, a great want is felt of a *proper* collect for the second Sunday, instead of that for the circumcision of Christ.

Not only is a collect wanting for the twenty-sixth Sunday after Trinity—for which day proper Lessons are appointed—but also an Epistle and a Gospel. This would often prevent the mistake made in these services a few Sundays before Advent.

When a Sunday is also a saints' day, some clerical readers, to mark their diametrical opposition to the least approach to an appearance of resemblance to Popery, preferring the Lord to the servant, omit the services for the saint; but they should recollect that that saint's day cannot often happen on a Sunday; why not read both Collects, and the Epistle and Gospel for the saint's day?

(To be continued.)

To the Editor of the Christian Observer.

I AM much pleased with the tone and spirit of the replies of Philo, G. J., and G., in the Christian Observer for August, to my questions in your Number for June (pp. 341—343), "What is justification?" and "How is a sinner justified?" but I think that no satisfactory answer has yet been given to either of the questions, so as to make me consider otherwise than that justification is conveyed to man, and received by him, "*through*" faith, rather than "*by*" it.

I do not deny, but rather maintain, that "*by*" may often be correctly used to signify "by means of;" or "by the instrumentality of;" but I also maintain, that, as applied to faith, *through* is, as to *verbal accuracy*, more correct than *by*. We are not operators or authors of the great blessing of justification, but recipients of it.

My meaning may be more clearly seen, and the distinction of "*by*" and "*through*" may be more readily allowed, if I premise that I consider justification itself, as *wrought and conferred by God*, is the *making* a pardoned sinner just or righteous; and, *as received and believed by man*, is his *being made so*. God, by his grace, justifies the sinner; the sinner, *through* his faith, believes that God has justified him: this believing does not *make* him just, but *assures him that he is so*. God's part is *active, conferring* it; man's part is *passive, receiving* it. The former is an *act*, the latter is a *state*: the first is a *justifying*, the last is a *being justified*. If I were distinguishing these terms in Latin, I should say God's act is *justificatio*; man's state is *justitia*, *Deus hominem justificat: Homo apud Deum justus est*.

I do not, however, so nicely distinguish "*by*" and "*through*," as being applied, the one to faith, and



rejoinder; and to express my regret, that in this enlightened age any clergyman, who professes to believe what I am privileged to do, could be thought capable of confounding justification with *sanctification*, which, *for a quarter of a century*, I have thus distinguished: Justification is being made *just* or *righteous* in our *person*, before *God*; sanctification is being made *holy* or *pure* in our *hearts*, before *man*: justification is *instantaneous*, and always *complete*; sanctification is *gradual*, and often *defective*: justification is the office of God the *Son*; sanctification is the office of God the *Spirit*: justification is wrought *for* us; sanctification is done *in* us: justification is *imputed*; sanctification is *imparted*: justification acquits us from the *guilt* of sin; sanctification delivers us from the *power* of sin: lastly, justification restores us to God's *favour*; sanctification restores us to his *image*. Again, when I included God the Spirit's work, in what I professed to understand by justification, I intended to confine it to his *production of faith* in our hearts; and did not mean to extend it to his *sanctification* of our nature.

I did indeed, and still do, maintain, that in all cases justification and sanctification are *inseparable*, but not *contemporaneous*: the former may be *complete* when the latter is *incipient*: the publican was justified *fully*, but his sanctification was only *in the bud*: the dying thief was pardoned and justified; and, had he lived, would have grown in grace, as his latest breath evinced.

To G., I beg leave to say, that I have no intention, as he supposes, to enlarge on the third head, namely, the office of the Holy Spirit: what I alluded to was the expression, "the righteousness of Christ," so often used; but, not having time at present to write all I think on this subject, I content myself with pro-

English New Testament, does the expression, "the righteousness of Christ" occur?" Many, like myself, will be astonished to be told—*no where!* But still it is correct, and, though not in English, yet in the original, *Scriptural*; for it does occur in the Greek (which is lost to the English reader, being incorrectly rendered), namely, in 2 Pet. i. 1; which, instead of being, as it ought to be, rendered "faith in the righteousness of our God and Saviour Jesus Christ," (a noble attestation of the Divinity of Christ), is translated, "*through* the righteousness of God, and our Saviour, Jesus Christ:" i. e. of God the Father, and of his Son.

I do not, however, at this time, so much insist on "faith in the righteousness," (though the same preposition (*ἐν*) is used in Rom. iii. 25, "faith in his blood;" in Ephes. i. 15, "faith in the Lord Jesus;" and in Col. i. 4, "faith in Christ Jesus"), as I do on the other part of the proposed version, rendered necessary by the position, use, and meaning, of the Greek article, whose presence is implied twice in the present version, making "God" and "our Saviour" refer to two persons, whereas, by the Greek, only one is intended; but, if what I propose, "faith in the righteousness," &c. be correct, it exactly agrees with what the Homily states to be the office of faith, and sanctions my idea of the part faith has in our justification; that is, believes in Christ our justifier, our righteousness, our all in all.

I am, moreover, so far from believing that we are justified by *works*, that I exclude even *faith*, as well as *works*, from the office of justifying; and, referring all to the grace of a Triune God, maintain that faith has nothing to do towards our justification but to accept what is already wrought to its hand, and offered to its acceptance.

Lastly, if the distinction of "*by*"

the point. I am more concerned for the doctrine, than for the proposition: let justification be allowed to be the act and work of God; a free gift, a pure favour, and an unmerited mercy; and let it be conceded that faith does not itself justify us, or make us righteous; but that Christ is our justifier and our righteousness, and I will admit that we, *through* believing that *Christ is our Justifier*, may *thus* be said to be *justified by faith*; although I think that "by" makes faith an *agent*, whereas "*through*" makes it, what it is, only a *medium* in our justification.

J. W. NIBLOCK.

THE ESSENTIAL DOCTRINES OF THE GOSPEL.

To the Editor of the Christian Observer.

CAN any of your readers inform me what is meant by such phrases as, "The essential doctrines of the Gospel," or "the distinguishing doctrines," or "the saving doctrines," or "the practical doctrines," with other like epithets? Is there then any part of the Gospel *not* essential and *not* conducive to salvation? And does not this kind of language tend to circumscribe Christianity within the narrow bounds of some human system, instead of exhibiting it in its complete latitude and longitude, as revealed by its Divine Author! Are not the Revelations of St. John as essential as his Gospel; and the Sermon on the Mount as the eighth chapter of the Romans? If any of your correspondents are accustomed to use such expressions as the above, I would that they could inform me what is their import. I do not comprehend this system of making a little narrow Gospel of our own, out of the full revealed Gospel of God; or winnowing out what each man con-

the typical character of the Mosaic economy have spoken of "the Gospel according to Leviticus;" the phrase may be too strong, but would that be the Gospel from which Leviticus was excluded? The late Mr. Scott's hearers approved of his discourses on two thirds of the Epistle to the Ephesians; he then preached "the essential doctrines of the Gospel;" but they were displeased, and thought he had gone back to the law, when he enforced the remainder. A lay acquaintance of mine expounded the essence of the Gospel to be, "Do as much good as you can, and as little harm, and God will approve and reward you for Jesus Christ's sake;" which was about as correct, or rather as incorrect, an exhibition of the Gospel as that of Mr. Scott's Antinomian critics. I once almost forced a well-read theological friend to confess that he considered the whole of the word of God to be in a large sense the Gospel, unless perhaps it were unfulfilled prophecy, which he did not think we had much to do with. I beg leave to inquire, whether it is not the duty of the ministers of Christ to preach all that their Divine Master has put into their lips. If the Millennium, and what is called the personal reign of Christ upon earth, are revealed truths—which I for one do *not* think them to be—they are among "the essentials" of the Gospel; for if not essential, why revealed? The essence of faith is implicit deference to all that God has spoken; and of unbelief, sitting in judgment to determine what portion of it we think important to be received and insisted upon, and what may be overlooked or slighted with impunity. But is not this to make man wiser than God? And is it not one chief cause of the lamentably stunted growth and spiritual decrepitude of many who are honest in their Christian profession, but who have sys-

gaily view of what they ought to have received in "the length thereof and the breadth thereof?"

AN UNLEARNED CHRISTIAN.

PLAN FOR PAROCHIAL COMMUNION AND DISCIPLINE.

To the Editor of the Christian Observer.

In your Number for January last, I read with much pleasure, your remarks on the Bishop of Chester's admirable and apostolic charge. My purpose in bringing this charge again before your readers is to revive in the minds of your clerical subscribers who have not yet adopted his Lordship's suggestions, those weighty arguments by which his remarks are supported, and particularly to urge upon them the advantages to be derived, both to minister and people, from a well-regulated system of lay agency. I fear but few clergymen have fairly tried the effect of such a system, yet wherever it has been attempted God has honoured the means used by an abundant outpouring of his Holy Spirit; and, in some instances, the moral aspect of a whole parish has undergone such a change, that places notoriously wicked have become as remarkable for piety and orderly conduct; while the minister has found his influence greatly strengthened, and his public ministrations better appreciated and understood; and has witnessed a growing attachment to the forms of the Established Church, arising not from blind prejudice or superstition, but from a feeling of their spiritual worth and scriptural purity. The people of this country are not generally Dissenters from choice, but from what appears to them to be necessity: they have no quarrel with the doctrines of our beloved church, as set forth in her Articles and Homilies, but they become Dissenters because they

religious communion and pastoral attention. But wherever the pastoral duties are conscientiously attended to, and well organized lay-agency introduced into the parish, under the auspices of the clergyman, Dissent is not only arrested in its progress, but rapidly declines, so that the pious prelate before alluded to may well say, "I feel convinced that whoever is anxious to promote the glory of God, to assert the most important interests of his fellow-creatures, to confirm the security of his country, or maintain the stability of his church, can answer none of those great objects more effectually than by means like these. Without them, in some of our crowded districts, the church is lost sight of; parochial distinctions are obliterated, and the reciprocal character and duties of the pastor and the flock are forgotten by the people, because it is physically impossible that they should be satisfactorily discharged."

When by the blessed influences of God's Holy Spirit on the heart, a man is really made to feel himself a sinner, and deserving the righteous infliction of Divine justice, and is brought to true contrition for his state of alienation from God, he begins earnestly to inquire the way of salvation, and feels greatly the need of spiritual counsel. It is not enough for him that the doctrines of the Gospel are faithfully delivered from the pulpit: he needs individual instruction, and caution, and comfort; but if there be no church-fellowship, he knows not to whom he can apply for help; for he is perhaps too timid to make a direct application to his minister, especially if no public encouragement has been held out for him so to do; and thus he goes on mourning and uttering the lamentation, "No man careth for my soul." What wonder is it if a person thus circumstanced should associate himself with those of another communion, where he

of the Lord, and thus become united to them, but lost to the church. The negligence, in this particular, of the clergy, or, in large parishes, the lamentable necessities of the case, has been one chief cause of dissent. But have we not more opportunities for the operation of moral machinery in the Established Church, than is possessed in any other quarter? Truly we have; and wherever such a system as that recommended by the Bishop of Chester is adopted, the spiritual interests of the people will be better attended to than can possibly be the case among the members of any sect whatsoever. The people also will be sensible of this advantage, and will value their privileges, and strive to uphold the church, from a consciousness of the blessings they derive from its wise institutions. In such a parish there will be some work for every Christian man, and Christian woman also, to do; the minister appointing every one his station, and watching his flock with a vigilant eye, while they will work together with him, and each other bearing one another's burthens, and thus fulfilling the law of Christ. Where such means are adopted, we may expect to see much blessed fruit resulting from them; for although "it is God who giveth the increase," yet commonly he works by means, and blesses man through man.

There is another important light in which the subject should be viewed. Every person selected by the minister, to aid him in his pastoral studies, feels that the eyes of his neighbours are upon him, and that in consequence of his office he has a public character to maintain; for unless his general deportment be consistent with his Christian profession, and it is evident to those around him that he is actuated by sound Christian principles, and an ardent zeal for the glory of God in the extension of the kingdom of

powerful incentive is added to personal piety, and the acquirement of scriptural knowledge.

It behoves us to learn wisdom from the experience of others. How is it that the Wesleyan Methodists have been able to establish themselves in such strength and respectability throughout the kingdom, and to raise the immense funds necessary to carry on their expensive machinery? Simply by using such means as some of those recommended by the bishop, and which might have been used to much greater effect in the church. Every man who joins their society finds some occupation suitable to his talent, however humble, and immediately becomes a working man for the community. Why should not this be the case in the Church of England? It has been objected, that the respectability of the Christian ministry would be injured: but it can by no means be proved that this has been the case in any instance where the plan has been brought into operation: on the contrary, the affections of the people have been powerfully enlisted in favour of the pastor, and the personal respect paid to him much enhanced. If we look also to the Wesleyan community, it is notorious that the people are closely attached to their preachers, and are powerfully influenced by them; although many of them are men of no great natural talent, and destitute of learning. I can see no reason why every thing which has been found really advantageous in the experience of that numerous body of Christians, might not be practised with much greater success in the Church of England, under the diligent inspection and controul of the clergy, while the learning and character of the ministry in the Establishment would be a guarantee against the introduction of what is disorderly or enthusiastical. A friend of mine has adopted in his

that great numbers have been brought to the knowledge of the truth as it is in Christ, and to repentance and newness of life; and have at the same time imbibed a reverence for the services of the church, which was not likely to have been produced by any other measures. Such, indeed, is the conviction in the parish of the spiritual benefits derived from the system under such an administration, that a large portion of the Dissenters have returned to the bosom of the church. I subjoin a sketch of my friend's plan; which may be new to some of your readers, and may assist others who are willing to exert themselves for the benefit of their flocks, but who, from circumstances, may not be acquainted with the most effectual manner of proceeding. It is as follows. It may not perfectly correspond with the plan advised by the Bishop of Chester.

1. A society is formed, composed of those who either are decidedly pious, or are under serious concern for their spiritual safety, and earnestly desire the knowledge of the truth.

2. The members meet weekly, being divided into such companies as may be manageable: after singing and prayer, and a short comment on a portion of Scripture, they are individually conversed with, and suitable admonition, reproof, or consolation administered, as the state of mind of each may appear to require. This is done by the minister himself, so far as he has opportunity; but when the members become too numerous for him to attend to each, he delegates some of the most pious and elderly members of his flock to assist him.

3. All the members are examined as to their character once a quarter; when those who are approved receive a ticket, for which those who are able pay sixpence, which goes to form a fund for the relief of sick and indigent members. This ticket

4. Persons wishing to become members, must be properly recommended as of fit character, and are requested to subscribe certain rules, binding them to honesty, and the manifestation of a temper and behaviour such as becomes the Gospel of Christ.

5. Properly qualified persons of known piety are selected to conduct prayer-meetings, and to read the Scriptures in the distant parts of the parish, in the cottages of the poor, to visit the sick (where too numerous for the minister to see them all himself), to distribute tracts, &c. &c.

The sole management rests in the minister, who, besides two full services in the church on Sunday, and a lecture in the school-room on Sunday morning, has almost every evening in the week a lecture in the houses of the poor, in some of the hamlets within the bounds of his parish.

B. C.

CATECHETICAL INSTRUCTION.

To the Editor of the Christian Observer.

IN compliance with the exhortation of the Bishop of Chester, in a letter addressed to the clergy of his diocese, on the important but much neglected duty "of instructing the young of both sexes, *from the age of fourteen or fifteen upwards*, till they are settled in life," I commenced about three months ago, on Sunday evenings, in our Sunday school-room, catechising the younger members of our flock in the Holy Scriptures: and as I am anxious to begin and conclude the instruction with singing and prayer, I should feel obliged if some of your correspondents would furnish me, through the medium of the *Christian Observer*, with two appropriate hymns and prayers for such an occasion. And as I consider catechising the young in the Holy

can employ for the advancement of the Redeemer's kingdom, and for preventing his people from lapsing into Popery, Socinianism, and other errors, a suggestion from any of

most useful but difficult ministerial duty, will I favour.

CLERICUS LAN

MISCELLANEOUS.

ORIGINAL MEMORANDA OF CALVIN,
FAREL, VIRET, AND BEZA.

For the Christian Observer.

WE lately mentioned some incidental notices respecting Calvin, Farel, Viret, and Beza, which occur in the registers of the council of state of Geneva, and which we promised to present to our readers. They have disappointed us in the perusal, being more meagre and detached than we had hoped for; yet as some of them are interesting and tend to throw a pleasing light upon the personal character of those eminent Reformers, we shall devote a few pages to their insertion. The homeliness of those details which the dignity of history passes by exhibit strikingly the simplicity of the habits of the age and country. Most delightful is it to witness the estimation in which these venerable men were held for their works' sake; as well as the religious discipline and high tone of scriptural doctrine (for we readily overlook some peculiarities of sentiment) which pervaded Geneva under their influence. Would that a city once so eminent for piety and zeal might be raised from the grievous heterodoxy into which it has of late years lapsed, partly, perhaps, for want of fixed formularies, such as those which in the Church of England we have the happiness of enjoying, and which furnish, both to pastor and people, a perpetual commentary on the Sacred Text.

1537.

Feb. 13th.—Six awarded to Cauvin, because he has hithe scarcely any thing.

1538.

March 11, 12.—T particularly Farel and forbidden to meddle w

The congregation v meet at St. Pierre, but of Calvin.

April.—A decree exclude Calvin from t he should refuse to a Lord's Supper as they

23d.—Farel and C dered to leave the city days, since they will magistrates: and they it so; we must obey than man."

1540.

Oct. 20th.—In ord therance and progress of God, it has been res to Strasburg for Mast viñ, who is a very lea be our minister in this

1541.

Sept. 13, 20.—Calvin to continue always her gown is given to him.

Oct. 4th.—A large to M. Calvin, on ac great learning, and journeys cost him a gr was desired, by the 21 ber, with three counsel pile laws for the govern people.

4 R 2

named in the Baale matter are ordered to confer with Calvin and Doctor Fabri, whom the city is accustomed to consult on important occasions.

May 15th.—Messrs. Claude, Roset, Calvin, and Doctor Fabri d'Evian are ordered to draw out the political edicts.

Nov. 17th.—A cask of old wine awarded to Calvin for the trouble which he takes for the city.

1543.

April 25th.—A gratuity awarded to William Farel, on account of the severe persecution which he suffered at Metz in Lorraine.

June 1st.—The minister, Peter Blanchet, having died at the fever hospital, the ministers are directed to send another; but they are forbidden to choose Calvin, because of the great need which the church and state have of him.

Nov. 26th.—Mr. W. Farel having come into the city with very shabby clothes, new ones were given him.

1544.

Dec. 19th.—Christmas-day will be celebrated as usual; although Calvin has represented to the council, that we might very well get rid of this festival, as well as of the other three.

1545.

June 8th.—A collection for the poor made, upon the remonstrances of Calvin, which produced 76 fl.

Calvin declares that he has very strong reasons for never consenting to the reception of De Troilet into the ministry.

Aug. 31st.—Calvin being rather unwell, the council has granted him a secretary at the public expense.

Dec. 12th.—M. Calvin caused a woman to be liberated who had been imprisoned for having spoken of him as a bad man.

1546.

Jan. 25th.—The council, having learnt that M. Calvin had fallen ill, and that he needed assistance, sent

On the 29th of December, 1547, they presented him with all the furniture of his house, which belonged to the public. He refused, on the 5th of June, 1553, two crowns of gold sol. which the council wished to give to him on account of his labours for the state at Berne. The council having sent him some fire-wood, the 28th of December, he brought the money for it, which they would not accept. The council sent him, on the 14th of May, 1560, a hoghead of the best wine they could procure, because he had none good. He made great difficulties in receiving twenty-five crowns, to discharge the expenses of his illness; and earnestly entreated the council to take them back again the 22d of June, 1563.

Jan. 27th.—Peter Ameaulx was accused of having said that M. Calvin preached false doctrine, was a very wicked man, and that he was only a Picard.

March 17th.—All the ministers and elders assembled in council, on account of the accusations of Ameaulx against Calvin, bear their unanimous testimony to the piety of Calvin (who was not present), to his charity, to his pure and Christian conduct, and to his doctrine, in every respect conformable to the word of God, and in the profession of which they were determined to live and die, not having any sect among them.

Aug. 3d.—Ant. Calvin received the freedom of the city gratuitously, in consideration of the services of J. Calvin, his brother.

Oct. 11th.—M. Calvin complains of the licentiousness of the youth: nothing being more common than licentiousness and adultery.

1548.

July 9th.—Calvin having denounced from the pulpit certain disorders with too great warmth, and another minister having said that the youth of Geneva wished to

abuses which they observed, but not to exclaim against them from the pulpit in that manner.

12th.—They reply, that it is a case of conscience, and that this is to deprive their ministry of its liberty.

Oct. 15th.—Farel has represented how much Calvin, Viret, and he have always been attached to the interests of this city; and has entreated the council to look upon Viret the same as formerly, and to shew the same esteem and regard as formerly for Calvin, whose merit was so exalted that there was not another man on earth who had opposed antichrist with so great success from Jesus Christ, as he; and that he perceived, with grief, that they did not pay the deference to this servant of God which was due to him.

18th.—J. Calvin having been summoned before the council to answer for his conduct, he was told that he must, another time, attend better to his duty towards the magistrate. William Farel, who was present at this examination, thought that the council paid but little respect for the character and merit of Calvin, who was so much distinguished, that it might justly be said, no man equalled him in learning; that they should not be so very scrupulous as to what he might have said, since he had reproved with much boldness the greatest of men, such as Luther, Melancthon, &c.; and that they should not so easily credit what a mob of insignificant people, supporters of an ale-house, might say against so great a man: upon which it was resolved, that thanks should be given to the said Farel.

Dec. 18th.—The council and ministers sup together, to lay aside all hatred and animosity.

1549.

Feb. 1st.—It appears that Calvin presented a remonstrance in council, on account of the nomination of the syndics.

Beza, have arrived having obtained permission to re

Dec. 23d.—At the Calvin, men and women bidden to bathe together in the baths, which is a shame.

1550.

June 8d.—The duke of Burgundy has shewn many of our deputies at Basle, and bidden them to present his compliments to Calvin.

Nov. 3d.—Calvin called a mockery contrary to the will of God, that it has been the sentence of a criminal for coining false money, and retired hither on account of religion, and went on to hear preaching.

1551.

March 27th.—Philippine complains to the council that the consistory has refused to allow the Lord's Supper, because he would not confess that he has been in maintaining that he is a man as Calvin.

1552.

Jan. 5th.—M. Calvin presented a copy of his lectures, with a fine preface to the magistracy.

Feb. 27th.—Some people thought it wrong that Calvin should be present at the council, since the preachers attend it before the council. Calvin answered, that he felt himself bound to the citizens as citizens; and that this is not just, since the council has no temporal authority.

Nov. 13th.—Calvin and his leagues have represented to the council what they have heard, with sorrow, that young persons had complained against the ministry of Farel, which could not dishonour and grieve the church. Those who forward this complaint sent for, as well as Farel, and much noise on both

not intend to blame the community, that he has for Geneva a sincere affection. This so much affected those who were present (many of the people having entered the council-chamber), and in particular those who had complained of the said Farel, that they all considered Farel as a faithful minister of the holy Gospel, and for their spiritual father: upon which the council decreed that they should all shake him by the hand, and that there should be a feast of reconciliation.

1554.

Jan. 31st.—All the lesser council, the magistrates, M. Calvin, and many of the chief men of the city dined together, to confirm the peace made yesterday; and it is decided that if any one should break it, all the others shall join against him.

July 19th.—The physician, Beljaquet, is ordered to examine a book which Calvin wished to have printed.

1555.

Nov. 7th.—It has been determined to consult able men on the business of the alliance, and to summon before the lesser council, Calvin, Colladon, and Chevalier, for this purpose.

Dec. 23.—The report of the lords, Bonne, Curtet, De l'Arche, and Roset, deputies to Berne, for the fellow-citizenship, is, that this last was the only one who could express himself in German with facility, and that they had been treated with much civility in the towns of the Pays de Vaud. The council judged it right to thank these said deputies, and to communicate the whole to Messrs. Calvin, Colladon, and Chevalier.

1556.

April 28.—Seeing the great trouble which Messrs. Viret and Farel take on our account, a present is made them of sweetmeats.

Aug. 30th.—Mr. Viret being ill, he is taken care of at the public expense, in consideration of his services.

Oct. 12th.—Mr. John Calvin

and which had been given him to accompany him to Frankfort.

1558.

Feb. 4th.—M. Calvin exhorts the counsellors to elect for syndics worthy men, and to recollect in how great danger the Republic had been of late years, from having been governed by bad magistrates; also to recollect our weakness, and not to be elated with pride.

It was judged right that in future we should not support, as has been too much the case formerly, those who are puffed up with pride, and who despise the laws.

1559.

June 19th.—A prodigious number of persons were present at the sermons of Messrs. Calvin and Viret.

Dec. 25th.—Many ministers and professors having asked for and obtained the right of citizens, it has been urged that M. Calvin ought to be entreated to accept it also. He was very thankful for the honour; saying, that if he had not solicited it sooner, it was in order not to give rise to suspicions, to which too many persons are inclined.

1560.

Dec. 12th.—Messrs. de Beza, de Verace, and Chevalier have complained of the want of skill of many printers, and have been employed to draw up regulations on this subject, to report them afterwards to the council.

1561.

May 20th.—Mr. W. Farel is treated, and his expenses defrayed, because he is the first who preached the Gospel to us, and because he has suffered much in this city; and the ministers are consulted, to know whether it would be right to retain him here, and to give him a pension, that we may not be accused of ingratitude.

July 3d.—A minister is granted to the Duchess of Ferrara, on condition that it shall be neither M. Calvin nor M. de Beza.

21st.—The King of Navarre asks

selves and with the magistracy, and that this was the only way to prevent their feeling so sensibly the loss of this true servant of God. The council replied, that it regretted very much this great man on whom God had bestowed such great gifts, and on whom he had impressed a character of so much dignity.

July 8th.—Resolved to purchase for the public library such of M. Calvin's books as M. de Beza shall think proper.

18th.—The ministers are directed to select one of their number to attend the pestilential sick; with the exception of M. de Beza, on account of the need there is for his services, both in the church and the academy.

1565.

Oct. 19th.—Resolved to present to Theodore de Beza, a cask of wine, on account of his services, and the laborious post which he occupies.

22d.—He thanked them, adding, that having a sufficient salary, it was not necessary to make him in future such liberal gifts.

1566.

Feb. 25th.—Beza and Colladon have had their expenses paid, and have been received every where with respect and welcome on their journey to Berne, which they hope has not been in vain, and that God will bless their labours.

Sept. 20th.—M. de Beza keeping his bed for some days, Messrs. the syndics were sent to visit him.

Oct. 28th.—Resolved, upon the representation of Theodore de Beza, to remedy the disorder there is in the police, in the dearness of provisions, and the small manufactures, which cause many persons to quit this town.

(To be concluded next Number.)

To the Editor of the Christian Observer.

THAT the true believer would comprehend every inhabitant of earth in his regards, and more particularly in his prayers, is plain in theory, and unquestionable in fact. Whatever, therefore, be the country, the language, the complexion, the peculiarities of *man*, his very name may be considered as his passport through the *Christian* world. The barriers of Heathenism, and Mohammedanism, and those of Judaism, also, may prevent personal communication with their respective votaries; but they will never stop the progress of that *charity* which would gladly cultivate it ever at "the cross of Christ." What, then, can stay the affections of his genuine disciples for those who are separated from them, even by the vast *Atlantic*?

These thoughts have arisen in my mind from a recent interview with two American Christian brethren, who had just alighted on our shores. Never till then had I beheld them, or even heard their names; and perhaps on this side of the grave I shall see their face no more. Yet such is the impression which their society has left upon my mind, that I would hope it may not be useless to communicate it to your readers; not for the sake of this particular instance, but of the general sentiments which it involves. First, I have been led to consider that *intellectual resemblance* which exists between man and man. Had my American brethren and myself been sitting, from the days of childhood, under the same teacher, studying the same subjects, engaged in the same task, and familiarly exchanging our several opinions and judgments, I doubt, if, generally speaking, our minds could have moved in more complete harmony

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people of the United States and this country. Be this our only contest; which country, in proportion to her means, shall bring most glory to the Saviour by invading the empire of Satan, and by delivering, through Divine grace, its deluded subjects into the glorious, the eternal, liberty "of the sons of God." Such a contest will be worthy of the Christian name; and will prove, not only a bond of union in this lower world, but also a preparation for the eternal occupations of the upper.

"Striving, each in rapture lost,
Which shall laud the Saviour most!"
ΠΙΣΤΙΣ.

SACRED AND PROFANE EPITHETS.

To the Editor of the Christian Observer.

In your notice of Mr. Milman's History of the Jews, and your remarks on the Neological system, you have justly animadverted upon the injurious practice of using in matters of biblical narrative, terms of ordinary secular appropriation, instead of those which custom has connected with the inspired text. Words are indeed innocent in themselves; and there is no more harm abstractedly in calling Abraham a sheik or an emir than a patriarch; but when they may become appropriated, they carry with them secondary ideas, and their transposition conveys wrong impressions. If long custom had naturalized among us, the term *Mufti* or *Bramin* for a priest, we might use it without injury; but at present, to speak of Aaron, as the Jewish Mufti, or the high-Bramin, would excite only ludicrous ideas, and could not be employed except for the purpose of profane levity. Equally irreverent, as you have justly remarked, are some of the applications of terms used by Mr. Milman and other recent writers *;

* I am sorry to see this style occasion-

employed on such occasions; but terms associated with far other sentiments and allusions. Even a term in itself proper and respectful, may become by association improper and disrespectful; as the word *parson*—the "person of the parish,"—an English clergyman's highest legal appellation, is now seldom used in ordinary conversation, except in playfulness or contempt.

But there is also a counterpart equally insidious and injurious; namely, that of desecrating terms currently appropriated to sacred subjects, by applying them to matters of profane narrative. In either case, an evil association is formed among things which ought to be kept apart. I might adduce numerous illustrations from modern books. I turn, for instance, to the

ally intruding into Dr. Lardner's highly valuable, and in general guarded, Cyclopædia, where it should have been the more carefully avoided after the beacon of Mr. Milman's work in Murray's "Family Library." Thus the cyclopædist writes:—"At a very remote period of antiquity, when the sacerdotal caste in Babylonia had begun to spread idolatry, even among the nomadic tribes of the land, a man named Abraham, distinguished by wealth, wisdom, and probity, in obedience to the commands of the Deity, quitted the land of his fathers, and journeyed with his family and his herds towards the land of Canaan. His faith in the only God, and his obedience to his will, were here rewarded by increasing wealth and numbers. His son and grandson continued the same nomadic life in Palestine which Abraham and his fathers had led. By a surprising turn of fortune, one of the sons of Jacob, the grandson of Abraham, became vizier to the king of Egypt." This style is very painful to a devout mind. Joseph, Pharaoh's vizier! the sacerdotal caste! a turn of fortune! a man named Abraham, as if we had never heard of him before; and a nomadic life, instead of the words endeared to us by hallowed associations, "pilgrims and strangers upon earth." How wretchedly would a translation of the Bible sound constructed upon this principle of modernisation! It may be replied, that one word, if as expressive as another, is as good; but words are practically speaking things, and association gives them their force and colour.

Useful Knowledge; where I find such language as this: "Before the appearance of Mahomet, the Christian sects spread their religion over the greatest part of Arabia; the tolerant spirit of the *Arabian religion* allowed them unmolested to erect places of worship." The Arabian religion! or as it is further called, "the national worship!" to describe the most debasing Paganism! The author goes on to speak of the ideas of "the savage" respecting "the Godhead," and "heaven," and "the scheme of Divine government;" as if any savage, or even classic heathen, ever thought at all of what is implied by these terms as used by Christians. Mahomet is "the prophet," without the epithet false; and he dictated "sacred writings" and "revelations of the Divine will;" and he had "pious adherents;" and his mind was "turned towards religious meditation;" and he professed to be commanded by "God Almighty;" and he "threatened the deaf and unbelieving with the terrible vengeance of the Lord;" he is "the apostle," and "the pastor of his flock;" he promises in "the name of the Most High;" he regularly "performed the service of his church, and preached to his people," and taught them to aspire to "everlasting life;" and he was succeeded by a race of "interested clergy," and some of his own followers on one occasion "murmured and asserted that the will of the Lord had not been revealed to him;" on which "the prophet threw the blame upon the sins of the people, and the anger of the Lord, he said, had fallen upon them; the Lord had determined to try who were the true believers, and who the faithless." Now, disbelieving the pretensions of Mahomet, the writer could not gravely apply to him these expressions consecrated in our vernacular usage to the one true God, and the ideas connected with his inspired word, without either wilfully or

by profane and debasing application. I must say that in this instance I fear the offence is wilful; for I think it impossible to read the whole article without viewing it as a latent sneer, both upon Judaism and Christianity, and built upon the unavowed but easily detected hypothesis, that the Bible has as little claim to the character of a Divine revelation as the Koran. The offence is double, as the society intend their publications for popular circulation, to promote "useful knowledge," not irreligious scepticism. I know not who is the writer; and I will retract my censure, if either he himself, or some friend for him, will solemnly assert that he is a man who really believes the Old Testament to be a Divine revelation, or that "holy men of old spake as they were inspired by the Holy Ghost." Perhaps he will only reply with Sir Francis Burdett, when charged with disparaging some particular religious body, that, so far from it, he admired all kinds of religious persuasions. He was *à fortiori* a good Protestant and churchman, because he was good at all religions!

I know not whether of these two habits of writing is the more injurious; desecrating terms usually connected with sacred allusions, or affixing to sacred things terms which debase them by secular or ludicrous associations. Both imply irreverent or sceptical feelings; and both are to be carefully guarded against by all who are jealous for the honour of God, and the sanctity of his holy word.

OXONIENSIS.

ON THE CO-OPERATION OF BAD
MEN IN GOOD CAUSES.

To the Editor of the Christian Observer.

I COULD earnestly wish to see discussed in your pages, to which I have often referred with satisfaction for information and instruction on

is the proper line of Christian duty as regards co-operating in good causes with persons whom we cannot in many respects approve of. Am I to give up the positive good, on account of some contingent evil? or am I to unite with bad men in a good cause, rather than the good cause should be neglected? It is a question which I find of everyday application, and requiring serious consideration for the practical guidance of life.

For example, if in a late question the promoters of "Protestant ascendancy," in my particular neighbourhood, happened to be rather political partizans than such persons as I could have wished, and who chose for the champion of our petition a royal duke, whom I for one thought not the fittest person to entrust with the advocacy of a religious question; ought I to have shewn my sense of what I considered a desecration of our cause, by withdrawing from the committee, lest I should lessen my own influence in other quarters, by acting with persons who knew little of Protestantism but its pecuniary advantages, and that it was a thing to quarrel about and toast by? Again, if our clergyman opposes the Bible Society, and a Socinian neighbour of mine patronizes it, am I to withdraw, lest, in doing a good work, I should be thought, however unjustly, to countenance an abettor of heretical doctrine? Again, if our squire, and several other of the self-styled church-and-king club in our parish, continue to uphold colonial slavery, ought I to refuse to take a part in an anti-slavery association, lest by coming in contact with a Quaker, a Methodist, and, above all, a gentleman of some wealth and influence among us, who is, I fear, inclined to Whiggism (though on the slavery question he speaks very justly, soberly, and like a Christian), I should be thought—however absurdly—to hold my ecclesiastical

esteem?

I might mention various other practical cases; but these may be sufficient to present the question before your correspondents for solution. My own feeling, I should say, has been, that it is my duty to promote what is right, whether those who ought to help me will do so or not; and that any possible evil consequences which may arise are to be attributed not to me, but to those who ought to have upheld a good cause, but who kept aloof from it. It is said, that the Independent minister in our parish has gained influence by means of the Bible Society; for that before some of us churchmen, who had a few score acres in the place, met him in a committee, he was "accounted nobody." But if our rector and curate, and all the titled and wealthy persons in our vicinity, had done their duty, he would be accounted nobody still; not by means of a persecuting and illiberal spirit, but by being outshone and eclipsed by their overpowering influence and opportunities of doing good. The question does not apply to one society only; for when a plan was devised for an association among us, in aid of the Societies for promoting Christian Knowledge and propagating the Gospel, two or three Methodists very candidly sent us contributions; and if we could lawfully accept them in this instance, why not in the others? I shall be much obliged to any of your readers to advise me on the subject.

A RUSTIC GENTLEMAN.

UTILITY OF ANTI-PAPAL LECTURES.

To the Editors of the Christian Observer.

I AM anxious respectfully to call the attention of your numerous readers to a subject of great importance: I mean, the general esta-

the peculiar dogmas of the Church of Rome; not going to Protestant authors for the indictment against that awful apostasy, but bringing charge by charge out of their own accredited councils, or books in general use, which, *not being forbidden*, are the same as if commanded when occurring in a church which exercises an unlimited authority over the consciences of its votaries, at the same time undertaking to prescribe what they shall read. Liverpool, Preston, Blackburn, and Norwich, have already commenced these lectures; and next month, I trust, Birmingham will follow. Added to these, there are two points of occupation which appear to me, at the present time, most interesting: I mean, Wolverhampton and Walsall; the former the seat of the pope's chief vicar in England, and the latter a town where the increase of Popery has gone on to so fearful an extent that there is now an elegant chapel, capable of holding nearly two thousand persons, whereas but a few years ago there were only two Roman Catholics in the town. The Rev. Wm. Dalton and the Rev. Mr. Marsh have engaged to preach sixteen lectures; eight at Wolverhampton, and eight at Walsall: they were to commence at the latter end of November, and to be continued till Christmas. May God grant that many a Roman Catholic, instead of adoring the wood of the cross on that day, may worship Him who hung thereon. I am aware that I shall be told it is only the Prototype they worship, and not the senseless wood; but it would appear something else to the poor uneducated Roman-Catholic, when he sees the priest with all devotedness, uncover the cross and say, "Behold the wood of the cross, on which hangs the salvation of the world; *come let us adore.*" And if the Israelites worshipping the calves, and doubtless they looked to the Prototype, was counted a sin, so is the honouring with religious veneration

wafers of the apostate Church of Rome; that "mystery of iniquity," against which it is the duty of the true Christian to protest, and to say, "Come out of her, that ye be not partakers of her plagues."

The Committee of the British Reformation Society are very anxious to further the establishment of such lectures throughout the kingdom: and I am persuaded, that if they become general, Popery could not stand against them: indeed, she never has been able to come to the light; for her deeds of darkness have been transacted either by eclipsing God's word, or prohibiting its free circulation: or, where she is found in Protestant countries, she has so decked and painted herself that, to the unobserving eye, she has sometimes seemed an angel of light. But no: she is the same as she was centuries since; when her cruel armies, blessed by the pope, were glutted with the blood of the Albigenses: and, as she has blasphemously arrayed herself with the attribute of infallibility, which is proper only to God, it binds around her, without the possibility of improvement, all her abominations, however anxious she may be to divest herself of them, or to cover them over with the flimsy veil of an accommodated ritual.

W. G. RHIND.

GOOD HUMOUR A CHRISTIAN GRACE.

To the Editor of the Christian Observer.

As a Christian Observer, you perform a useful but thankless office, in occasionally animadverting on the errors of others: permit me, then, freely to express my opinion on a phrase coined by yourself. I will not characterise it as erroneous, but as unguarded. It may be thought to imply what I am sure you will be most anxious to disclaim.

"semi-virtue." Let us endeavour to affix an exact meaning to this term. You do not, I trust, recognise any moral quality as a *virtue* which the comprehensive Christian law of love does not require to be engrafted in our hearts, and habitually exemplified in our conduct. What then are we to understand by a "semi-virtue"? The phrase may be used analogically; it may mean what bears such a relation to our bodily well-being, as virtue bears to our soul's health. Thus, cleanliness may be denominated a *semi-virtue*; for bodily purity is analogous to purity of spirit. Perhaps we may go farther, and designate as *semi-virtues* those qualities of the understanding which tend to promote our respectability and usefulness; such as order, accuracy, and the like. It is not promised that the converting energy of the Holy Spirit shall change a confused apprehensiveness into a clear and distinct intellect. The most puzzle-headed man may go to heaven. Still, since the understanding is as susceptible of education as the heart, it is our duty to improve it: yet, as our advancement in intellectual acquirements is not directly and necessarily a part of Christian holiness, I do not object to the classification of such matters under the title of semi-virtues. But, dismissing these topics as irrelevant, we arrive at the weighty question, Whether good humour is a necessary and essential part of Christian holiness. If it be, we must not class it among the semi-virtues.

On perusing Miss Fry's lively sketches, I observe that all these delinquents against good humour are described as overflowing with genuine Christian love. Allow this to be the fact—allow it to be a faithful portrait of their hearts—and I am silenced. But though the Listener may draw from real life, still it must not be overlooked, that her determinations are but the judg-

as their own souls the friends whom they are perpetually tormenting: she has seen them, in rare and important instances, exerting the principle of self-denial and self-devotion; and, with an amiable facility, she jumps to her benevolent conclusion, shutting her eyes to the important axioms, that Christianity is the religion of daily, common life, not of grand, occasional efforts: and that Christian habits are formed, like all other, only by perpetually-recurring acts. The Listener's decision, indeed, is praise-worthy, so long as it is limited to the charitable hope that, in spite of appearances, they are still in a state of salvation; but if she proceed to determine that such heroic acts of self-denial or self-devotion will overbalance, in the scale of Almighty and Ever-during Judgment, other offences against Christian duty, she oversteps the province of man, and, by giving publicity to her sentiments, may injure the cause which it is undoubtedly her great desire to promote.

I maintain broadly, that the characters she brings forward are essentially and systematically defective in the plain indispensable duties of a Christian. I maintain, that people who, from morning till night, are plaguing each other are not born again of the Spirit, in the most exalted, the saving sense of the words, notwithstanding their other specious pretences. For if they were in this regenerate state, they would assuredly produce the fruits of the Spirit: and what trace is there, in her vivid pictures, of *peace, long-suffering, gentleness, goodness, meekness, and temperance*? (Gal. v. 22, 23.) *Faith*, it is true, is there also enumerated among the fruits of the Spirit; but what is faith without the rest of them?—the shame and sorrow of the pious, the ridicule or the stumbling-block of the ungodly. What, in the balances of Heaven, will be the

assume with the unfortunate; who "brings the afflicted into her house;" if, by her "ill-humoured suspicions," her "captious answers," her "bye-words," she "consume the wounded spirit by perpetual irritation?" St. Paul has determined the question, both for her, and those who, — with like evil tempers, neither "suffering long" nor "being kind;" "enviously vexed at each other," ever "seeking their own," "easily provoked," "bearing nothing," "enduring nothing," — would yet "sacrifice great things" for the benefit of the meanest of their family: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Cor. xiii. 3).

To forestall captious objections, allow me to add, that the characters to whom I refuse to concede the noble title of genuine Christians, are those whose demeanour in the numberless little offices of daily life is habitually selfish and morose: not those who are deeply sensible of their selfish and morose tendencies; who earnestly and perseveringly pray and strive against them; and who frequently and increasingly, though imperfectly, obtain that victory over them which we are assured is placed within our power.

All who are the subjects of Miss Fry's pencil have so much of lofty pretension, united with meagre performance, that they ought not to

others better than themselves; who "please their neighbour for his good to edification;" who "bear each other's burdens, and so fulfil the law of Christ." Religion, we must never forget, is not a work of epochs and æras; it is not a seventh-day work, but a work of *seven times a-day*, nay, of *seventy times seven*; that is, we can hardly speak or act, but religion may season the work, and make it *good*, or disregard of God may render it insipid, fit only to be cast out and trodden under foot.

You will probably, Mr. Editor, think it hard measure, that I take fright at a casual expression, especially as it is qualified by the recommendation to cultivate good humour on Christian principles. But the recommendation is indefinite, and you do not precisely and directly animadvert on the defect in Miss Fry's narratives. "Be good humoured," appears, both in the reviewer and the reviewed, rather as a counsel than as a command. It is my persuasion, that the Scripture teaches good humour to be, not merely an ornament, but a necessary Christian grace: and your vocabulary no more than mine will allow a middle term for any tempers which the Bible requires us to exercise. The Scriptures discourse not of "semi-virtues," because there is no semi-salvation.

T. B.

REVIEW OF NEW PUBLICATIONS.

Social Duties on Christian Principles. 3s. 6d. 1830.

THERE are some books that interest, that instruct us, that expand our hearts, and that justly demand our warm recommendations to others, which do not however win our as-

sent to every principle which they embody. Of this kind is the tractate entitled "Social Duties on Christian Principles." It is an excellent little work, abounding with strong manly sense, honesty, and above all sincere and earnest piety; and deserving to be widely

yet pursuing of some peculiarities which we do not think founded in truth or Scripture. The writer seems to us to be one of a modern school—though he would reject the name of any school, and we do not use the word in disparagement—from which has emanated several publications, chiefly anonymous, on social, political, moral, and spiritual obligation, containing much valuable and Christian remark, but, to our minds at least, unsatisfactory in some of their main principles. To go no further than the little book before us, on what “Christian principles” does the able and respected author ground his “social duties”? Not merely upon the word and ordinance of God, or the example of Christ; but he turns analogies and illustrations—most beautiful and scriptural as such—into the reasons and ground of commands; and converts into “principles” what are not, we apprehend, strictly speaking, facts. The result is right; but the logic, or rather the basis of the logic, is wrong. The author lays down as his groundwork, that “all the relationships of life have corresponding duties annexed to them, *because* they all shadow forth, or are types, or patterns of relationships which God has assumed for the purpose of communicating of His own blessedness to the redeemed from among his fallen creatures.” (p. 50.) The word that we object to in this sentence, but precisely that which is meant to be emphatic, and on which the whole work is built, is the inferential “*because*.” So again, “God has appointed, as we have observed before, certain duties annexed to certain relationships; *because* they are types or patterns of the relationships which he has assumed for the purpose of benefitting his creatures.” (p. 83.) Here is another unproved “*because*.” And again, “The ordinances of God are patterns of spiritual realities, and *consequently* the only channels in which blessings can flow.” Here we have another “*consequently*,”

leaving the author to ground the weight of his argument on what is only analogical or illustrative; what may justly supply motives, and quicken to exertion, and hold forth hope and encouragement, but what is not directly a legislative sanction.

We have thought it right to premise this matter, for the two following reasons: first, because truth is truth, and in relation to religious matters, if discoverable, is infinitely worth finding, even though it should be *thought* not to lead to any practical issue; and secondly, because we think that though much truth is rested upon this mistaken basis, it is independent of it, and that considerable error inevitably mixes with the truth thus unsafely posited. The author not only makes heavenly relations the counterparts, or even the archetypes to earthly, but the reason of the earthly. Now if a person denies this, in vain he says that he acknowledges and loves his social duties on other Christian principles, especially from the precept and example of Christ; our author considers him far short of the mark; the true “principles,” he thinks, of social duty being those above mentioned, and which he attaches to the duty with the strong links of “*consequently*” and “*because*.” He carries this principle throughout, to the relation between husband and wife, parent and child, master and servant, king and subject: the consequence of which is, that some of his conclusions are untenable unless we grant this basis, which we cannot do without the most dangerous results; as is seen in Mr. Irving’s carrying the idea further than our present author has done, even to make the state of West-Indian slavery “the standing type of Christ, the Lord of the election and the reprobation,” so that it is “infidelity” to wish to subvert this blessed institution. Our author, in this instance, is at issue with Mr. Irving; but his general basis of argument in many

and particularly as regards civil government; for if he is right, then there is nothing forthwith but for a whole nation to lay its head submissively upon the block, and have it chopped off without a murmur, if any ruler happened to be so mad and wicked as to wish it. Kings are, or ought to be, Christ's vicegerents; but not after this fashion; and we cannot but regret that Mr. Irving, or our present author, amidst so much that is excellent, should contend for a basis of argument which, followed out to its conclusions, sets the Bible in opposition to the plainest dictates of common sense.

We have felt it right to urge these preliminaries; our more pleasant task will now be to set before our readers some of the duties exhibited, and most beautifully, by our author, though we cannot advance to the ultraism which pervades the principles of his arguments.

The following passage lays down a principle of great practical importance, and which deserves to be duly weighed and acted upon.

"It is not uncommon to hear persons, in every rank of life, speaking as if religion were a thing separate from duty; that is, as if it consisted in the belief of a proper creed, and in the performance of acts of mercy and charity; but that all the business of life was a hindrance to the proper spiritual practice of a Christian man. So far, indeed, as religion consists in, or rather is to be acquired by, reading God's word, and meditation thereon, so far is the business of life a hindrance to religion; but so equally is visiting the sick, or any other act of social intercourse with our fellow-creatures. We find a labourer hasting to get his daily task finished, in order that he may resume some other occupation which he calls more religious; he fancies that his religion has been left when he quitted his home and his Bible, and that he is not a religious man until he returns to it. The lawyer hastens to get through his causes, because he thinks that a court of law is not a place in which it is possible to be religious: and the merchant leaves his counting-house to attend a committee of a society, supposing that the latter is in performance of a religious duty which the former is not. But digging a field, pleading a cause, and sitting behind a counter, are as much religious duties to persons in those respective classes, as any other

to God, and of man to man: man to man which hold are the ordinances of God's appointment; and every individual is religious or otherwise, according as he sees God in the sphere in which he is moving, and fulfils to him the purpose for which he was placed in it. The Bible or word of God, gives indeed an account of God; and the life of the Lord Jesus Christ, as recorded by the Evangelists, and his operations detailed in the Apocalypse, shew God in act; but it is only in his ordinances that the Christian can walk with him—have fellowship with him—live with him. The Bible does not make the ordinances, but reveals them, in order that the servant of God may understand their meaning, and conduct himself in them as unto his Master which is in heaven." pp. vi.—viii.

The key-note struck in the conclusion of this extract will prepare our readers for the following. It connects most justly and beautifully all our duties with Christ as our Head, yet with something of that peculiarity before adverted to, and which we do not think tenable as solid argument. The "graces of God" may doubtless, and do, flow in the channels there described; but we see no scriptural reason for saying they flow in these *exclusively*. It is not the assertion, but the implied "because" that we object to: for on the other hand the blessings may not flow in these channels at all. Are there no bad masters; no wicked fathers? What spiritual blessings was our arbitrary and bigotted Papist, James II., or the arbitrary and bigotted Papist, Charles X. of France, preparing for his people? Surely all that was good in the land did not of necessity flow through them. We lament the ultraism of this doctrine, because it leads to a recoil; for in these lax and revolutionary days, when the fountains of legitimate authority are too much broken up, when neither wives, nor children, nor servants, nor subjects are unreasonably submissive and obedient, it is not likely that men will listen to social duties thus advocated; and what is really good meets with reproof, because placed upon a basis not scriptural,

application, the passage is highly instructive.

"The graces of God are not scattered abroad promiscuously, but ordained to flow in certain channels; first, to Christ as Head, then to the members of Christ; yet not direct from him indefinitely, but through the channels and ordinances of his appointment; to nations, through their sovereign; to churches, through their ministers; to children, through their parents, to families, through their heads; to individuals, through preachers, (Rom x. 14.) 'Hence when nations are sunk in depravity, their rulers are addressed; when churches are corrupt, their pastors; the leader of an army is held responsible for his men; the guide and supercargo of a vessel, for the vessel itself, and all on board.'—*Anderson*.

"Christ is the Head of all things; all things were made by him, and for him; Christ is God, and Christ is man; the end of all creation is the manifestation of God in Christ. All things are seen by the Christian in reference to him: He is the author and source of all rule and government: to pourtray him do all constituted authorities exist: as they plan and act with reference to him, so are they holy; as they plan and act without reference to him, so are they unholy, and in rebellion against him. The Christian sees Christ as the Head of all things. He not only, as the natural philosopher, and the heathen man, sees God in the flowers of the field, and the firmament of heaven; but he sees him in all his duties of subject and citizen; in his country, in his county, in his parish, in his home. Whatever his rank or station may be, he sees himself in it as placed there by God to be his ambassador in that particular sphere. The more important the station, the more he sees his responsibility increased; and thus he is secured from pride in the most exalted, and from abjectness in the most humble employment." pp. 6—8.

We commend to the serious attention of our readers the following remarks upon the duty of exercising Christian honesty in the expression of our opinions, and forbearance towards those who differ from us. The practical application of the lesson must, however, depend upon the facts of the case; and to say the truth, we might in this matter differ a little from our author, for a reason which we will specify after giving the extract.

"The principle upon which we over-

a Christian in this respect from that of amiable and benevolent infidels: and the Apostle states this first inducement, as a motive which is applicable to the whole body of Christians, before he enters into more distinct details. It is not to be expected that Christians will not receive provocation from their brethren; for if they did not, there would be no means of their shewing forth this principle of Christian forgiveness; and the suffering patiently, and with a silent prayer for those who offend us, the contumely, or slight, or may be insult, which is cast upon us by a Christian brother, is the partaking of the sufferings of Christ, the imitation and fellowship of his patience of wrong, to which it is our honour to be called. In modern Pharisaism there is no room for the exercise of this Christian grace. Professors of religion have renounced their Christian liberty of speaking freely upon the great and holy mysteries of revelation, as the Spirit shall give them utterance: so that no brother is honoured and valued for his particular gift, but every one has been reduced to the dwarfish dimensions of what the most timid and ill-instructed Christian can bear. This has falsely assumed the name of brotherly love, whereas it is in truth nothing but a contempt of God's truth, and a disrelish for all parts of it which are not palatable to other men, and which will not draw forth their approbation. Instead of speaking the truth in love, it is a system of withholding the truth in hypocrisy. Moreover, if any one does make use of his Christian liberty, and speak at large and without suspicion, his expressions are seized hold of, their meaning perverted, and he himself charged with holding heresies which his soul abhors. Hence every one feels bound to speak, not as in the presence of brethren who will put the most favourable construction upon what is said, but as in the face of an enemy; and hence, also, there is no fruit of the exercise of genuine Christian love to our brethren, for there is no root in genuine love to the truth of God.

"The patient endurance of wrong upon this principle is true nobility of soul; it is the unerring mark of being high-born, of being born of God; of being heirs of a kingdom, and of a throne of immortality; in comparison with which, the frowns of this life are as dew-drops on the lion's mane. It is the very opposite of that meanness and baseness of spirit, which often puts up with insult from insensibility to a feeling of shame, and which assumes to itself the flattering title of humility. True humility is that which bows alone to the will of God, and commits itself to him that judgeth righteously; does not seek to avenge itself, but appeals to the Searcher of hearts, and looks to

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have acted harshly or uncandidly
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but only as quotations, and chiefly
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protesting against them), it is their
sin and their folly, and we do not
justify their deed. But we must in
honesty say, that the offence has
come chiefly from the other side; as by I
for great indeed must be the Chris-
tian forbearance of persons attacked
as they have been in parlour and in
pulpit, in Prophetic Dialogues, and
Morning Watches, and Caledonian
Orations, and Select Conferences,
if none of them had used strong
words in return, especially when
they conscientiously thought that
their assailants were doing serious
mischief to religion, and using bad
weapons in a bad cause. But it is
to no beneficial purpose that we

has been brought about very much by a system of religion of human invention, a compliance with which has been substituted for respect to the ordinances of God. Such was Pharisaism of old, and such was the system which received its consummation in the Popish apostacy, and such is the system which has caused men professing Evangelical religion to become amalgamated with the Infidel apostacy of these days. At no period since the promulgation of a free salvation to Eve, Noah, and Abraham, could men deny that salvation was to flow through faith in some sense or other. The Pharisees only begged that it might be seen to be influential in broad phylacteries and clean hands; the Papists only insist that it should be manifested by good works; and Evangelicals only urge, in addition, the fruits of the Spirit. The Pharisaic and Popish system had at least this advantage, that it was visible; and no one could make a pretence to religion, while living in open contradiction to his own maxims, without being detected to be a hypocrite. But the chief evil of the Evangelical system, is, that it is invisible; that it consists in a set of inward frames and feelings, upon the perception of which the devotee concludes himself religious or otherwise; so that his mind is continually set upon their cultivation, while the ordinances of God's institution are lightly esteemed; and thousands live in utter ignorance and despite of them, who nevertheless are believed to be, and believe themselves to be, most eminent saints of God. Thus they congregate into a sect, which they call the religious world; making a rend and faction in the body of Christ's baptized people, in defiance of every sound principle, and even of the secret misgivings of those who are really spiritual among them. To the wheels of this system they are chained like the vilest slaves, and all the personal freedom of the man, and all the fulness of the Holy Spirit's teaching is circumscribed within its trammels, its permissions, and its prohibitions.

"Nevertheless God has a people in it, as he has too among the Papists, and as he has in the midst of that world which Evangelicalism looks down upon. God will honour them that honour him in his ordinances, however obscure may be their views upon other points; and many, who in the ordinances of his church, reverence the great High Priest, whom these ordinances do set forth, and who, in the king, reverence the vicergerent of the only King of kings, Lord of lords, and Ruler of princes, will be found to have a place in that kingdom on this earth, which shall be under one absolute Autocrat; with a church and state inseparably united; with a Priest on a throne; where there shall be no toleration, no republicanism, no liberalism; and

be held accursed; while many who have been worshipping idols set up in their own hearts, and refusing to have this Man to rule over them, and trying by societies to establish a millennium without him, shall be cast out." pp. 157—161.

We think "the Evangelicals," on reading this passage, will need, as they ought, and as our author prescribes, to exercise much "patience of wrong" not to be displeased at this mis-shapen portrait. We would not restrict our author's "Christian liberty of speaking freely upon the great and holy mysteries of revelation, as the Spirit shall give him utterance:" but the Spirit will never give utterance to unfair representations of character; and such we think are some of the foregoing. The author having assumed that his peculiar view of the principles on which social duties are founded is the true one, and knowing that the great majority of his "evangelical" brethren do not concur with him in this opinion, is pleased to link them with "the irreligious," with "papists," with "pharisees," and with "infidels." As parents they neglect their children, and as ministers their parishes. In politics they unite with "infidel republicanism and unsanctified liberalism;" and though "professing evangelical religion," they "become amalgamated with the infidel apostacy." They believe themselves "most eminent saints of God," while they "lightly esteem his ordinances;" and they "congregate themselves into a sect, which they call the religious world," making "a rend and faction in the body of Christ's baptized people;" which if it mean only that they look to a man's doctrines and life, rather than to the parish register, in proof of his piety, we imagine they have Scripture on their side in so doing. And does our author think that they are one jot less loyal, less enthusiastic in the cause of their king and country; and less grateful for the mercies which Divine Providence has poured into

they do not take such a view of the principles that affect their social duties, as to make them wish upon earth for an "absolute autocrat," because He by whom kings reign is supremely so; or to explode religious "toleration" from a state, because toleration will not be needed in heaven? Is it just also to accuse "the Evangelicals" of refusing to have Christ to reign over them, and "trying to establish a millennium without him?" We do not blame our author for speaking out his own sentiments; but is it consistent with his own excellent advice above quoted of "speaking the truth in love"—supposing those sentiments were always truth—to throw out charges of this kind against his brethren? Is no man loyal, or Christian, or a fair student of Scripture or prophecy, who does not lay down as the basis of his religion and morals, the *peculiarities of system* which distinguish this tractate? We say *peculiarities*; for in the practical results, the actual duties, "the evangelicals" agree with our author, and would highly value his remarks; but then they ground those duties on the doctrines and precepts of God's word, and the example of Christ, and connect them with the conversion of the heart to God; not considering, as our author seems to us to do, a mere formalist, a protestant papist, as nearer the kingdom of heaven than a truly spiritual-minded person, who, while he loved and cherished all the ordinances of God, did not happen to cling so firmly to the grace of the *opus operatum* of the outward rite, as some of the devotees of that "world," which, says our author, "Evangelicalism looks down upon;"—rather, he should have said, which according to Scripture, notwithstanding the sacrament of Baptism and the profession of Christianity, "lieth in wickedness," and on the members of which therefore those who are truly

live. To our minds it is a remarkable feature of the school to which our author seems to belong, that it exhausts its charities upon the world of baptized unbelievers, and reserves its severities for those who, under whatever name of reproach, be it Evangelicals, or Methodists, or Calvinists, or the Religious World, are really endeavouring to live as true disciples of Jesus Christ. Whence is this? Is it, among other reasons, that "the Evangelicals" have strongly opposed the speculations to which we have alluded, while "the world" were too thoughtless to trouble themselves about the matter? However this may be, it is at least some comfort to know that "God has a people" even among this despised "sect;" though this is but cold and scanty comfort, as it is stinted with the saving clause, "as He has too among the Papists, and as he has also in the midst of that world which Evangelicalism looks down upon." Christians ought not to "look down upon" any set of men; they may indeed mourn over them, as "the Evangelicals" do over the very opinions which have caused the above charges uttered by those whom they wish to esteem and love as brethren: but "looking down" upon others, whether in "evangelicals" or their accusers, is a crime against Christian humility; and whoever is guilty of it, sins against his God, his neighbour, and his own soul.

Our author has thus again forced us into a friendly argument with him: we will try now if we can extract a portion of his valuable remarks in which we shall find much to love and admire, with little or no cause for dissent. We will only say in conclusion, about "the religious world" and "the evangelicals," that with all its sins and faults—and we should be among the last to extenuate them—they are "the salt of the earth." Our author himself will be classed among

bosom to receive him. In truth what man, woman, or child, is there in Christendom, who really thinks seriously on the subject of religion, who is concerned for the salvation of his soul, or desirous to live to the glory of God, who is not assailed with one of these vaguely-applied terms? Unhappily the terms are so vaguely applied that they cover many things that widely differ; and as among these may be, in some quarters, some of the evils which our author specifies (even were it but in a single instance it would be too much) the "religious world" will do well to take his reproof, just or unjust, in good part, and to mend whatever is amiss, till they approach nearer to the standard of Scripture and are less exposed to the arrows of their assailants.

We now come to our choice selections.

The following is our author's wise and sympathizing advice, under the head of duties of wives and husbands, in the afflicting case of a religious wife with an irreligious husband.

"The Christian wife must expect to receive many taunts and many unjust reproaches, on account of her religion, from an unconverted husband. Perhaps she may be required by him to do some things which the word of God forbids her to do. In such circumstances she must refuse compliance: but instead of allowing her husband's unkindness to produce alienation, and sullenness, and discontent, let it rather stimulate her alacrity to the performance of all those domestic duties to which she is bound, and to the increased readiness to obey any wish of his in all unforbidden things. It would be impossible to detail all instances which might occur, so as to suggest counsel for every such occasion; but let her cast herself wholly, and without reserve, upon the power and promises of the Lord Jesus Christ; nothing doubting but that He will enable her by his own Almighty Spirit to glorify his own ordinance of marriage, and pourtray the conduct of his own faithful spouse towards himself. Let her rest assured that, if it be the Lord's will to change her husband's heart, that event will be more likely to take place from her plain obedience to his precepts,

cessive affection, producing anxiety for the eternal welfare of a beloved object, becomes irritable, and puts on the appearance of ill-temper and fretfulness, from disappointed purpose. Cast thy way on the Lord; patiently leave all to Him: rely upon his word, though you never live to see the fruit of your pious love." pp. 22—24.

Our author strongly reprobates the gossiping spirit of some of his female friends.

"The secret memoirs of every court in Europe abound with details of the ill effects of female interference in matters too high for them. It is the same spirit, under another form, breaking out in women professing godliness, which shews itself in frequenting assemblies, chiefly of their own sex, to discourse on, or to hear discussed, religious subjects. Assemblies, under the pretext, not false, but real, of religion, are not religious, but irreligious meetings; devotion and true feeling cannot be expressed to crowds, although it may be acted before them; and study can only be carried on over the Bible. All society out of her own home, except that into which she is taken by her husband, is unlawful to the Christian mistress of a family." pp. 27, 28.

The last two sentences err by excess; for a wife may go with her husband's approbation, where he does not go himself; and all professed religious assemblies are not irreligious, though some are; and many hearts may be seeking spiritual advantage while their neighbours are thinking only of gossiping or display. But the rest of the passage, and the spirit of the whole, is highly useful and greatly needed; and not least—our author we are sure will excuse us for saying so—among some of our female friends who concur with him in his censure upon "the evangelicals," but are gadding from party to party to hear Mr. Irving's last new speculation, or the last new application of sacred prophecy to the dethronement of Charles X. and the insurrection in Belgium. We wish we could say that the love of idle and unprofitable conversation, and also of novelty and excitement, were confined to "silly women laden with sins," and not over-laden

It is sometimes contagious among those who ought to know better, and who, as Christian mothers and Christian wives, ought to set a better example to the younger women, who might justly look up to them as mothers in Israel. We speak in sorrow : and would that our mournful lament were not true !

But our author is impartial in his strictures ; and if his appeal to wives is faithful, not less earnest is his expostulation with husbands. Neither husband nor wife can read his remarks in a serious spirit, without finding their mutual love increased, and their wish to discharge their mutual duties strengthened. He gives additional solemnity and tenderness to all he urges, by availing himself of the scriptural symbol of marriage and its duties, in the union of Christ and his church. Here the analogy is so striking and direct, that it partakes of the character of a motive ; and a motive most powerful and affecting, at least where the parties " profess godliness," and for such persons alone Christianity undertakes to legislate—just as a temporal government does not lay down laws for the guidance of thieves and smugglers in the exercise of their unlawful professions. We gladly copy the following beautiful and affecting passages. May they sink deeply into the hearts of all whom they concern !

" The injunction of the Apostle implies that husbands are tempted even to be ' bitter.' But what can they have to bear from their wives, in comparison to what Christ has to bear from them ? If Christ were not to ' suffer long and be kind,' what must become of all husbands, from the days of Adam down to the Day of Judgment ? If Christ were ' easily provoked,' where would any one be at the present moment ? Where could love for their wives be manifested in these particulars, if their lives were one unceasing round of tenderness and affection ? How would this earth prove itself the universal abode of sin, and misery, and evil, if in any one relationship of life, nothing were to arise to disturb its joys ? Wherein could they testify love, if they found

towards his church be manifested by husbands, if they met with nothing to call it forth ? " pp. 34, 35.

" The Christian alone knows love to be the desire of contributing to the happiness, in the intimate society of, its object. Many a base and sordid passion, which dignifies itself with the name of love, will fly before such a test as this. Christ desired the happiness of his church, and that she should dwell in intimate union with himself for ever ; she was not only unworthy but insensible of the favour conferred upon her : to take her into his society all polluted, and hating Him, and hating all the glories of his nature, his purity, his spirituality, his meekness, his humility, would have conferred no happiness upon her, nor would she have been in this state a companion-meet for him : therefore he undertook to shed abroad his own Holy Spirit into her heart, to lead her to study his character and person more and more, that she might see and meditate on all the proofs he has given of love to her ; and thus constrain her to love him, to love holiness, to love all the graces which shine in himself, and which are ever ready to be put forth, for the increase of her felicity. The way by which he draws forth the love of his church is, by continually-increasing manifestations of his love to her, shewing himself to be the only object capable of conferring true happiness upon her. The husband's constant study should be, to soothe the cares, support the weaknesses, relieve the burdens, instruct the mind, repress the errors, nourish the affections of his wife : in fine, to prove how worthy he is of her love." pp. 37—39.

We have seen our author's advice in the case of a religious wife united to an irreligious husband : we will now exhibit the counterpart ; in which we think his admonition as wise and scriptural as in the former instance.

" Husbands should clearly understand the painful truth, that the compliance with their wishes in religious observances, shewn by their wives, would have been equally shewn had they themselves turned to worship Juggernaut instead of Jehovah. As they value the souls of their wives, let them remember that they, and they alone, are responsible for the governance of their families ; that if they wish God to bless their prayers for the salvation of their wives and children, they must compel them by their authority to walk in the path of Christian duty and consistency ; they must not fear to excite the wrath which has, perhaps, never till now been excited against themselves ; they must take up the cross of Christ in that situ-

they may rest assured that God will bless his own ordinance ; that he has not vested power in the man over the woman, for the purpose of being used as an instrument of tyranny and gratification to man, but as a mean of conducing to the eternal welfare of both husband and wife. With all love, then, with all gentleness, with all delicacy, with all tenderness, nay, if they will, with all playfulness, provided only it be with all firmness, let them tell their wives, ' These things must not be : I love you, but I love and fear God also ; his Book and my own conscience tell me that the course we are pursuing is not right.' Her conduct is very possibly actuated by an erroneous estimate of what is agreeable to her husband ; and let him only say, that his love for his wife will be increased by her compliance, and he may rest assured that God will honour his word, that says of the woman, ' Thy desire shall be to thy husband, and he shall rule over thee,' and that his family will be blessed with an hundred fold of increase of love, and peace, and harmony." pp. 56, 57.

In the remarks on parents and children, the author censures the practice of children becoming teachers of religious knowledge to their parents. We have often thought that some of the little publications now so plentifully issued for the benefit of these infant members of society, and the advice given occasionally in Sunday-schools and tracts, are in this respect open to censure. They tend to generate a pertness and forwardness which are not consistent with filial duty and humility. At the same time, we think our author overstrains the matter on the other side, when he quotes the passage " without the word," in the case both of wives and children, as if it absolutely prohibited every thing but example. A pious and modest child, and still more an affectionate and prudent wife, may find excellent occasions for scriptural remark or quotation, without acting offensively, or inconsistently with relative duty. In this respect, a portion of our author's observations appears to us to partake more of the peculiarity of his system than of scriptural correctness ; but, in these days of lax obedience to authority, if he errs in strictness, he errs on the less dan-

gerous side, and the spirit of the following observations is most excellent, as well as the advice that closes them.

" This utter subversion of the ordinances of God, this violation of the universal practice of mankind, from the days of Adam to the present hour, this outrage upon common decency and common sense, is not for a moment to be tolerated. Nor is it any answer to this, that the Lord should, in the exercise of his absolute sovereignty, send his Holy Spirit into the heart of some child, in the midst of a family which is living in total disregard of God and of his ways. God is a God of order, and not of disorder. He has promised to bless his ordinances : and because he may please on some occasions to act otherwise than through the instrumentality of those ordinances, that is no reason for his creatures despising his ordinances, or expecting a blessing when acting contrary to them. The directions for the wife with the husband who ' obeys not the word,' are equally applicable for the child whose parents are disobedient to the word. The parents, like the husband, must be worked upon, not by usurping of authority, which teaching is, but by example *without the word*. Satan often attacks children upon this point, and induces them, by unsanctified zeal for the spiritual welfare of their parents, to violate those very ordinances, and that honour, deference, and respect, the shewing of which would have been the most probable means of rescuing their parents from his clutches. This he knows, and therefore he works upon their love for their parents, to fan the desire for their salvation ; then he plays upon their vanity and pride of conscious knowledge of something of which their parents are ignorant ; and by all the avenues of the human heart, to which he possesses such abundant access, does he inflame what is bad, and over-stimulate into disproportion what is good, that the praise-worthy object of the child may be frustrated, and great dishonour brought upon God's holy ordinances. If God vouchsafes to bestow upon any child, in the midst of a family which forgets him, a saving knowledge of his salvation, let that child account it a double honour, and cast itself wholly upon the strength of the Lord for guidance, and lean not to its own understanding in any thing ; and especially let it seek the Lord in fulfilling its appointed respect to its earthly parent. Let it not doubt but that it will be guided to do the Lord's will, though, perhaps, in an unknown manner. If in this situation it is called to suffer, let it count it all joy that it is appointed to be a witness for the Lord Jesus, in the midst of those about whom its strongest affections are entwined." pp. 62—64.

not be obliged to use this circumlocutory phrase) dwells strongly and justly upon the worldly-mindedness of too many parents, who profess to make religion their great object, while placing their children in circumstances in which religion is disparaged, and especially while sending their sons to public schools for the sake of secular advantages. We know that the deprecation of public schools, on account of the moral evils usually attached to them, seldom fails to call down a sneer or a grave denial; but we are increasingly persuaded that our author is right; and we thank him for so honestly giving his religious friends his opinion. We lament, with him, that professedly Christian parents are too often, as regards the education of their children, as worldly as worldly ones. The plea for public schools is, that boys learn more Greek and Latin than they would at home, which we very much doubt, if home-education be well conducted: but, if it were true, what would the objection weigh in the balance of the sanctuary? But, it is added, your home-bred boy will be selfish, cowardly, sneaking, and self-important: none of which items do we perceive to be of necessity connected with good domestic training, but quite the contrary. But grant the fact: is a boy less selfish at a public school, or in reality less sneaking, though he has learned adroitness to conceal it, or impudence to outbrave the charge, or false honour to revenge it?

But let us hear our author:—

"If the precious honours which are put upon parents, even to be as God, the source of life to immortal beings, whom they are to rear up to be fit partakers of the throne of Immanuel, the future sovereigns over all created intelligences, and the priests to offer up the praises and hallelujahs of a redeemed and regenerated world, had not been lost sight of, Christians would never have followed the practices of the world to do evil, and would not have abandoned the education of their

respect the infidel will rise in judgment against Christian parents; for there are many of these unhappy persons who still desire that their wives and children may be religious, though they know not what true religion is: but we often find Christian parents saying that they do know what true religion is, and yet acting as if they were willing that their children should be infidels. To cover this delusion, recourse is had to the greatest self-deception, if not hypocrisy; and the very persons who will at one time talk the loudest about the necessity of separation from the principles and practices of a world that lieth in wickedness, and who will maintain, that however outward conduct may differ, yet that the heart which is unregenerate, not born of God, not inhabited by the Holy Ghost, is still at enmity with God,—these very persons will quibble about the increased morality of our public schools and universities, and madly persuade themselves that they are performing their duty towards God and towards their children, in consigning such awful charges into the hands of the directors and masters of these places of instruction." pp. 75, 76.

"I was myself sent for upwards of nine years to one of our largest public schools, and, subsequently, to the most numerous college at one of our universities; and I am, therefore, well qualified to judge of their merits and demerits. But it does not rest upon individual testimony, but upon the evidence of common sense, when it is asserted, that wherever a number of boys are congregated, without the presence of a controlling superior, every form of profligacy and vice may manifest itself; and that the only limit to its exercise is the physical power of the boys themselves. There is not, there can be not, one single form of vice in the world which may not be, and which is not, practised in our public schools; and, if any deny it, it is only because they are ignorant of the practices which are there carried on.

"The public schools of England, as they have been constituted for nearly the last century, have no parallel in the world. Cruel and barbarous as was the treatment which boys received in the schools that were established after the revival of learning, the parents were poor, and had no power to protect their offspring; but at least they never wholly lost sight of them by sending them to a distance. It was a thing unheard of in former times for children to be sent, sometimes hundreds of miles, from their parents' homes, to take the chance of the companionship of associates whose very names, far more dispositions and propensities, were unknown to those who sent them. It is beyond dispute, that example has a far greater influence upon all human beings than precept, and that the influence of those of

The children reason thus:—"My parents tell me, that their chief anxiety is for my salvation, and the formation of my religious character; but how does this comport with their selecting for me a school where religion is the last thing attended to? With their instructing me in some things which, as religious people, I hear them condemn? How is it, that all the anxiety of their conduct, whatever their words may say, appears to be to make a fine scholar? I am told that religion is the first thing, but I am educated for the world."—*James.*

"The masters of the public schools have never pretended to exercise any habitual controul over the boys, but have avowed that the system was confined to the acquisition of two dead languages alone. Their principal support has been derived from two sources: first, the wilful distaste of parents to fulfil their duties towards their children, and finding them impediments to their getting so much money in their various businesses, or hindrances to that round of ceaseless frivolity in which the more opulent classes dissipate their time. The second source is vanity, and an anxiety for some advantage which is supposed to accrue from having been at school with noblemen. In the olden time instruction was wont to be conveyed by the schoolmaster of the parish, or by one resident in the families of the more wealthy; but the parents' home was the alone residence of their offspring. The present practice marks more strongly than any other the decay of the foundations of society, because it had to war with and overcome the strongest instinct,—namely, that of a parent's love; and, to the honour of the sex be it acknowledged, that it found a resistance in the strong citadel of a mother's breast, long after it had dislodged every other opposer. But this subject would lead us too far from the purport of this essay: suffice it to say, that the more it is sifted, the more it is opposed to every maxim of religion, morality, and affection; and it would not be more incongruous for a man to call himself a Christian, and be an habitual drunkard or swearer, than it is for him to do so whilst thrusting his children out of his own home, and consigning their education to irreligious teachers." pp. 85—88.

Our author quotes, in the last extract, *James's Family Monitor*: he also several times cites *Anderson* on the *Domestic Constitution*; and alludes to *Morison's "Reciprocal Obligations of Life,"* all which we notice for the sake of adding our testimony to the excel-

noticed *Dr. Belfrage's* admirable "*Monitor to Families.*" We mention it here, because, among the many new works that press upon us, we do not recollect having recommended to our readers *Dr. Belfrage's* publications, which, we need only assure both them and the author, has not arisen from not thinking highly of their value. His "*Counsels for the Sanctuary, and for Civil Life,*" just published, complete his valuable series of illustrations of Christian morality, including young persons, aged persons, and families.

Our author does not say much of physical or mental education, his object being moral and spiritual; but he makes one remark, which is of great importance, that the mind of a little child should not be strained. "Very true," says an anxious mother; "I never strain the mind of my little girl of three years old, or my boy of five: the former has only lately begun to read, and the latter does not study above five or six hours a-day." She is so far merciful in this, that it is not more than half the time many a little girl at boarding-school is confined, with a profusion of educational nuisances. But the whole system is injurious: *Sir Astley Cooper* says it is the chief exciting cause of gland and spine complaints, and that girls never will be well till books and music are out of date. There is at least moderation in these things; and Christian parents, who value real benefit and duty more than shew, will know how to check their own vanity or impatience, rather than sacrifice their children for the sake of display. We fear that the excellent institution of infant schools, if they diverge from their original object to become literary gymnasia for stuffing little heads with much learning, will greatly

* *Mr. Morison* has just published his useful *Counsels to Servants* separately, as a neat tractate; like his "*Counsels to a Wedded Pair.*"



to kings and subjects. We quite concur in all the author says of the duty of loyalty as a religious obligation; but we certainly do not go to the length of his argument, that should a ruler act ever so wickedly or extravagantly, "he is amenable to Christ alone," in such a sense—if the argument mean any thing—that the nation has no right to interpose to moderate his tyranny. Neither do we quite sympathize in his exalted admiration of the "autocracy" of the Bourbons, when they returned to the throne of France, after the peace in 1814. The determination of Louis XVIII. to acknowledge nothing that had passed in France during his absence, and dating his first act in the twentieth year of his reign, which our author so much extols, was not of much consequence, either well or ill, except that it conveyed an insult on all the governments, including our own, that had treated with Bonaparte and the French nation during his absence. But the refusal to acknowledge that the French had any thing but what he gave them, and maintaining that the privileges confirmed by the Charter, were not their due, but only doled out by his free-will and sovereign bounty, exhibited the very spirit, which, being duly followed up by his successor, has led to the late revolution. And here, to be perfectly serious with our respected author, we are quite clear that if he could succeed in inoculating a considerable number of our leading men, and members of both houses of parliament, with his views of civil government, and induce them to act upon those views, the king's crown, the peer's coronet, and the bishop's mitre, would not be worth six-month's purchase. A revolution would be inevitable, and the same succession of stages from extremes on the one side to extremes on the other, would take place as in the days of Charles the First, Cromwell, and Charles the

Second. And, if any person could tell us that it is in consequence of Erastianism, and the demon of "toleration," and other evil works; and proceed to point out the exact vial which is now pouring out over France, and perhaps threatens England. Our only reply is, that the evil on either side originates in false views of civil government, as exhibited in Scripture. There is the extreme of tyranny and despotism; and there is the extreme of all-subverting modern liberalism. The wise and right-minded Christian will know how to avoid both. Have I not power, once said a despotic British monarch to a servile prelate, to take my subjects' money upon my own authority, with or without their consent? "God forbid," replied the prelate, "that your majesty should not do as you will with your own; you are the breath of our nostrils." And what say you, my lord? continued the king, to another more honest or better informed Episcopal bystander. "I am of opinion that your majesty has a good right to take my reverend brother's money, because he offers it." His wit saved his conscience, and perhaps his liberty; for in those days monarchs were accustomed to act upon very despotic ideas of "social duty," as now-a-days there is the contrary tendency in public opinion, to strip them of their just reverence and scripturally-acknowledged power. But we shall not avoid this evil, and come to a sound medium, by reverting to the ultraism of stern semi-papistical Lauds, or mild and amiable non-juring Sancrofts. There is nothing which radical politicians are more ready to avail themselves of, to discredit cordial, manly, scriptural loyalty, and cheerful submission to kings, and all that are in authority, than the caricatures of this virtue, exhibited by such writers as Mr. Irving and other kindred schools.

If our limits were not more than exhausted, we should not pass over

of ministers and contains so much instructive, with it appear to us to it would occupy entangle the tw general view is, to be too much ministerial functions and services are means of grave appointment independent in the character of the traitor; and that intrude upon the of the ministers of ministers of Christ, to usurp them by God, in laymen, where the sidera, should appear character of a "substitute," or an authorised teacher of a family being house, and his stranger within his

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SOCIETY FOR TION OF THE RINGTON EST.

On taking up the Report for 1829-1830, which tributed, we turned to the society's estate with the more eager been for some time conductors of the institution determined upon the justice and mercy, unoffending persons slavery. We have relates to this part of sions with mingled pointment; gratitude at length, as we trust and in earnest on the ment, that the measures whatever they are, the basis of simple Christianity hedged in with preliminary every plan of part; and we fear will

contemplate with unmixed satisfaction, the complete enfranchisement of the Negroes in all cases where it can be brought about with security to life and property,—the most effectual preparation for which important change is, to instruct the Negroes in the principles of Christianity, and to encourage them in the observance of its duties.

“At present the regulations, necessary for this end, have not assumed that form in which it would be expedient to present them to the public;—the importance of the questions under consideration, render it advisable to obtain the best opinions upon the subject, both from practical men, and others whose attention has long been directed with a benevolent anxiety to secure the emancipation of the Negroes. It will be sufficient at this time to observe, that they are dictated by an anxious desire to effect every practical improvement in their civil condition, as well as to encourage the formation of virtuous habits.

“The provisions, which may thus be made for the gradual emancipation of the slaves, it is conceived, will not be liable to the charge of precipitation, while it is to be hoped they will be found effectual to the end in view,—it being intended that they should operate in the way of reward for good conduct and industry; and it may be fairly presumed, that habits thus engendered will prove a sufficient security against the abuse of freedom when once obtained.

“The society are willing to believe that the property entrusted to them, when thus employed, may be converted into an instrument of the greatest good, as affording an opportunity of exhibiting to the public, upon a limited scale, and without endangering the existing relations of society, an example how far the system of compulsory labour may be exchanged for that which prevails in European countries, where every branch of industry is carried to its utmost extent, under the powerful encouragement of perfect freedom; they will be guided in the discharge of their duty as trustees of the Codrington estates, by a steady regard to these considerations, and they look with confidence to the Divine blessing upon their honest endeavours.”

Now, on reading this passage, most cordially do we rejoice that the auspicious words, “complete enfranchisement” and “perfect freedom,” have at length appeared in the society’s documents: their very admission, though clogged in the unhappy manner which we are about to point out, is a hopeful indication. In the days of Bishop Porteus all idea of enfranchisement was utterly rejected, as well as every measure that might eventually conduce to it. Nay, when, so recently as some four years ago, the Christian Observer first invited the notice of the society to its Codrington

public address, the society wished to Christianize its slaves, but that no suggestion would for one moment be listened to that pointed towards their “enfranchisement.” So far, indeed, from it being admitted or suspected that any thing was wrong on the Codrington estates, we were informed on high authority that they were an admirable model of a West-Indian Christian village; nor could we, after many private solicitations, induce the members of the society to investigate the subject, so that we were constrained in truth and honesty at length to notice it in print: since which period it has undergone ample investigation, particularly by the Anti-Slavery Reporter, whose statements, though accused of being severe, we must say owed all their severity to the appalling truths which they disclose.

We have alluded to these points, partly in reply to the animadversions which have been cast upon ourselves and others, as if we had wantonly drawn odium upon the society by unnecessary public expositions; whereas such was the peculiar nature of the case; such the general ignorance of the great majority of the members of the society, of what was passing on their slave-cultured estates, or even that they held such estates; such the conscious innocence, not to say displeasure, with which the alleged facts, now so amply admitted, were denied, that no way remained open to arouse their attention, but a public and repeated exhibition of the opprobrious circumstances of the case.

But a more pleasing reason for alluding to the past history of the question is to exhibit with due honour the present wishes and intentions of the society. In the growing, enlightened, and Christian state of feeling among humane and religious persons on the anti-slavery question, the passages which we have quoted from the Report before us, will justly appear liable to serious objection: but comparatively they are full of hope; for if in three or four years so much has been done, if the subject has begun to awaken public attention and interest, if the enormous evils of the past system are now freely admitted, if all former palliations are discovered to have been inefficient, and the society has at length publicly avowed its conviction that “complete enfranchisement” is “a consummation which every friend of humanity must contemplate with unmixed satisfaction,” we feel assured that nothing is wanting but a still fuller understanding of the case to carry on to perfection what is now honestly and anxiously begun.

We therefore proceed to our remarks upon the statements which we have quoted, and which, we regret to say, are as vague as any of which we have had to complain in former documents of the society. And, by the way, we are at a loss to discover who is responsible for them; for

ed by the president or secretary, or stated to have emanated from a representative committee, or to have been adopted at a public annual meeting of the society. We should be very unwilling to call some of these remarks the statements of the society; both because we have inquired of various members, who never heard of the Report till it was printed, and some of whom might probably have urged objections, had it been read in the usual manner of the reports of charitable institutions at a public meeting of the subscribers, and put to the vote in the regular form; and because the writer has so interwoven his own sentiments with the official statement of the society's intention of forming a plan for the enfranchisement of its slaves, that he has given to the measure quite a different aspect to that which we think it must have been meant to wear by the best friends of the society, more especially those who have most at heart the welfare of the enslaved population. It is as if the society's secretary, being directed to communicate to the public a measure of grace and bounty—or rather ought we to say of common justice and Christian duty,—had consulted a West-Indian attorney as to the manner in which he should clog the communication with sentiments the most ungracious and exceptionable.

But let us proceed to the document. It begins as follows:—"The accounts transmitted by the chaplain shew the progressive improvement of the Negroes in religious and moral conduct, and prove that the measures adopted last year, with a view to the encouragement of marriages, have not been without a beneficial influence." Is it possible the public, or the friends of the society, can be satisfied with this vague statement, from which no one fact can be grasped, except the wish of the writer to put the best construction upon the matter? "*The accounts transmitted*," he says, "*by the chaplain*." What accounts? Where are they? They may be in the secretary's desk, but they are not in the Report. Why, after all the complaints so justly made of the vague, irresponsible way in which the writer of the society's Reports has, from year to year, given his own comments on the Codrington affairs, instead of the facts of the case, did he not boldly publish these accounts transmitted by the chaplain? In other instances he gives the accounts themselves, as well as merely his inferences from them: why, then, be so parsimonious in this particular instance? We have more than a hundred closely-printed pages of minute memoranda, from the bishops and clergy of North America, besides a copious synopsis of all their stations, their missionaries, the population, male and female, baptisms, marriages, burials, communicants, schools, and number of scholars, distinguishing

important, scarcely any person thinks of looking at; while, from the Codrington property, where every eye is fixed, and the public ask for facts, simple, hard, dry facts, the anonymous reporter locks up the chaplain's letters, and gives us his own comment, that all is well, and hopeful, and progressive. But this he had done often and often before: all was well, he told us year after year, when marriage was never thought of, and the cart-whip was the real, though strongly denied, incentive to labour; and the communicants were admitted to the Lord's Supper, living in open licentiousness and concubinage. The confidence, therefore, of the public, and of the members of the society, in his judgment or impartiality as a reporter, has been so long and grievously weakened, that more will be required than his comment, however well meant and honest; and the least that will satisfy any well-judging subscriber to the institution is, the production of "the accounts transmitted by the chaplain," authenticated as ungarbled, and with whatever of disappointment or drawback they may be accompanied. The friends of the society are honest and in earnest in providing a remedy for the evils that exist, whether at Codrington or elsewhere; and they can have no desire to have any part of their transactions concealed. Or even if the full production of the chaplain's accounts, instead of the reporter's gloss on them, were thought not desirable, the subscribers might at least have been favoured with the statistics contained in them. They might have had, as in other instances, the usual "*notitia*" of "population, baptisms, marriages, burials, communicants, and scholars." But not one syllable of this kind is afforded; the reporter's inference is all that is given, and even that is so worded as to mean little or nothing. The chaplain's accounts, it is alleged, shew the progressive improvement of the Negroes, but whether they shew that it is great, or next to nothing, is not stated; and of the measures mentioned as adopted last year, with a view to the encouragement of marriage, all that is asserted is, that "they have not been without a beneficial influence,"—a vague generality, which conveys no idea, and means nothing. If they have not been without a beneficial influence, why not state the measure of that influence? If it amounted to any thing really tangible or capable of being embodied, why not report it?

But this is not the whole of the ambiguity of this brief sentence. The accounts of the chaplain, it is said, prove that "the measures adopted last year, with a view to the encouragement of marriages, have not been without a beneficial influence." But what were those measures? The last Report only told us (see the passage in our Number for last March, p. 187),

time to live strictly in the connexion thus formed; some superior advantages, either in their habitations or their clothing;" and that they had written to the Bishop of Barbadoes, to consult with the attorney on the subject, and to co-operate with him "even, if it should be found necessary, at considerable pecuniary sacrifice." But what measures his lordship contrived with the attorney, or what was done in consequence, the subscribers are not informed. The reporter thinks it enough to tell us, that, whatever they were, "they were not without beneficial influence." But the members wish to know what they were, and what was their influence. The facts and figures at least could be detailed.

Having thus alluded to last year's Report, and the subject of marriage, we cannot but again express our astonishment at the views of the society's agents on this important point. Can it be necessary to offer pecuniary bribes to persons to be married? Must there not be something radically wrong in the whole administration of the society's Barbadoes concerns, to render this a point of such difficult acquisition? Is any Moravian, or Methodist missionary in the habit of admitting persons living in promiscuous licentiousness to the Lord's Supper? Yet the society's chaplain gravely palliated the offence; and the writer of the society's own Report, even so recently as twelve months since, catching the trans-atlantic infection, says, "*It is not surprising to find that some of the criminal indulgences and habits of the Black population still continue to resist the power and force of every admonition of the minister, whether given in public or renewed in his private conversations; and remain as a proof that they are not yet fully sensible of their Christian obligations.*" It is not indeed, we admit, surprising that sin and imperfection are found even in the most favoured spots; but of such "criminal indulgences and habits" as the reporter alludes to, it is surprising that they should have been so long permitted on the estates of a religious and missionary institution, after more than a century of occupation, and with every facility for their suppression. Not surprising! why, every part of the statement is surprising and astounding; and, most of all, is it surprising that the society's secretary, or the writer of its Report, sees nothing surprising in the matter. Every other person was surprised; so much so, that when we first stated the fact it was treated as an incredible calumny. We appeal to every right reverend and clerical friend of the society, whether he was not horrified at the announcement that the society's slaves, after all that successive Reports had stated to have been effected for their moral and religious wel-

learned by the common light of nature in their own pagan land. Yet the writer of the Report softens the matter down with the mild and extenuating admission, that these "criminal indulgences" "remain as a proof that they are not yet fully sensible of their Christian obligations." Not yet! When then will they be? More than a century has been already tried in the experiment. But it was not the matter of the slaves not "being yet fully sensible of their Christian obligations" that the objectors to the society's management had animadverted upon; it was not the absence of this sublime scale of attainment that was pointed out; but the absence of common decency; nay, a retrogradation of character since their contact with a Christian community; for even savages do not of necessity live like brute beasts. The Report-writer adroitly uses the qualifications, "yet" and "fully;" as if they had been on the right road, and much had been already done, though something remained imperfect; whereas the facts of the case shew that this palliation was not deserved: they were on the wrong road; and the only manly, honourable, and Christian course was to confess the fault, and to amend it, instead of these awkward and unsatisfactory apologies. As to what is said of "the force and power of the minister's admonitions in public and renewed in his private conversations," we can only reply, that the fruits do not bear any evidence of the labour alleged to have been bestowed in their culture. We do not mean to blame the society's chaplains: we are quite willing to take for granted that they have been as laborious as the reporter describes; but then why did they not do their duty in honestly telling the society that their labours were in vain, and originating those inquiries which have now been forced upon the board from extrinsic quarters? Either the society's agents in Barbadoes have kept their employers at home in gross ignorance, or the writer of the society's Reports has for years kept back from the subscribers the information which was familiar to himself; so familiar, indeed, that it ceased to create in him any surprise. The truth, we fear, is, that while the subscribers at home were in earnest in propagating Christianity, the lay agents abroad seem to have thought of little but cultivating sugar; the society's human cattle being treated and described by them as "stock," and working, like other West-Indian stock, under the lash, with little difference, except that they were working upon the property of a religious and charitable institution, and experienced a somewhat milder treatment than the slaves of indigent or cruel owners.

We should not have touched upon the above statement in the Report of 1838-

able remarks in the Anti-Slavery Reporter, No. 56, appended to our last January Number), if the Report now before us, of 1829-1830, had not appeared to us to partake of the same unsatisfactory character. This we shall shew to be the case, in proceeding to notice what is said on the subject of the enfranchisement of the slaves; respecting which, though we rejoice that the question has been thought worthy of solemn consideration, we deeply lament to say, that the hope held out in the Report has utterly disappointed our just expectations. Let us hear the writer:—

"Other steps, however, of a more direct character are now under consideration for the promotion of the same object (namely, encouraging marriage), having a *tendency* also to that consummation which every friend to humanity must contemplate with unmixed satisfaction,—the complete enfranchisement of the Negroes in all cases where it can be brought about with security to life and property; the most effectual preparation for which important change is, to instruct the Negroes in the principles of Christianity, and to encourage them in the observance of its duties."

Now, the whole of this statement, whatever may be the intended measures of the leaders of the society, is most mournfully unsatisfactory. In the first place, the object proposed by enfranchisement, as here stated, is merely to *promote marriage*! a new bribe for what, with right management, needed no bribe at all. The mere absence of marriage is not the great stain. It is that wretched state of brutal debasement of which this is but one of the indications, that the society should seek to counteract; and this is not to be effected by bribes upon marriage. Suppose that in an English village the population had been grievously neglected; that their landlords lived on the other side of the Atlantic, and were obliged to consign them to middle men; that they had been made beasts of burden, working all day and, during part of the year, a portion of the night, in gangs under the cart-whip; that they had not been allowed (such was some years ago the case on the Codrington estates) to learn to read the word of God, "because," as the society's agent said, "it would take up too much time;" and that, even now, they were not permitted to attend the reading-school after nine years of age; and that, thus degraded, there was a large number of illegitimate births among them;—what should we say, if, to prevent this evil, an effect flowing from the immoral state of the population, the proposed remedy were, to offer every married couple five hundred a-year from the parish funds? Yet this is very similar to what the society is doing—and with

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ing, considerable pecuniary sacrifice, and ultimate "enfranchisement," as a *bonus* upon marriage. The measure is most unwise: it may lead, probably, to a crop of marriages; but of what avail is this? The evil lies far deeper; the absence of marriage is but one link in the chain; nor will the promise of a dowry, to stimulate to conjugal unions, fit or unfit, promote the graces or virtues of the Christian character. The missionaries of other societies have not found such costly boons necessary to cause their people to live in the common decencies of even savage life. We may add, however, that marriage was not likely to be held in much estimation, where it was only to give birth to a race of captives, to live and die under the iron yoke of slavery.

But not only is the object aimed at by enfranchisement merely an incidental benefit, and not by any means the sole or primary blessing of that "consummation which every friend to humanity must contemplate with unmixed satisfaction;" but the hoped-for enfranchisement dwindles down into a mere "tendency;" and even this tendency is hedged in with restrictions which, we fear, will render it in most instances an unattainable boon. The proposed regulations are not yet before the public; and the current report, that the basis of them is to give to married persons one day in the week on which to labour for themselves, with liberty to purchase with their savings another and another, till they are free, may not be true. We therefore offer no remark upon conjectural details; but we feel bound to offer a few remarks upon the restrictions laid down by the writer of the Report, and which, we must say, are either unjust or unnecessary. First, the favoured person must be married; secondly, he must have the "preparation" of being a Christian in principle and practice; thirdly, his enfranchisement must be "brought about with security to life;" fourthly, with "security to property;" fifthly, "without endangering the existing relations of society;" and, lastly, his liberation is not to originate in measures *bonâ fide* leading to that wished-for consummation, but only having "a tendency"—how remote a tendency is not said—to promote it. Let us examine these preliminary conditions.

I. *Marriage*.—Unless the reporter has mistaken the views of the society, "the promotion of marriage" is the chief, if not the exclusive object, of the measure. This would indicate that none but married persons, or persons about to be married, were allowed to be candidates for this "tendency" to enfranchisement. But surely the apparent intimation in the Report must be wrong; for what connexion has the marriage state with the right to liberty? Is the upborn babe to be born a

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to be initiated in all the vices of slavery; and then, when old enough to be married, to start in the race for freedom? If any person should suggest to the society a plan so absurd and futile, it would be quite clear that he either did not understand the subject, or wished virtually to frustrate the great object—emancipation. In no part of the known world has marriage been made a passport to freedom. If any class of persons were to be selected in preference to others, where all have a full right to their liberty, being retained in bonds for no offence, and only by the power of the strongest, the child, the infant, the unborn babe, would be the right persons to begin with: they might then be educated for freedom; but to restrict freedom to married persons, would be adding absurdity to injustice; the absurdity of releasing those who have no claim above their fellows, but one wholly fanciful, to the injustice of keeping others in bondage who have that best of all claims, the gift of God, forcibly wrested from them by the hands of man. And after all, as the boon is only a "tendency," it would not be very likely, even under favourable circumstances, that the married pair would attain freedom in time to render their children born in wedlock free. But we are convinced that this cannot be the intended plan of the society, however necessarily it may appear to flow from the words of the Report. Such a professed boon would be in most cases a mere mockery.

The writer of the society's Report ought to have been the rather aware of the incongruity of making marriage the qualification for a "tendency" to enfranchisement, as the Anti-Slavery Reporter (No. 48), in its unanswered and unanswerable reply to the British Critic on the subject of the Codrington estates, had discussed this very point, as well as many others connected with the present argument; and among them that extraordinary notion urged by the society's chaplain and attorney, and applauded by the British Critic in excuse for the neglect of marriage on the society's estates, that Mr. Clarke and Mr. Pinder did not think it right to encourage matrimony till the slaves had learned like good Christians, what are the obligations of marriage, and had resolved to observe them; as if even heathens did not, and might not form conjugal unions; and as if it were not better that the most ignorant slaves should live in marriage than in lewdness. There was, however, no excuse for their not having been taught those obligations long ago; but the first neglect in not teaching them ought not to be pleaded as a palliation for a second neglect, in allowing gross vice among them, under the plea that they were too unenlightened to be married.

we say *apparently*, for the whole passage is singularly vague—is, that there should be the "preparation" of Christian principles and Christian practice; for, says the Report, "the most effectual preparation for which change is to instruct the Negroes in the principles of Christianity, and to encourage them in the observance of its duties." But why should this be of necessity a pre-requisite? May not this even operate as a bounty upon hypocrisy; and bring the slaves to the holy communion as a pre-requisite to civil benefits? What is the profession of Christian principles worth under the force of such a temptation? And who is to certify their "preparation"? Is it to depend upon the society's attorney? or would the society delegate so serious a trust even to their chaplain? The man and woman may be married, and live honestly, and yet the chaplain may not think them "prepared" by Christian doctrine and precept to be the owners of their own flesh and blood, even for one single day in the week. Besides, judging by past events, when will these poor unhappy persons become thus "prepared"? Themselves or their fathers, many of them, have been on the society's estates for more than a century, even the more recent for many years (for the society has not of late bought any new slaves); and yet, born, baptized, and brought up on these favoured estates, they are still in the wretched and immoral condition which has been so often described. What hope, then, is there of their "complete enfranchisement," if, besides all the other contingencies, this is to be added that they shall have been virtuously and godly educated; the neglect of which, by the chaplain, or the difficulty of which by any regulations which may be made by the attorney, is to vitiate their title to ultimate liberty. The whole, indeed, of this alleged preparation proceeds upon a false principle, as if no man had a right to his own body, who could not stand a chaplain's examination, and was not armed with a colonial attorney's certificate. We are far from meaning to overlook the importance of distinguishing what is right and virtuous by suitable rewards; but the test here laid down is no just criterion of a man's right to liberty. Our readers may refer on this point, with edification, to the Anti-Slavery Reporter, before mentioned (No. 48), in reply to the arguments of a paper in the Christian Remembrancer, in which "Christian character" was laid down as the "qualification for the boon" of civil liberty; from which it would result that all but Christians ought to continue slaves, slavery being the penalty of refusing to embrace the Gospel. "We fear," says the Anti-Slavery Reporter, "that many Barbadian Whites, as well as Blacks, would have to

be condemned to slavery on such a principle." It might even be inferred, as a corollary, that all who are not Christians may be lawfully made slaves. But this principle, says the Anti-Slavery Reporter, "is one of those subtle artifices of the West-Indian party, for riveting the chains of their bondsmen, by which good men are sometimes imposed upon." This Number of the Anti-Slavery Reporter was appended to our Number for May 1829. We mention the date both for the convenience of our readers, and in order to shew that the sentiments which we have expressed are not new, but were adopted by others as well as ourselves long ago, and are not now produced captiously in opposition to the particular plan under consideration.

III. The next condition of the enfranchisement is, if it can "be brought about with security to life." Now this we must say is not only an unnecessary, but, being unnecessary, is an invidious proviso. It is a clause out of some West-Indian planter's book foisted into the Report of the Society for the Propagation of the Gospel. Does the writer believe—knows nothing of the matter, and is swayed by undue reverence for West-Indian statements, or who has indulged in an insinuation which had been more appropriate in Blackwood or John Bull, than in the Report of the Society for the Propagation of the Gospel. If he does, he is piteously ignorant—that if all the slaves on the society's property were liberated to-morrow, there would, with the least common prudence, be any loss of life, or limb, or of any thing else, except perhaps a night's rest in dancing for joy? If any person has intimated such a suspicion to the Right Reverend Prelate and others who conduct the affairs of the society, it could only have been from ignorance, or for the purpose of impeding this great work of Christian duty.

We were about to prove, as well as to assert, this important point, when the Anti-Slavery Reporter (No. 70) reached us; and as it relates to this very subject, and will be appended to our present Number, we shall refer our readers to its facts and arguments for ample evidence, that so far as the conduct of the slave is concerned, no hazard could arise from the most speedy and universal enfranchisement, not only of a few score or hundred individuals on a single property, but of all the slaves in the islands. We earnestly entreat our readers to make themselves masters of the facts and arguments in that most powerful and lucid paper. The advocates of enfranchisement ought to do so, both to quell their own honest fears—have any—and to silence the arguments of interested persons who are endeavouring to alarm the public, as if the abolition of slavery would lead to pillage and massacre and every evil work. We will not

his whole body was redeemed. Such a plan, years ago, especially while the slave trade was legal, and before the injustice of the whole system of slavery was so fully understood as at present, might have had claims to attention: it might even yet be argued upon in the case of compulsory manumission: but the present case is very different; it is not a question relative to the conduct of a commercial company, but of a religious charitable society, whose funds are sacred, and ought not to be contaminated with the price of blood. Whatever the poor man can honestly save is his own, and ought to accumulate in the society's savings bank (we trust the society has at length, after so many remonstrances, instituted one, as government long ago recommended). for his own benefit and the benefit of his family; and most cruel and disgraceful would it be to transfer this poor man's hard earned pittance to the funds of an institution supported by the whole hierarchy, the clergy, the titled and wealthy laity of Great Britain, assisted by the annual largess of the imperial parliament. And, what is worse, it would be sanctioning the unjust title by which he was held in bondage; and instead of setting an example to private individuals, would rather tend to confirm their cupidity, and encourage them in injustice. The only just language which the society can hold to the slave is, "We have no right to your services except as you are willing to afford them for honest wages—whether in the shape of land or money, as may be best: and these we will give you, whether married or unmarried, virtuous or vicious; for if you are vicious, keeping you a slave is not the way to make you virtuous. Will you work or starve? The rule of St. Paul is, If a man will not work (not he shall be put into the stocks, but) neither shall he eat; this must be the basis of our arrangement. We will give you work and wages; but the laws are above both you and us, and will be enforced; so that you will not be allowed to commit theft, or to eat the bread of idleness."

We beg leave to remind our readers most explicitly, that in these remarks we do not prejudice the society as intending to put the price of blood into their coffers; their scheme is not yet made public, and the word "property" in the above sentence by no means necessarily conveys this idea; but still we thought it not improper to notice the point, lest there should be any misconstruction of the meaning of the writer of the Report.

It may perhaps be well to invite the attention of the society a little further to this matter of "property." Of what pecuniary value to them are their three or four hundred slaves? Why none, and less than none, so far as we can make

estates. We speak from a knowledge of the society's Reports for a hundred years past, when we say, that, for whatever reason, the fine Codrington property has been an enormous burden and drag upon the institution; as well it might, when a religious society in London undertook to manage a sugar estate in the West Indies, over which it could have no effectual control, but must see through other eyes and be guided by the local delegates of its authority. The losses on this property have been enormous, and the British public has been called upon at different times to preserve it from insolvency. The matter could not be expected to be otherwise; for what can a board of prelates and clergymen know of the details of sugar planting? Their only practicable scheme was to let the estates, and to make the slaves hired labourers upon them, with proper stipulations as to their instruction and comfort, under a chaplain and schoolmaster appointed by themselves; but this, from deference to colonial prejudices, was not done, and has not even now been done. At length, however, after so many losses and disasters, the estates are out of debt, and alleged to be flourishing; but how stands the balance-sheet for the year? The whole sum received by the society from the consignees is £214. 6s. 2d., while the payments are as follows:—

	£.	s.	d.
Bills drawn by the Attorney of the Estate in Barbados, for Supplies and other Charges [what these charges thus lumped together are, is not stated]	2973	12	0
Salary to the Rev. John H. Pinder, Principal	250	0	0
Salary to the Rev. John Packer, Chaplain	150	0	0
Salary to the Rev. Edward P. Smith, Tutor	200	0	0
Allowance to Tutor for Expenses of Passage	50	0	0
Stipends to two Exhibitioners	100	6	8
Salary to Letitia Davis, Schoolmistress	15	0	0
Salary to Robert Clarke, Clerk	6	13	4
Salary to Harry Carpenter, Sexton	3	6	8
Rev. John Packer, on account of the School Expenses ..	205	17	9
Rev. John Packer, for three months' board of ten Foundation Boys	100	0	0
Officers' Salaries	122	18	4
Incidental Expenses	3	3	0
	4268	17	9

It appears, then, that, far from these handsome estates paying the annual ex-

blishment, the funded property of the society is drawn upon to a large amount, to defray the surplus expenses. Even if this funded property were accumulated, and held in trust for this very purpose, it would not affect the argument derived from the balance sheet; which proves that the trust, far from bringing a return, involves an annual loss, which must soon eat out the society's accumulated funded stock, and fall upon the annual income; that is, if Parliament and the public will supply that portion of income which goes to the perpetuation of slavery. It is not our fault that we cannot distinctly exhibit the items of receipt and expenditure, so as to shew what portion goes to the college and subordinate institution for White persons, and what for the management of and expenses upon the estate; what, in fact, is merely commercial, and what is charitable: for the balance sheet does not communicate this desirable and necessary information. But, take it any way that we can, one thing is clear, that the society would lose nothing in the matter of "property," if all its Negroes were liberated to-morrow, and the Codrington estates, with the institutions upon them, were swallowed up by an earthquake. The members ought to be better informed than they are at present, how this matter really stands. The auditors, whose names are appended to the balance sheet, are Archdeacon Pott, Dr. Richards, and Mr. R. Lendon; names most unexceptionable as to integrity; but three clergymen are not the most likely persons to be able to judge of the details of expense and receipt connected with large West-India sugar estates. What can they possibly know of the innumerable items of food, clothing, machinery, salaries, implements, dues, customs, freight, market prices, accounts current, and we know not what besides? All that they can do, with the best possible intentions, is to put their name to such charges as their attorney states to be proper: but is it possible a society like this can be satisfied with such an arrangement? and all this, rather than come at once to the simple efficacious measure of placing their West-India farm upon the footing of a farm held by a corporation in this country; letting their land, making their slaves free labourers, keeping up a missionary establishment for their benefit, and devoting the surplus revenue, whatever it may be, to the other purposes of the trust.

V. But there is yet another condition prescribed by the writer of the Report to the proposed plan of enfranchisement, whatever that plan may be, that "*it shall not endanger the existing relations of society.*" Now, the existing relations of society in Barbadoes are master and slave: it is clear, then, after all, that the writer of the

public to talk of a of which is enamoured anxious to see *existing relations of* Why, the very *relations* "is, that they politic, and unchristian tissue of what is instead of honestly against them, the Report pledges to them. What some prelates who have society have thought *relations*," the report their own publish may conveniently these "episcopal Wilks's Anti-slave that we have written of these episcopal present venerable the benign radiance brow we never saw was yet obliged, in time, to be not a liar who, like our report endanger the relations slave." "Law and contradictory term be called one of the ordination; for a civil society." "Y duties! But, to his of the propriety of forget the human Hebrew law, as we indulgence of Ron only of West-India *uncompensated*, but judge what reciprocal between absolute as subjection; and he Christian charity of the reciprocal duties slave and his master must be swept away horrid offences against can admit of no moderate apologists example, as the writer think that a medium We wish that the whole of his lord least, the extracts from sermon just mentioned would then be less the sacred rights of however, we are grievously "endangering relations" of the ven whose Report he lament as, that it Society for the Proprietors to uphold those "wrong and crime" and benevolent measures swept away hence

tentions ; or, rather, it would do so, if we did not conceive it to be the unauthorised statement of the writer of the Report, and not of the members of the society ; whose duty it is to set an example of what is right, and not to truckle to West-Indian prejudices, where the souls and bodies, and the latest posterity of their bondmen are concerned ; for which they must one day render a solemn account before the tribunal of God.

VI. The last restriction in the plan of enfranchisement is, that, even under circumstances the most favourable, it shall be only a "tendency." What is meant by this, we must wait to learn till the society's plan shall be known ; but we have no hesitation in saying, that much more than "a tendency" will be required by the friends of the institution, and by the British public. Tendencies may be mere mockery, and may, in a great majority of instances, be wholly defeated. If, for example, it were proposed that only a select class, say married persons of religious character, should be allowed to work out their freedom, instead of having it given them as a right, this might be called a "tendency" to enfranchisement ; but how many of the society's three or four hundred Negroes would ever arrive at enfranchisement from it, even allowing one day of liberty being given to begin with ? Already are their toils such, especially in crop time, that they need repose, rather than extra labour. The work done in four days, even on the society's estates, is more than, taking the average of tropical climates, would fairly spread out over the six days of the week, leaving the Sabbath for bodily rest. Man cannot labour, and was not intended to labour, under the tropical sun, to the same extent of time and strength as in temperate regions ; so that the whole system of West-Indian slavery, which very far oversteps even the limits of European labour, is forced, unnatural, oppressive, and fatal to human life. To say nothing of the incurable injustice of making the slave pay a price for his own limbs, such a plan, unless the "tendency" were far more direct and rapid than appears in the vague notice in the Report, would be of little or no practical avail ; nay, it would be positively evil, in one respect, by covering up the enormity, and thus impeding its extinction. The reporter talks of effecting "every practicable improvement," but adds that there will be no liability "to the charge of precipitation ;" from all which, we fear that the proposed "tendency" is likely to fall far short of the equity of the case, unless, as we trust, the reporter does not do justice to the intentions of the society. But, after all, who is the writer ? Who are the parties who are answerable for the arrangements ? Why all this mystery ? Is

right to know what is doing ? Ought not also their approbation of the projected plan to be asked for and obtained, before it is finally adopted ? Such a society should court, if not publicity, at least the attendance of its own subscribers ; and not manage the affairs of a large public body, dependent upon the voluntary bounty of individuals and parliament, as if it were a close corporation, none of whose proceedings were to be whispered, till it is too late to revoke them. We trust that the members of the society will endeavour to learn when the intended measures are to be brought forward before the board, and will be present to give their full and ample discussion.

We have expressed somewhat strongly our disappointment in reading the statements upon which we have remarked, because they seem to us opposed to the spirit which ought to animate the friends of the society ; and because, instead of being an honest acknowledgment of past negligence and guilt, and a determination to act as humanity and Christianity demand, for the liberation of these unjustly detained persons, they are a covert palliation of what was wrong and reprehensible, with only just the slightest hope of amendment which the wishes of the public rendered necessary. We shall rejoice to learn that the writer of the Report has misled us, and that much more is intended than appears on the face of it.

Of the present treatment of the society's slaves, nothing is said in the Report. We think it impossible that no correspondence on the subject should have taken place with the attorney, as well as the chaplain, during the last year ; but none is given to the members of the society. Has the society received no register of deaths, births, or marriages ; no record of the punishments inflicted ; or of the measures introduced by the attorney, under the strange necessity to which he is reduced, of being expected to work a West-India sugar farm, with all the machinery of slavery, except, what forms an almost necessary part of it, its severity ? He was ordered to lay aside the driving whip ; but how then does he enforce labour, except by the substitution of some other punishment ? Let not the subscribers be content with amendments upon paper, which are but a jest in Barbadoes. Let them never cease, till wages are substituted, as justice demands, for whips, and stocks, and prisons : and when it shall be as unlawful to strike a Black man, without judicial authority, as a White one. In a word, say or do what the society may, every thing will be inadequate that comes short of what duty and policy, God and man, alike demand, "complete enfranchisement" and "perfect freedom." Trivial amendments, honestly

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of the society, and in spite of the demands of an impatient philanthropy, slave-holders they must remain, until their schemes for the safe introduction of free labour shall have gradually proceeded to their consummation." Now, if this be not a postponement of emancipation to the Greek calends (which, judging by the past history of the case, it would in reality be), it is a virtual admission that the society has no right to retain its fellow-men in slavery one moment beyond the supposed necessity of the case; and that they are bound to release them the moment it can be done with safety. Let, then, our author freely tell us what is this bugbear of danger thus conjured up to terrify the friends of the society. This phantom has been forced upon us times manifold; and again and again we have asked, "Where is the danger of the society's promptly manumitting its slaves?" but no person has attempted to answer the question. We now propound it most seriously to Mr. Le Bas; who, if he does not mean to frighten us with a phantom, is bound in truth and plain dealing to tell us what is the real danger he surmises. We know of none; but this we know, that the plea of danger has been often urged as an excuse for the neglect of duty. What dangers, for example, were conjured up to prevent the introduction of a church establishment into India; but does not every reasonable person now wonder that so many good men were terrified by this alarming vision? Will Mr. Le Bas undertake to answer the arguments in No. 70 of the Anti-Slavery Reporter, affixed to our present Number; or at least inform us what is the danger to which he himself alludes? If he should not favour us with a reply to this reasonable request, we shall feel entitled, in the remarks which we purpose offering upon his note, to take for granted that he has only adopted a popular prejudice, the grounds of which he has not carefully considered. In the small island of Antigua there were 956 manumissions in six years, equal to 2550 on the population of Barbadoes. In Trinidad there are 18,000 free Black and Coloured persons, all enfranchised slaves, or descended from them. In Barbadoes there are 5000 such persons; and what possible danger, let Mr. Le Bas tell us, could there be if the society added a fraction to the number? Benevolent individuals, from conscientious motives, are doing so continually; but did Mr. Le Bas ever learn that any danger had hence ensued? The danger is on the other side, in retaining men in slavery till they burst their bonds, and purchase liberty at the fearful price of insurrection and massacre. The society's plan of enlightening its slaves, the colonists will say, is full of danger, and particularly if

EXTRAORDINARY CURE OF MISS FANCOURT.

The following letters have been sent to us from so respectable a quarter, and the subject to which they relate has excited so much attention, that we think it our duty to lay them before our readers; more especially as they offer a suitable occasion for our correspondents to discuss with wisdom and calmness some questions which have of late been much agitated, particularly in Scotland, and to which not a few persons attach considerable importance. For ourselves, viewing them only as one of those periodical phases of excitement which are wont to live their day and be forgotten, we have not hitherto thought it necessary to advert to them. We foresaw, as we thought, in the publication of the narrative of Miss Isabella Campbell, the germ of much evil: nor were we mistaken, for the spirit of fanaticism has been busily at work; dreams, miracles, and the most absurd pretences to the gift of tongues, have been urged; and urged, we grieve to say, to prove doctrines most mischievous, extravagant, and unscriptural. We were not willing to propagate the delusion even by noticing it; for from the days of Brothers to Johanna Southcote, and from those of Johanna Southcote to Mary Campbell and Macdonald the Port-Glasgow miraculous linguist, for whose sanity and honesty Mr. Erskine is pleased to vouch, we have always found that the best cure for fanaticism is to let it alone. But the following narrative comes before us with very different claims: it occurs in our own vicinity and our own church; the facts are unimpeachable, and much discussion is likely to occur respecting them. We therefore insert them as they are sent to us; and shall add to them a few remarks which our friends are at perfect liberty to controvert, and our pages shall be open to their replies written with meekness and charity; only premising that the discussion on either side ought not to wound the feelings of the respectable parties concerned, as it is not their object to assert more than the truth of the facts, leaving to the reader to form his own solution.

To the Editor of the Christian Observer.

I doubt not some reports have already reached you, respecting an extraordinary fact which has recently occurred in the family of the Rev. Thomas Fancourt of Hoxton Square. I allude to the sudden and complete restoration of the health of one of his daughters, who had been for eight years (with a very short intermission) a helpless cripple. As it is probable that incorrect accounts of this re-

rate statement of it in your pages. For this purpose I inclose an account of the particulars of her case, written by herself, together with a letter from her father to a respectable clergyman in the north of England, in reply to some very particular inquiries, to which he requested to receive specific answers. Of the facts thus described, there can be no doubt; and to the genuine and sober piety of the parties concerned, all who know them can bear testimony.

Your readers must, of course, be left to form their own conclusions respecting the cause to which this event is to be attributed, after a due and impartial consideration of the circumstances of the case: but if it should lead some of your correspondents seriously and temperately to discuss the question, whether we have any scriptural authority for asserting that the miraculous gifts of the Spirit ceased with the apostolic age, and if so, whether we have any grounds from the word of God to expect their revival in the latter days, it would, I think, be a subject both interesting and edifying to the church at large.

I am sir, your's, &c.

H. S. C. H.

Miss Fancourt's Statement.

"In the month of November, 1822, having for some months been in a bad state of health, it pleased God to visit me with hip disease. Perfect rest was recommended by the late Mr. Pearson of Golden Square, as absolutely necessary: cupping and blistering were immediately resorted to: the next summer, 1823, sea air and warm sea-bathing were advised; which advice was followed, but, deriving no benefit, by the wish of Mr. Pearson, Mr. Jarvis placed in the hip a caustic issue. The following winter was spent in London: in the spring, 1824, Margate air and warm sea-bathing were again tried. Here, by the advice of Mr. Jarvis, who considered the disease abated, I used crutches, though still there was much pain, and it was long before the leg affected was put to the ground. Again the winter was spent in London, and, the pain increasing, Mr. Travers saw me: he ordered leeches and blisters, which were applied with some little relief. The second time he saw me, he ordered the issue to be closed, and to endeavour to leave off the crutches, fearing the back should be injured, ordering tonics. His advice was followed: still the pain increased: leeches were again applied; and in the spring, 1825, Margate was again tried. Here for some months I gradually became better, so as to be able to walk about, though feeling occasionally much pain in the back; but in the month of October, imprudently walking out in a high cold wind, the pain greatly increased: leeches and blisters were again applied, and entire rest recommend-

was passed at Margate; and fever attacked me, so as to produce dangerous illness. By the blessing of God on the means used, the fever left me. Recovering from this, the back feeling much pain, as well as the hip, Mr. Jarvis found it necessary immediately to burn an issue in the back: in the course of a month, another was placed on the opposite side of the bone. It pleased God to bless these means: the following summer, 1826, all the issues were closed: permission given to attempt to walk. In July I returned to London, able, with the assistance of a stick, to walk a short distance, though always feeling pain: having been at home about ten days, the pain very much increased both in the back and hip. By Mr. Parkinson perfect rest was recommended. Different applications were made; but not having the desired effect, two more issues were placed in the back; and in a short time a seton in the hip: these, not giving essential relief, were closed: Devonshire air advised. In February, 1827, I went. Here, under Mr. Tripe, a course of mercury was given; leeches over and over again applied; many times bled in the arm, he being of opinion it arose from the liver being diseased. This did not produce the effect desired: another issue was placed in the hip. In the winter another dangerous illness attacked me, from which it pleased God to recover me: the old disease still as strong as ever, another seton was applied; this was the last application; and in September, 1828, I returned home as unable to walk as when leaving it: once or twice the attempt was made, but produced much pain, from this time no means have been used, excepting constant confinement to the couch. Within these few weeks, even on the very day in which Jesus so manifested his Almighty power, I had attempted to walk: scarcely could I put one foot before the other: the limbs trembled very much. Thus it continued till the 20th of October, 1830; when a kind friend, who had seen me about two months before, had been led by God to pray earnestly for my recovery; remembering what is written, 'Whatsoever ye shall ask in prayer, believing ye shall receive.' He asked in faith, and God graciously answered his prayer. On Wednesday night, my friend being about to leave the room, Mr. G— begged to be excused a short time. Sitting near me, we talked of his relatives, and of the death of his brother: rising, he said, They will expect me at supper, and put out his hand. After asking some questions respecting the disease, he added, It is melancholy to see a person so constantly confined: I answered, It is sent in mercy. Do you think so? do you think the same mercy could restore you? God gave me faith, and I answered, Yes. Do you believe Jesus could heal, as in old times? Yes.

could heal you at this very time? Yes. (Between these questions he was evidently engaged in prayer.) Then, he added, get up and walk: come down to your family. He then had hold of my hand: he prayed to God to glorify the name of Jesus. I rose from my couch quite strong. God took away all my pains, and we walked down stairs,—dear Mr. G. praying most fervently, Lord have mercy upon us! Christ have mercy upon us! Having been down a short time, finding my handkerchief left on the couch, taking the candle, I fetched it. The next day I walked more than a quarter of a mile, and on Sunday from the Episcopal Jews' chapel, a distance of one mile and a quarter. Up to this time God continues to strengthen me, and I am perfectly well. To Jesus be all the glory."

Nov. 13, 1830.

Extract of a letter from the Rev. Thomas Fancourt, to a Clerical Friend in the north of England.

"More than three weeks have elapsed since receiving the peculiar mercy which forms the subject of your very kind and monitory letter. In returning you my best acknowledgments for it, I have the happiness of telling of the great goodness of God in continuing to uphold my dear daughter, whom he raised when bowed down.

"I shall now comply with your request in giving an 'explicit answer' to your several queries.

"The circumstance to which your first query refers has come under general observation, which can testify that no material improvement took place in my daughter's health and spirits previous to the extraordinary event: at no time has her mind been permitted to fall a prey to hypochondriac affections.

"To the second inquiry, Had her flesh been examined a short time before that event? I reply, that nothing occurred, that induced such previous examination: but from the notoriety of the state of her flesh, not only to herself, but to her sister also, who sleeps with her in the same bed, it may be safely and honestly affirmed that the flesh on her legs was 'flabby and loose,' which is ascertained to be now—what it was from the moment she arose and walked—firm as the flesh of a person in good health.

"On Mrs. Fancourt's testimony, I must reply to your third inquiry, as referring to circumstances which could not, with propriety, come under my own immediate observation. Mrs. F. bears testimony that no alteration in the appearance of her back took place before the event referred to; and that her back bone, which was curved before, is now perfectly straight. It is material to add, that her collar bones are ascertained to be now

circumstances which form the subject of your last inquiry, I can speak triumphantly in the spirit of gratitude. She walks and praises God. It is four years since she walked at all; and then it was but for a short time, with the assistance of a stick, and subject to pain in her hip. She now walks stoutly, and perfectly free from all pain. Should I not, dear sir, be lower than a beast before God, if my heart do not say, 'I will praise thee, O Lord, because thou hast done it?'

"In corroboration of the above testimony, I am authorized to use the name—if called for—of a surgeon at the west end of the town, who, after a minute investigation of the case, took his leave with an unequivocal avowal of his decided conviction, that my daughter's restoration was the result of a *peculiar interposition of Divine favour and power.*

"This is the point—the only point—I am anxious to establish, that the humble may hear thereof, and be glad, and with us exalt his name, who has heard the cry of them that trust in him, and wrought out a great deliverance for us.

"Under this peculiar dispensation of mercy, there rests on my mind a solemn conviction that the glory of God, and the interest of religion, are deeply involved in the publicity which it will probably acquire. But without shrinking from the responsibility attached to the declaration, I profess myself ready to bear my open testimony to a notable fact; namely, that, as I view it, God has raised an impotent cripple, in the person of my youngest daughter, to instantaneous soundness of her bodily limbs, by faith in the name of Jesus, being taught by her mother church to know and feel that there is none other name under heaven given to man in whom, and through whom she could receive *health and salvation*, but only the name of our Lord Jesus Christ. In this faith, through the instrumentality of 'the effectual fervent prayer of a righteous man (for God heareth not sinners), which availeth much, God has done exceeding abundantly above all that we could ask or think.' I am aware that there are questions of difficult solution, as to the instrumentality by which the benefit has been bestowed: but who would not tremble at the fearful conclusion which would result from a denial of Divine interposition? Deprecating such a thought, I feel persuaded that they are most on the side of truth and soberness, who unite with us in telling the church that God has done great things for us, whereof we are glad, which in their first communication made us 'like them that dream.'

"Various statements will probably be circulated, for which those who follow after charity will not hold me responsible; and not only so, but divers conclusions will be formed on the fact itself, in reference

part of the Divine government in the preservation of the human frame. It appears to us, that the narrative comes under that numerous class of cases, to be found in all ages and countries, and among the professors of every shade of religion and no religion, in which a strong mental excitement has produced a powerful effect upon the animal system. The extraordinary influence which the mind has upon the body, might be illustrated by innumerable examples; but we shall not at present enter upon this subject, after the two series of papers of Mr. Newnam, under the signature of *Esperance*, in our volumes for 1828 and 1829; the latter of which the author has given to the world as a separate publication. We do not concur with our able correspondent in all his opinions; but we strongly recommend to our readers the re-perusal of his valuable papers, which furnish some very important axioms, postulates, and conclusions, bearing upon the general question. His argument does not, however, directly include the present class of cases, being limited chiefly to those instances in which an individual has witnessed or felt what he considered to be miraculous, but which arose from morbid impressions on the sensorium, and was therefore invisible to others. But in the case of Miss Fancourt the effect of the impression becomes visible in its corporeal effects; yet this, we contend, might so be, without there being any miraculous connexion.

In fact, we see many predisposing and accompanying circumstances, which, if we were examining the case medically, and not theologically, and, if we did not fear speaking too personally, would deserve serious consideration. The recipient of the benefit, a young lady of twenty-five years of age, had for many years been confined to her couch with a spinal malady, and was labouring under great pain and languor; and of necessity predisposed to the powerful influence of nervous excitement. It is among patients of this class, that the greatest numbers of extraordinary cures have been wrought by metallic tractors, animal magnetism, popish relics, holy wafers, exorcisms, and numerous other inventions for producing a powerfully exciting effect upon the imagination. It makes no difference as to the rationale of the question, that in the present instance the excitement was conducted through the medium of certain theological opinions, be they right or wrong. We only argue, that it was the excitement that produced the effect.

To argue rightly upon the case, it would be necessary to know many particulars not mentioned in the above narrative; and some of which could not with propriety be publicly discussed. We ought in particular to have the opinion of one or

also more of the patient's temperament and susceptibilities. We are informed that she had been bearing much of what are called "the Scotch miracles;" that zealous arguments had been held respecting them in her presence; that she was much interested in the subject; and that, very probably, the conversation on the afternoon of her recovery had embraced this exciting topic. We should not think it an unnatural supposition, that she might even have asked herself, under her peculiar circumstances, what prevented her being healed, as Mary Campbell was? But, be this as it may, the general fact of her being much interested about the Scotch miracles will not, we think, be denied. Thus predisposed by long protracted bodily weakness, and prepared to be wrought upon by any thing that resembled "the Scotch miracles," the patient was further excited by the remarkable and solemn manner of the gentleman to whom she owes her cure. And here we should state, that the version of her narrative, as sent us by our friend H. S. C. H., omits some circumstances which appear in two other copies of that narrative, sent us from other quarters: for some scores of copies are floating about in manuscript, and are likely to get into print. Our much respected correspondent's integrity, in omitting these minute circumstances, we do not for a moment question: he has, we are sure, omitted only what appeared to himself not essential to the subject; namely, the personal feelings of the patient, which he doubtless considered had nothing to do with the cure, and were not public property. But our view is, that they form the very nucleus of the whole case. Much of the excitement of the scene which incidentally appears in Miss Fancourt's own modest and pious narrative, and which must have been even much stronger than she describes, almost vanishes in our correspondent's abridged version. Miss Fancourt says, that "after the work was performed, Mr. G. told us that that was the errand he came upon; that when he saw me that night [two months before] God put it into his heart to pray that thus it might be; and, remembering these words, 'Whatsoever ye ask in faith, believing, ye shall receive,' he was strong in faith, and made it a matter of earnest prayer; and on Wednesday he came for an answer to that prayer; and at ten o'clock at night it was answered as I have told you." Now, our readers will fully credit, that the deportment of Mr. G. during that afternoon and evening, charged as he considered himself with no less an errand than working a miracle, must be not a little extraordinary, and calculated to generate in a predisposed subject some-

copy the case at large, for the sake of easy comparison; and we might find scores of cases in the volumes of medicine and theology, equally to our purpose. The Roman Catholic says that the Baroness D.'s case was "miraculous," and intended to confirm the faith of mankind in the popish view of the sacrament of the Lord's Supper. Those who think Miss Fancourt's case miraculous will deny both these positions; but how will they distinguish between them, except they say at once that they do not believe the facts of the Baroness D.'s case, and that it is only a popish imposture. But this, we submit, is not a fair solution; for scores of popish cases are as well attested as the case of Miss Fancourt: for such cases are more numerous in the Church of Rome than in Protestant communities, for the very reason that the former encourages greater excitement and credulity than the latter. The following is the Baroness D.'s case; and we invite our friends to shew that it is not parallel.

"Extract of a letter from a lady at Chamberry, duchy of Savoy, dated April 1827, to her sister in London; containing an account of an extraordinary cure, wrought by the reception of the most holy sacrament."

"This place has just witnessed a most striking event, confirmatory of our faith in the blessed sacrament. How much do I wish, my dear sister, that some of our Protestant friends, who deny, among other points, the validity of miracles (because they never see any operated in their religion), could have been here at that moment: they would have been forced to yield to the evidence it afforded, that the Lord must truly have been present in the holy sacrament of our altars; since, by the mere devout reception of it, a person infirm for sixteen years, and almost dying for some months past, has been instantly cured, and restored to perfect health. Like to those sick and dying in the Gospel, who, during Christ's visible sojourn on earth, implored his help, and throwing themselves on their knees before his path, cried out with a firm faith, 'Jesus, Son of David, Jesus, Son of the living God, heal us, have mercy on us.' In the same manner, and with the same faith believing him to be really present in the blessed sacrament, did this sick one implore him, and as instantly obtained the cure of all her infirmities.

"You may well remember in what a deplorable state of health was the poor Baroness D., sister-in-law to the Marshal de L., and for what a number of

ing the last six years, however, her cruel sufferings went on augmenting; and this winter she was seized with a universal palsy, by which she became totally unable to move herself from her bed to her chair without being carried there, and entirely lost the use of her speech. She still retained her mental faculties unimpaired, and could express her wishes, partly by signs and partly by writing, which with her left hand she contrived still to trace on a slate or on paper. She evinced, however, no impatience or repining in this dreadful situation, but joined her hands, and lifting up her eyes to heaven, was seen praying in her most acute sufferings (which partook of the *Tic Douloureux*, spasms in her head and face), and, except by the tears which stole down her cheeks, she never betrayed any signs of murmur.

"She had thus spent this last Lent, with renewed fervour and patience, constantly praying, and even fasting, as her state was deemed so hopeless by her physicians, that they no longer thwarted her, or prescribed any thing with regard to regimen; and they believed she could not exist much longer. This last week, however, which was Passion Week, she expressed by writing her desire to go and receive her Easter Communion at church. They naturally combated this idea, as a thing dangerous, and almost impossible to one in her dying state: but she replied, that 'If she must *but* die, it was all the same, and that it would be more respectful than to receive the holy communion at home.' She therefore entreated to be taken to the church of Notre Dame yesterday, being Easter-Sunday. She was accordingly carried there with a great deal of difficulty, and of suffering to herself; requiring the help of eight persons to carry her from her carriage to the foot of the altar. There, after a short time in recovering herself, and in praying, she deposited into the hands of M. le Curé her written confession; and soon after, the holy communion was administered to her.

"During this she had shewn great signs of uneasiness, looking with much apparent anxiety on the ground before her; upon which it was found out that she had almost imagined that the holy wafer had dropped ere it had reached her mouth: but the fact was, she was so paralyzed, that she was actually unconscious of having really received it. When the curé had calmed her fears, she resumed the most fervent attitude of prayer, in which she continued her thanksgiving, for a long time, not only in the church, but for above an hour after she had been carried home.—All of a sudden, her faithful old servant, who was always in waiting behind a screen in his mistress's drawing-room, heard her distinctly say, 'My God, I thank thee for

"* The names of the titled parties, not inserted in this letter, will be given if required, in attestation of the truth of the statement, on application to Messrs. Keating and Brown."

Dublin, by Dr. Murray, announcing the miraculous cure of Mrs. Mary Stuart, a religious, aged twenty-six, of the convent of St. Joseph, Ranelagh, in that diocese, on the 1st of August, 1823. The facts and the cure are attested on the strongest medical and other testimony. Dr. Murray took great pains to investigate them on the spot; and is constrained to acknowledge with all his brethren, that the cure "is the effect of supernatural agency, an effect which we cannot contemplate without feeling in our utmost soul, an irresistible conviction that this is the finger of God." He does not, however, expect "that this new and splendid wonder of the Divine goodness will awe into silence the evils of the sceptic;" for, says he, "the miracles of our blessed Redeemer himself were contradicted, and the servant is not greater than his Lord; so that incredulity may seek to cast the veil of doubt over the glory which redounds to God and his church, from the exercise of miraculous powers; but the true believer will find therein a copious subject of consolation." Now, if Dr. Murray should chance to see our pages, we assure him that we do not doubt the facts, but only the inferences. We believe the extraordinary cure of Miss Stuart, but do not think it miraculous, or any proof of the truth of the papal doctrines; just as we might believe the extraordinary cure of Miss Mary Campbell, without thinking it miraculous, or believing the strange doctrines which are convulsing the Church of Scotland. The friends of Miss Fancourt have acted with more Christian wisdom and reserve, alleging the facts, but building upon them no system. Should our readers wish to know Miss Stuart's case more fully we will insert it with Mrs. Mattingly's; but there would be no end of such cases. We, however, copy her own affidavit.

"Mary Stuart, of Ranelagh convent, in the county of Dublin, aged twenty-six years, or thereabouts, came before me, one of his Majesty's justices of the peace for the said county, and made oath on the Holy Evangelist, and saith, that in the month of January, 1819, she was attacked by typhus fever, as she was informed and believes, which continued up to the 10th day of March following, on the night of which day, and while this deponent was in a state of convalescence, the chapel of the convent having been consumed by an accidental fire, deponent was so alarmed, that she took refuge in an adjoining field, being long after midnight, and from the damp of the grass, as this deponent was informed and believes, she, this deponent, contracted the disease under which she has been languishing for more than four years: That the principal symptoms of her complaint were staginations at night,

the space of four hours, which produced a total suspension of all faculties, and sometimes occurred even when this deponent was perfectly awake: that there were very few weeks in the entire period of her illness, in which she was free from these attacks: that she had occasionally experienced a temporary suspension of the faculty of speech: that since the 6th day of January, 1823, the loss of speech occurred whenever she was raised in the bed, in consequence of which, repeated blisterings and bleedings were resorted to, in order to obtain temporary relief: that on the 27th of June last, she, this deponent, lost all faculty of speech, which could not be restored by the most powerful remedies that were applied: that since the month of September, 1822, this deponent had been confined to her bed; and from January, 1823, up to the first day of August, 1823, she has been unable to turn in the bed without the assistance of two persons, and during her illness she had been repeatedly bled in the arms and temples, and leeches had been applied to the head, in one or two instances up the nose; and, so great was the tendency of blood to the head, that on one occasion the temporal artery burst, although it had not been opened for some weeks: that blisters, in a considerable number, were applied, and since the 6th day of January, 1820, this deponent had an issue on the top of the head, containing, as she was informed and believes, thirty peas, after which, two other issues were made in the nape of the neck, and one in her left arm, containing five kidney beans: that during the entire period of her illness she has taken no remedies but such as were ordered by the physicians: that she attributes her instantaneous recovery to the supernatural interference of the Divine Power, through the intercession of Prince Hohenlobe. This deponent saith, that having understood the prince had appointed the 1st day of August, instant, as a day on which all those who wished to apply to the Almighty for relief, should join him in prayer; she, this deponent, endeavoured to dispose herself to have supplications offered up for her; that having fulfilled the conditions generally prescribed by the prince, and prepared herself by a sacramental confession, (which she was only able to make by signs,) to receive the most adorable eucharist. The Rev. Mr. Meagher offered the Divine sacrifice of the mass in her chamber, at which her sister, Anne Stuart, and two other religious of the said convent and the attendant of this deponent assisted. That this deponent was accompanied by her brother, the Rev. Mr. Stuart, during the devotions, previous to the mass; after which, as deponent was informed and believes, he went to offer up for her, mass, in the chapel of the

with a body of proofs, to shew that he has been subjected to the influence of witchcraft: we argued the matter with him, but we need not say in vain; nor did we expect any better result; but even could we have convinced him of his mistake, we could not prevent his taking up some new fancy. Earnestly, therefore, do we urge it upon parents, upon ministers, and upon the instructors of youth, to keep a constant guard against the first inroads of superstition, and of over excitement, in whatever shape they may appear. A mind thus predisposed, will be the constant prey of wonderments and delusions: nothing sound, sober, or consistent, will vegetate in such an atmosphere: every strange notion, in proportion to its very strangeness, will be likely to lead the mind astray; the individual will be the dupe of quacks in medicine, and speculatists in religion, and all for the love of excitement, and the indulgence of the imagination, instead of a sound exercise of the understanding in submission alone to the written and recorded word of God.

We will only remark, in conclusion, that we do not apply these observations to the particular case above related; but only to the general predisposition of mind to account for things by mystery and miracle, rather than by the plain simple principles of common sense and sound Christian philosophy. When we see persons taking up one new notion after another, as some of late have done, the last being usually the most unaccountable, we can only pity the weakness of our fallen nature, and learn to covet more highly the blessing of a sound and settled understanding. No person, we are persuaded, will admit this truth more fully than the pious and esteemed friend who has sent us the preceding narrative; and it must assuredly be a relief, not a pain or disappointment, to the mind of all the parties concerned, if a cure so remarkable can be taken from the range of miracles, and placed in that of the wise and merciful providence of God, through the medium of those second causes which are daily seen in operation to effect his designs. To him, in any case, is the glory equally and only due; while there is far less danger of evil, far less opening for unsound inferences, far less fear of undue exaltation of our proud and corrupt nature, where his blessings are acknowledged in the regular order of his Divine providence, than where there is supposed to be a special return of that miraculous agency, which we see no scriptural warrant to expect in the present age. If any of our readers think otherwise, we shall be most ready to receive and weigh their arguments.

GENEVA.

We had begun to hope that after the fatal experience which Switzerland has had of late years of the fearful evils of an intolerant and persecuting spirit; and after the earnest fraternal remonstrances of the whole Protestant world, particularly in France, England, and the United States of America, every lover of his country, above all, every professed friend of religion, in Switzerland, had resolved to banish henceforth all weapons in matters of theology, but those of amicable argument and the word of God. We grieve, however, to say, that the spirit of intolerance has again broken forth; not in some remote rural district, but in Geneva itself; not on the part of a few obscure bigots, but on the part of the venerable company of pastors; and not directed against some rash and ignorant individual, whose conduct could be urged as a pretext for hostility, but against one of the most faithful, pious, humble, regular, and useful ministers which the modern church of Geneva can boast—M. Gausсен, the well-known and beloved pastor of Satigny. The dominant ecclesiastical party in Geneva have never forgiven M. Gausсен the offence of re-publishing with M. Cellerier the Helvetic Confession, which they wished to be forgotten, as the monument of their heterodoxy and secession from the true principles of their church. But his exemplary conduct, and his ecclesiastical regularity, have hitherto prevented their finding occasion against him. Had he become a dissenter, or gone over to wild opinions, instead of remaining in the church of which he is an ornament, and exhibiting its true doctrines, his offence had been less, as would his influence and capacity for doing good.

The circumstances to which we allude are the following. M. Gausсен lately received from the company of pastors an order to renew the use of its catechism in his schools; which he declined doing, as well he might, from the heterodox complexion of that document. (See a notice of it in our Vol. for 1829, p. 301.) The refusal was made a pretext for hostility; and it has even been seriously proposed to deprive him of his benefice. All moderate and well-judging persons in Geneva have reclaimed against such intolerance and persecution; and the civil authorities have expressed their concern, and endeavoured to tranquillize the matter. In the mean time, the affair having become public, M. Gausсен has been constrained to issue a brief statement on the subject to the householders of his parish, who have gathered around him with filial anxiety and affection. It is a meek and pastoral address, in which he alludes to his having preached among them for fourteen years those blessed truths which were the glory

for thirty years before him, and shews good reason why he has not made the modern catechism the basis of his instruction among the children; not only because it is tedious and unintelligible to them, but because he thinks the pure word of God preferable for this purpose, and because the catechism has been so grievously mutilated that it no longer exhibits "those four most important doctrines, the fall, sinfulness, and condemnation of mankind; justification by faith in the blood of Jesus Christ; that except a man be born again he cannot see the kingdom of God; and that there is but one God, the Father, the Son, and the Holy Ghost." M. Gaussen adds, that if the pastors will replace these doctrines in the catechism, or restore the

employ it, tures, and or rule of d a catechism It is not: other church to Geneva, implore the branch of t pause—to r not to add t Protestants the doctrine persecuting It is quite c Gaussen is lead to an o the effects c

VIEW OF PUBLIC AFF

THE downfall of the Wellington ministry may be dated back to a variety of predisposing causes. The repeal of the Test and Corporation Acts, which Mr. Canning durst not listen to, but which the duke of Wellington and Mr. Peel, after a slight struggle, not only conceded, but triumphantly piloted into port, has never, in some quarters, been forgiven. The strong opinion also of the House of Commons, and of the public intelligence of the country, constrained the government to make some concessions in matters of commerce, finance, and national diplomacy; which perplexed and displeased one party, without being sufficiently decisive to conciliate the other. Those who dreaded every innovation, every axiom of political economy, every measure called liberal or popular, as an interference with the rights of monopoly, an infringement upon exclusive privileges, a presage of reduced rents and influence, and a step towards raising the commercial and manufacturing capital of the country to a somewhat nearer approach to the landed interest, could not but see with alarm that the cabinet were constrained to yield, in some measure, to the public feeling; while the reluctance and partial character of these occasional boons did not satisfy those whom they were intended to benefit.

Next came the Catholic question. We need not recapitulate the events of that great struggle. Unprecedented was the breaking up of parties which ensued upon the occasion. In addition to numerous political Protestants and country gentlemen, and those who were displeased by the repeal of the Test and Corporation Acts, the ministry had now to encounter

the conscience portion of majority of World. T healed; and had always timation, a blot but h affected to b by all partie and diligent to be assai which amou cour. But to be revenge net, many whom almo as their nat reform in j sion of Cal of so many to be neces therefore, t forced upon it was neve the constan Tory news the agricult cumstances lots, in the interest itsu meant to sh pon to serv lament the to this que up in earne

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measures, which, whether better or worse, were at least more generally popular. The spirit of exclusiveness which marked the habits of the late reign was broken up: the path of ambition became open to men of all parties, not excepting Mr. Brougham himself, whom the late king had expelled, with personal antipathy, on account of his advocacy of Queen Caroline.

The dissolution of parliament and a new election succeeded. The breaking up of parties by the Catholic question had already much weakened ministers in both houses, and two sessions had passed away almost inefficiently, on account of the impossibility of carrying any measure of importance; especially as, with the exception of Sir Robert Peel, the government had few debaters who could contend with a vigorous opposition. These various causes, to which must be added the distresses both of the agricultural and manufacturing interests, tended to turn the scale against the Wellington cabinet in the late elections; and the meeting of Parliament was anxiously expected, to ascertain the result of the first display of strength.

Yet even all these difficulties might have been surmounted, had it not been for other events, which, though at a distance, acted with powerful effect upon this country. We need not say that we allude to the revolution in France, the successful insurrection in Belgium, and serious risings in other places. These were taken advantage of by democratical partizans, to excite commotions among us: the popular mind was enflamed; and to judge by some of the writings and speeches which have been put forth during the last three or four months, instead of being a free, and in the main a happy and loyal people, as by the blessing of God we still are, we might have been the slaves of the great Sultan, and all our privileges, civil, religious, and political, mere mockery and delusion.

Every eye was thus fixed upon the opening of the session, and a general persuasion had gone abroad, that the new reign was to be distinguished by a considerable change in the conduct of public affairs; particularly that the national expenditure was to be greatly curtailed; that some concession was to be made to public opinion in the matter of parliamentary reform; and that the last remnants were to be swept away of that long-cherished system, which had bound this country to an alliance with partial continental interests, and threatened constant war, bloodshed, and profuse expenditure, to adjust the balance of Europe.

An exigency like this required in ministers a peculiarly steady and skilful hand, to guide the helm of state amidst storms and breakers on every side. It

dients for this purpose. In the first place, they put into the king's speech a declaration of interference in the matter of Holland and Belgium. This declaration was doubtless intended to conciliate that powerful, though not numerically large, party, which is opposed to innovation in every country and in every shape: the party that approved of the Polignac policy, and considered it the duty of England to remonstrate for the restoration of Charles X., and to take up arms to restore the authority of the king of the Netherlands in Belgium. Lord Londonderry, for example, expressed himself much pleased with this part of the speech; which was, in fact, only a continuance of the plans of his relative and predecessor. But nothing could be more prompt and overpowering than the voice of the nation and of parliament against interfering in the internal affairs of other states: some deprecated the principle, and all the expense, of such a system, which, once begun, might soon involve us in the horrors of another European warfare. Ministers, therefore, explained: they meant, they said, nothing hostile; they should merely negotiate: but the explanation caused more opposition than the declaration; for those who wished the Belgian insurrection to be put down, if necessary, by force, and whom the speech was doubtless meant to please, were indignant that ministers had explained away their intention, and virtually given up the Holy Alliance and Londonderry system; while those who dreaded war saw that war was inevitable, if negotiation did not succeed: and even should it succeed, there were not a few who deprecated interference; some because they wished well to revolution, but a better class because they thought it an encroachment on the private rights of other nations.

But the speech excited opposition by its premissions as well as its insertions. In particular, it was silent upon the matter of a reform in parliament, which, for various reasons, it had been very widely expected would be recommended from the throne. In reply to the parliamentary inquiries on the subject, which were instant and urgent, the duke of Wellington stated that he would not introduce any measure of reform himself, and would oppose it if introduced by others. There were many circumstances to render so sweeping a declaration rash and suicidal; for not only had the public intelligence been of late strongly directed against the abstract principle of national representation being appointed by a small fraction of the wealth, intelligence, and public stake of a country; but the abstract evil had become glaringly exposed in act, by the discussions on the case of East Retford, and the misadvised conduct of the

and the blending of which with the other has rendered it a matter of difficulty and delicacy for parliament to exercise an effectual controul over the public expenditure. We cannot, therefore, but think, that the house of commons would not have been justified, had it not demanded a committee to investigate the subject: upon which decision ministers resigned, as no longer possessing the confidence of parliament to carry on the business of the nation.

The new ministry consists of men who are pledged to retrenchment, to parliamentary reform, and to non-interference with the internal policy of other nations; and who are favourable to the amelioration of the criminal code, the facilitation of justice, the extension of education, the bettering of the condition of the poor, the abolition of colonial slavery, and the principles of free trade. As Christians, our duty will be to approve of what they shall do that is right, and to remonstrate against what is wrong, irrespective of all party names and political distinctions. Whoever may be members of the cabinet, blind confidence and factious opposition are equally to be shunned by those whose rule of conduct is the word of God. Let truth and duty, and not party, be our object. With this feeling, we shall await the first measures of the new cabinet; prepared to weigh their proceedings in the scales of equity and Scripture, and heeding little whether men are called Whig or Tory, but deeply anxious that their actions should be such as may conduce to the glory of God, and the welfare of the nation. The following is the list at the date of this sheet going to press:—Earl Grey, First Lord of the Treasury; Lord Brougham and Vaux, Lord Chancellor; Lord Althorp, Chancellor of the Exchequer; Lord Melbourne, Home Secretary; Lord Palmerston, Foreign Secretary; Lord Goderich, Colonial Secretary; Sir James Graham, First Lord of the Admiralty; Marquis of Lansdowne, President of the Council; Lord Durham, Lord Privy Seal; Marquis of Anglesey, Lord Lieutenant of Ireland; Mr. Stanley, Chief Secretary for Ireland; Mr. Denman, Attorney-General; Mr. Horne, Solicitor-General; Lord Hill, Commander-in-Chief; Lord Auckland, President of the Board of Trade and Master of the Mint; Mr. Charles Grant, President of the Board of Control; Lord Holland, Chancellor of the Duchy of Lancaster; the Duke of Devonshire, Lord Chamberlain; Lord Plunkett, Lord Chancellor of Ireland; Mr. Pennefather, Attorney-General for Ireland; Lord Carlisle, in the Cabinet, without official situation; the Duke of Richmond, Postmaster-General, and in the cabinet.

Amongst the minor offices Mr. Powlett

Lord John Russell, Paymaster-General; and Mr. Robert Grant, Secretary at War.

Lords of the Treasury, Vernon Smith, Mr. Ponsonby, Mr. F. Baring; Secretaries, Mr. Edward Ellis and Mr. Spring Rice.

Whatever may be the differences of opinion as to the new ministry, every well-disposed person, of whatever party or rank of life, will feel that it is necessary in times like these to uphold the constitution, to seek the public welfare above all party interests, and to assist to suppress tumultuary risings, and the lawless proceedings of those who are destroying property, and hazarding life, with a view to put down machinery, to compel a rise of wages, or for any other purpose. Several of the southern counties, we lament to state, are in the utmost alarm in consequence of property having been in numerous places set on fire in the most mysterious manner, and hitherto without the detection of the incendiaries; and such a system of atrocity once established, no man can say where it will end. Government have directed their most vigorous efforts to detect the offenders, and to prevent the spread of the evil, and we trust that their exertions will be effectual. The popularity of the king and the new ministry, and the sanguine hopes of remedial measures, may assist in tranquillizing the ferment, so as to afford leisure for a thorough investigation into the causes of every species of national distress, with a view to discover suitable palliatives or remedies. We do not, however, for a moment think that any men, or any measures, can satisfy the popular demands. And in truth, serious as are the public distresses, we doubt whether in any age or nation there have been an equal number of human beings in any country so well fed, clothed, and housed, as the great majority of the people of this land, including a large mass of those who at any particular time chiefly suffer. But this is no reason for not carefully investigating the existing distresses, which might doubtless be in many cases relieved, and in others removed, by remedies within the competency of the legislature to discover, provided they will go to the task free from the bias of local, party, and selfish interests, and consulting only the general welfare. Our own often expressed opinion—unpopular we are aware in some much respected quarters, but which is daily becoming the conviction of a large mass of the practical intelligence of the country,—is, that much of the evil may be traced in our towns to commercial restrictions, and in the country to the poor laws. The pressure of taxation is comparatively but a fraction in the account. In towns, for example, a manufacturer is allowed to become insol-

E. P. ; E. D. J. ; D. M. P. ; Y. M. ; and J. M. B. ; are under consideration.

We are obliged, though we have added a large quantity to our present Number, to postpone Literary Intelligence and many other articles. The publication of our annual Appendix with our next Number will enable us to make up our arrears.

It has been suggested to us, that in consequence of the vast number of sermons which issue from the press, the plan of printing a Family Sermon in each of our Numbers, is much less necessary than it was when we commenced it. We are quite willing to listen to any suggestion that may tend to render our pages more useful, and shall therefore, in future, print a sermon only occasionally, unless we should find it to be the wish of our readers that we should resume our usual practice. We learn that the French Protestants propose to translate the Christian-Observer "Forty Family Sermons" into French, "pour favoriser la belle et evangelique institution du culte domestique."

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE extensive home tour in Wales, and the foreign tour from Mexico to Canada, shew abundantly the necessity and value of this blessed institution. There is an affecting allusion in the letter from Abo, to the first bishop and martyr of Finland, who was an Englishman.

ANTI-SLAVERY SOCIETY.

Palliations of the enormities of colonial slavery are so pertinaciously and confidently obtruded on the world by persons interested in its continuance, that we are much indebted to the conductors of the Anti-Slavery Reporter for such exhibitions of its laws and manners, as we find in No. 71 ; but still more valuable and important is No. 70, which shews how vain are the real or pretended fears of evils likely to arise from its abolition. The same Number announces the publication of Mr. Stephen's second volume of Slavery delineated. We cannot exhibit the great value of this volume in a passing note, but shall recur to it on a future occasion. Anti-slavery publications are multiplying around us ; among which, we strongly recommend a powerful and energetic sermon, by the Rev. D. Wilson, whose zeal and ability in this sacred cause are well known to our readers. It would be premature for us to offer any remarks upon the present state of the Anti-slavery question, as affected by the recent change of ministry. Among the members of the new cabinet are several who are unquestionably anxious and earnest in the cause ; but the opposition will be formidable, even to the most prudent incipient measures, and the continued zeal and energy of the country may still be required to prevent the question sliding back from its present just elevation, of speedy and total abolition. Let not our readers relax in their prayers to God, that he would dispose the hearts of men to this great act of justice and mercy.

REFORMATION SOCIETY.

The Extracts exhibit a very interesting account of the discussions which have taken place in various parts of the country. The society wishes to extend its plans to France.

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vest himself of prejudice and party feelings, as to discover, amidst conflicting claims, those who are most likely to promote the interests of religion, the morality and happiness of the people, and the security and honour of the Established Church?

To endeavour, my Lord, to point out by specific features of designation who are the proper persons to receive official countenance as ecclesiastics, would be beside the object of this address. Your Lordship is not invited to discuss points of doctrine, or to involve yourself in the entanglements of opposing schools; but it is intended to urge frankly, and without reserve, that there is one large and growing class of clergymen, whose claims have not merely been neglected but systematically opposed; opposed, not for wise and just reasons, but by ignorance, prejudice, and party spirit, to the great injury of religion, and the unpopularity of the Established Church. The subject involves some delicacy, but it is important; and so important as to demand the fair investigation and adjudication of your Lordship, and those who share with you the public ecclesiastical patronage of the land.

Abstracted, then, from all considerations of doctrinal systems, it is obvious to the most superficial observer, that the clergy of the Church of England do not, as a body, occupy that high station of universal popularity which is desirable for the great purposes of religion and an established church. In too many instances there is an avowed hostility to them, and in others a coldness, little short of hostility as to its practical effects. Yet, amidst all, there are innumerable examples of crowded churches, affectionate pastoral union, and an earnest zeal in those religious objects apart from which a national church is but a shadow without substance, a body

pecially where the people have happened to have the selection of their own minister, the clergyman who has thus succeeded in the great objects of his spiritual appointment is denounced by one of those vaguely and stultitiously applied terms which go to discountenance all interest in religion, all that advances one step beyond the decent generalities of social morality, and cold obedience to a ritual. Scriptural piety, activity, and pastoral usefulness, being thus made a bye-word and a proverb, the injurious identification operates to the serious evil of the pastor, his flock, and the public at large. In vain is the individual regular in his ecclesiastical conduct, devout in his behaviour, and exemplary in his social relations,—in a word, a true Christian, a sound churchman, and a faithful minister of Christ; for, notwithstanding all this—or, rather, as the consequence of it,—he acquires, by his zeal for the best interests of his parish, one of those absurd names which ignorance and prejudice have ever at command: he is a methodist, or Calvinist, or evangelical: and this alone is sufficient to render him obnoxious in quarters where, if Christianity and the principles of our church were understood, he would be hailed as a bright ornament to his profession. Had he been ignorant or careless, a sportsman or an idler, there had been nothing to prevent his rising to the highest stations in his profession; but to be “righteous overmuch” is an offence not to be forgiven: he is denounced as an enthusiast; and the more fondly his affectionate flock cling around him, the more he is sought in the abodes of poverty and by the beds of the dying, the more the pews and aisles of his church are crowded, the more his parish is saturated with Bibles and Sunday schools, the more the Dissenter is beaten off the ground, and the youth of the

marked as a man to be scornfully passed over by the distributors of official patronage.

It has already been stated, that it is not intended to invite your Lordship to discuss theological controversies, and much less to make your official patronage a premium for the candidates of some particular school. But it is complained that hitherto the public patronage has been too much thus unjustly and unwisely employed; that even where political influence and private interest have not operated, another species of partizanship has operated, and a partizanship the more injurious because it was the offspring of ecclesiastical prejudice and sectarian bigotry. It cannot but be well known to your Lordship, that in the distribution of spiritual preferments by the state, even where a corrupt use of patronage was not intended for civil purposes, there has not been in general an endeavour to promote those clergymen who were best known to the public, and most beloved by them; at least where the piety and zeal of the individual had earned for him one of the above-mentioned titles.

It would be to trespass upon delicacy to go far into this matter; but it is notorious that where popular appointments have taken place they have been generally in consequence of private interest, and not from the free choice of the cabinet. Lord Sidmouth, from his friendship for Dr. Burgess, and his private knowledge of his learning and character, made him a bishop, notwithstanding his Bible-Society predilections, which have often—such has been this wretched system—proved fatal to excellent clergymen; but how little of public virtue there was even in this excellent appointment, may be gathered from a reply of Lord Sidmouth's, when congratulated upon it: "Do not compliment us upon Dr. Burgess, for we appointed Pelham too." Dr. Pelham, it is

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conciliating the suffrages of the country in favour of the Established Church. So thought not Lord Chancellor Eldon, of whose conscientious bigotry—for Lord Eldon is really a conscientious man—some remarkable examples might be produced, his own extant letters and speeches being the evidence. Some of the late Lord Liverpool's appointments, both to the higher offices of the church and to government livings, were highly honourable; but how powerfully the narrow and sectarian system which has been adverted to, infected even his cabinet, was pithily expressed by the late Bishop Hobart, of New York, whose testimony, as a shrewd judge, a disinterested foreigner, and an eminently high churchman, may at least shew what was a natural inference. "Lord Liverpool," said he, "*tulit omne punctum*: he knew that there were several thousands of what are called the evangelical clergy; that they were the popular men in the church; that they were dear to vast bodies of the people; that they were the chief leaders of Bible and missionary societies; and that they were the only men who could influence the Dissenters, or keep up the popularity of their order; and, therefore, he pleased them by giving them a speech at a Bible-society meeting; but he knew that there were others for whom speeches would not do, and them he conciliated by good livings, valuable sinecures, and high appointments in the church, taking especial care never to throw away upon evangelicals, whatever else their merits, deaneries or bishopricks."

Now, my Lord, is this species of cabinet proscription right, or religious, or politic? The bishop of Peterborough might, as a warm partizan, apply a new set of eighty-seven articles to reduce all his clerical brethren over whom his influence extended to his standard; but ought a statesman, a prime minister, or lord chancellor, to

Might not Lord Liverpool have very justly said to the late Archbishop Sutton,—“It is not for me to interfere in the divisions of the church: I must appoint men whom the people love and revere. Your Grace may prefer the Arminianism of Laud and Sancroft to the Calvinism of Hooker, and Hall, and Beveridge, and Leighton; but some thousands of the clergy, and hundreds of thousands of the laity, are not of your Grace's mind on this subject. Your Grace disapproves of Bible Societies; but many other prelates, princes of the blood, noble lords, clergymen innumerable, and the great body of the laity who are at all thoughtful on the subject of religion, approve of them; and I see not why I am to carry these differences into the cabinet. We want pious, zealous, active, working clergymen; we want bishops—your Grace knows better than I do what they ought to be; and such we must have, without sectarian prejudice, family interest, or political influence. If we do not, the church will be ruined, and we shall all go down together. We should not have had that vexatious matter the other day about the tithes of — if we had not unfortunately offended the people of that important and populous parish, by putting in — to please —, instead of the curate who has been there a quarter of a century, and I believe is, after all, an excellent man, and well deserved the appointment.” “But you know, my Lord Liverpool, there was somewhat awkward about him.” “There was, your Grace: he was one of your article-and-homily kind of men; and so, to rectify the matter, the living being in a good pheasant country, we sent down Lord —'s young friend, just ordained, with his double-barrelled gun on his shoulder, to set the people quarrelling about the tithes. But then happily he is no Calvinist, and has driven all the methodists from the church, and made them build a large new chapel

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period in an exemplary manner, and with satisfaction to his parishoners, and is well qualified to succeed to the incumbency, your cabinet will never put over his head a stranger, but will advance him to the post which he has so deservedly purchased. Let the same rule be adopted in regard to the preferments of a diocese, not sending strangers to occupy posts of dignity and emolument, which had better been conferred upon the most deserving clergy of the vicinity. You will thus have less to bestow among servile retainers, but you will most essentially serve your country, and prove that you view the official patronage of the land as confided to your trust for better purposes than to afford a maintenance to those who have no claim to it but personal or parliamentary interest.

Among the recommendations which our cabinets have been too ready to listen to in allotting ecclesiastical preferments, one has been celebrity in extra professional studies. It would not sound well to say a clergyman was made a bishop merely because he had the interest of some noble family in which he once officiated as tutor; but if it can be said that he is an accomplished scholar, that is supposed to gloss over the appointment to the public eye, though he may know little of theology, and be destitute of those tastes and habits which St. Paul enumerates in his estimate of the episcopal character. No man who knows what learning is will undervalue it; and your Lordship needs not go beyond the metropolitan see, to witness how admirably profound scholarship may be made to cohere with, and be absorbed by, the higher duties of the episcopate. But woe to the parish, or the diocese, that is put off with mere scholarship, or any other substitute for those religious and pastoral qualifications which become the Christian minister and prelate.

If it were inquired what has been the cause why the large class of

clergymen have advanced to have been systematically proscribed in certain influential and official quarters, the answer would often resolve itself into a prejudice rather than an argument. "There is a sad want of taste in some of those religious people;" an admirable reason, no doubt, why the writings of Mrs. Hannah More should be confined to plebeian eyes; and Mr. Wilberforce, had he been a clergyman, should have been condemned, so far as cabinet patronage was concerned, to wear out his days on a rustic curacy, where the simple people were not aware of the ill taste of being religious. "But the evangelical clergy do not preach the doctrines of the church." A statesman may not think it necessary to dive deeply into this question; but if one of our authorised Homilies, or Hooker's Sermon on Justification, or almost any other discourse of our old standard divines, were read, without the name, in his hearing, he might chance to take this for "an evangelical sermon;" he would not, at least, see so much difference as, on account of it, to make a Parriar caste in the church.

"But the evangelical clergy preach immoral doctrines." Does your Lordship, or does any reasonable man, believe this? Suppose that they chanced to preach those very doctrines respecting which the same accusation was urged in the days of St. Paul; as if they had actually said, not as if others injuriously said for them, "Let us sin that grace may abound;" would it follow that their doctrines were in reality as licentious as those who disliked their strictness were prone to urge? At all events, without dragging your Lordship into theological controversies, is there something so peculiarly atrocious in the morals of all this methodistical class of people, that for this cause alone a statesman must in duty proscribe them? The affirmative does no honour to the prelates of our church, who have let

Lordship's cabinet follow up the same system, the church is likely enough, before long, to sink altogether; for most certain it is, that elements of destruction are at work, which can only be set at rest by the public voice of the country declaring itself unequivocally in favour of the church, upon conscientious and religious principles, and apart from all the strife and turmoil of selfish interests and party politics.

ON THE APOCALYPTIC TRUMPETS.

(Continued from page 601.)

ITALY was delivered from the dominion of the Visi Goths only by the death of Alaric, and by their voluntary migration, under his successor Adolphus, into Gaul (A. D. 412); where, after rendering the western empire many eminent services as allies, they were finally settled, under the faith of treaties, in Aquitaine, under their distinguished leader Wallia (A. D. 419). In a similar manner Spain owed her deliverance from the yoke of the Vandals, to the avarice and ambition of the ferocious Genseric; who, tempted by the rich provinces of Africa, transported the whole of his followers across the Straits of Gibraltar (A. D. 428). This invasion of Africa by the Vandals, constitutes an eventful epoch in the history of the Roman empire: it exposed Africa to the cruel devastation of that barbarous people, and the whole coast of the Mediterranean to their piratical ravages; in the course of which Rome herself was once more sacked and her inhabitants butchered.

To this epoch, therefore, I would refer the sounding of the second trumpet: "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the

and the third part of the ships were destroyed." (Rev. viii. 8, 9.) The image of a "great mountain burning with fire" might well be applied to the furious Genseric and his barbarous host; and this "burning mountain" might properly be said to be first cast into the sea, when he conveyed his host across the Mediterranean. Like the burning lava of a volcano, he overwhelmed the maritime provinces of Africa, which for nine years were the scene of war and desolation, till the capture of Carthage (A. D. 438) completed his conquest of the country, and rendered him soon, as Gibbon well denominates him, "the monarch of the sea." "The seven fruitful provinces from Tangier to Tripoli" (says that historian, chap. xxxiii.) "were overwhelmed by the invasion of the Vandals... When they found resistance they seldom gave quarter; and the deaths of their valiant countrymen were expiated by the ruin of the cities under whose walls they had fallen. Careless of the distinctions of age, sex, or rank, they employed every species of indignity and torment, to force from the captives a discovery of their hidden wealth." Upon the capture of Carthage, "Genseric cast his eye towards the sea, resolved to create a naval power, and his bold resolution was executed with steady and active perseverance. The woods of mount Atlas afforded an inexhaustible nursery of timber; his new subjects were skilled in the arts of navigation and ship-building: he animated his daring Vandals to embrace a mode of warfare which would render every maritime country accessible to their arms: the Moors and Africans were allured by the hope of plunder; and, after an interval of six centuries, the fleets that issued from the port of Carthage, again claimed the empire of the Mediterranean." (chap. xxxvi.) Thenceforward, for a period of nearly forty years till his

dom in Africa, under his son he became the scourge of the Mediterranean, and the terror of the Eastern and Western Empires. "His designs were concealed in impenetrable secrecy till the moment that he hoisted sail. When he was asked by his pilot what course he should steer, 'Let the determination to the winds be the barbarian with pious arrogance *they* will transport us to the coast, whose inhabitants have invoked the Divine justice.' Vandal repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Lucania, Bruttium, Calabria, Venetia, Dalmatia, Greece, and Sicily. They were tempted to subdue the island of Sardinia, so advantageously situated in the centre of the Mediterranean, and their arms spread desolation and terror, from the columns of Hercules to the mouth of the Nile." (xxxvi.) Thus, according to the words of the prophecy, "the third part of the sea became blood, and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." While the empire was thus successively invaded, sailed, from the north by the Goths under Alaric, from the south by Genseric and his Vandals, the East was bursting from the east by the Persians, driving before it both Goths and Vandals. In the words of Gibbon, "The tide of empire rolled on from the confines of the East to those of Germany: the Goths and Vandals fled before their victorious hordes from the Volga to the Danube under the reign of Attila, the terror of the world. The haughty conqueror succeeded his uncle Rugilas (A. D. 433), and became one of the most formidable enemies of the western empire. "Attila (says Gibbon) might be called the monarch of the barbarians."

CHRIST. OBSERV. NO. 1

bitter as gall or wormwood were the arrogant and insulting taunts of Attila to the pride of the ancient mistress of the world. The heavy tribute which he exacted from the weakness and pusillanimity of Theodosius, was rendered more galling, by the arrogance and insolence with which it was demanded, and by the degrading conditions on which alone he condescended to grant him a precarious peace, or rather truce; and his ever-growing demands, and the threats, by which they were enforced, were *embittered* by the insulting tone with which they were urged. "What fortress (said he to the ambassador of the eastern empire), what city, in the wide extent of the Roman empire, can hope to exist, secure and impregnable, if it is our pleasure that it should be erased from the earth?" And after the accession of Marcian, while he hesitated whether he should first direct his invincible arms against the eastern or western empire, and while mankind awaited his decision with awful suspense, he sent an equal defiance to the courts of Ravenna and Constantinople, and his ministers saluted the two emperors with the same haughty declaration, "Attila, my lord, and thy lord, commands thee to provide a palace for his immediate reception." (Gib. chap. xxxv.) Most fitly, therefore, was the "burning star," his appropriate symbol, denominated "wormwood." "It fell" (not upon the earth, or upon the sea, but) "on the third part of the rivers, and upon the fountains of waters." Now as both the language itself, in which the predictions of the first two trumpets are couched, and the events also in which they were fulfilled, if the foregoing interpretation of the second trumpet be the right one, constrain us to understand "the third part of the earth," and "the third part of the sea," therein spoken of, literally, as denoting the continent of Europe, lying within the Western empire,

"the third part of the rivers and fountains of waters," not figuratively, but literally; and it is remarkable, that the incursions and ravages of Attila, were in a great measure confined to the frontiers of the empire, along the borders, of the Propontis, the Euxine, the Danube, the Rhine, and the Adriatic gulf. In his first attack upon the eastern empire (A. D. 441), the Illyrian frontier first experienced the *bitterness* of his vengeance: "he destroyed with fire and sword, the populous cities of Sirinium and Singidunum, of Ratiavia and Marcianapolis, of Naissus and Sardica. The whole breadth of Europe, as it extends above five hundred miles from the Euxine to the Hadriatic, was at once invaded, and occupied, and desolated, by the myriads of barbarians, whom Attila led into the field." (Gib. chap. xxxiv.) After his victories over the imperial forces, on the banks of the Utus, under the walls of Marcianapolis, and finally in the Thracian Chersonesus, he extended his ravages without resistance, and without mercy, into Macedonia, and (in the language of Gibbon) "words the most expressive of total extirpation and erasure are applied to the calamities which they inflicted on seventy cities of the eastern empire;" but still he did not, like Alaric, pass the Straits of Thermopylæ, into Greece, and this destructive inroad chiefly affected the countries bordering on the Ægean Sea. In his invasion of Gaul (A. D. 451), after ravaging Belgium, and destroying Metz, when he advanced into the heart of the country, and undertook the siege of Orleans, his progress was arrested by the united forces of the Romans and Visigoths, and after his memorable defeat on the plains of Chalons, in which one hundred and sixty thousand men were said to have fallen, he was constrained, though indignant, to retreat back upon the Rhine. In his irruption into Italy,

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of the west extinguished (A.D. 476), and in this event, which, as Gibbon well observes, constitutes a memorable era in the history of mankind, it is difficult not to recognize the fulfilment of the prediction of the fourth Apocalyptic trumpet, "And the fourth angel sounded; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." (Rev. viii. 12.)—The symbols here used are familiar with the old Prophets, to denote the fall of cities and empires; as in the case of Babylon (Isa. xiii.), of Egypt (Ezek. xxxii.), and are employed by our Lord himself, to prefigure the impending destruction of Jerusalem. (Luke xxi.) According, therefore, to the prophetic language, the sun, moon, and stars of the western empire were darkened, and her day ceased to shine, when the imperial power of Rome was subverted. The form of expression, "the third part of the sun," is equivalent to that of the sun of the third part of the empire; that is, of the European or Western division; for this is the acknowledged subject of the three former trumpets. The latter form of expression may seem to be more definite and intelligible, but it would have been inconsistent with the truth of nature, from which the imagery is taken, inasmuch as there is but one sun in the natural heavens; and the same observation applies to the other symbols used in the vision. The application of this trumpet to the dissolution of the western empire by Odoacer, appears to me so natural and irresistible, that I cannot but consider it as a sort of land-mark in the interpretation of the trumpets, just as the manifest fulfilment of the sixth seal, in the subversion of Paganism and establishment of Christianity under Constantine, constitutes a similar land-mark in the interpretation of

Italy was re-conquered and re-united to the empire by Justinian's generals, Belisarius and Narses, the answer is obvious, that it was united only as an exarchate of the Eastern or Constantinopolitan empire, and that only in part; for though Narses, the first exarch, administered above fifteen years the entire kingdom of Italy, their jurisdiction was soon after reduced to the limits of a narrow province. It is also material to observe, that the seat of the exarchate was Ravenna, not Rome: that ancient mistress of the world was degraded to the second rank, and little vestige remained of her original constitution or dignity. "After a period of thirteen centuries (says Gibbon), the institution of Romulus expired; and if the nobles of Rome still assumed the title of senators, few subsequent traces can be discovered of a public council, or constitutional order." In short, the sun of *imperial* Rome had set, and her dominion over the western world as *such* was revived only in the Carlovingian and Saxon dynasties, after a lapse of three centuries. A mere chronological table of events may suffice to clear up this point: Augustulus abdicated the imperial throne, and Odoacer established his Italian kingdom, A.D. 476; Theodoric subdued Odoacer, and established the kingdom of the Ostrogoths, A.D. 490; Belisarius invaded Italy, and drove out the Ostrogoths, A.D. 539; Totila again overran it, and re-established the Gothic kingdom, A.D. 541; Narses defeated Totila, and recovered Italy as an exarchate of the eastern empire, A.D. 552; Alboin conquered Italy, A.D. 561–70, reducing the exarchate of Ravenna to very narrow limits, and establishing the kingdom of the Lombards, which subsisted for two hundred years; that is, till it was destroyed by Chalmagne, A.D. 774.

D. M. P.

sions which were under the first covenant." This seems to be a republication of the promise of eternal inheritance, or of the *διαθήκη* of promises to Abraham.

Viewing now these two remarkable passages together, we seem to arrive at the *same* two, and *only* two *distinct* dispensations, covenants, or testaments—namely, first, the covenant of promises made to Abraham, and republished anew in the death of Christ for the redemption of transgressions; secondly, the covenant of the law superadded to the former, for a time, because of transgressions. Or the statement may be reversed: We have two covenants—namely, The first covenant, with transgressions under it, said in the Hebrews to have been dedicated anew by Moses with blood; being also that called, in Galatians, the law, added because of transgressions, ordained by means of a mediator. Next, the new or second covenant, that of promise, republished by it, made with Abraham and his seed, and sealed in his death; of which Jesus is expressly said to be the Mediator.

Comparing these two covenants together, they seem both to have a double aspect. The first covenant, that of the law called in Hebrews, *first*, and old, seems to refer to the original law of works, broken by the transgressions of Adam and his posterity, and to be expiated by the redemption of the death of Christ. But it seems also to refer to the dedication anew of that law, added, as if a second dispensation, by Moses, because of transgressions; those very transgressions above, which it was necessary to explain and bring home to the conscience and fears of the Mosaic worshipper. —The true second covenant, that of promise, was clearly revealed of old to Abraham, as a remedy and a blessing, after his conscious experience, doubtless, of the transgressions under the first covenant. It was, however, republished and ful-

filled in Christ; and in this sense is properly called the new covenant; as indeed it is in itself posterior to the first covenant of works: the one having respect to Adam perfect, the other to Adam fallen.

Enough, then, may be here said thoroughly to reconcile, as well as to set in a clear light, the several declarations in the Epistles to the Galatians and to the Hebrews. But some general remarks, tending to further elucidation, are now to be added.

1. Our translators have committed an error, which they very seldom do; and a very considerable one, though in goodly company with others, in translating *διαθήκη* *covenant* in Galatians, and *testament* in Hebrews. Their impression, no doubt, was that which added, it may be said, inextricable confusion to the passage in Hebrews as it stands—namely, that a testamentary bequest is the allusion intended in the passage; for which there is, it is presumed, no possible ground, together with most insuperable objections against it.

2. The skilful and correct notation of the Apostle in both the Epistles is much to be observed. He does not to the Galatians call "the law" by the term *διαθήκη*; because he speaks of it only as a superadded dispensation for a time, and not as a republication of the first covenant of works, which is the view taken of it in the Hebrews. On the other hand, he does not to the Hebrews call the original "promise of eternal inheritance," at *first*, by the term *διαθήκη*; because it did not become technically a *covenant*, till it was actually sealed and fulfilled in the death of Christ; which death was throughout the Hebrews the very point of its comparison with the first covenant. Hence the word *διαθήκη*, *covenant*, occurs only *once* to the Galatians, in application to the ancient and unbroken line of promises, all centering in the one Seed, even Christ. It occurs,

to question *the dead*...whereupon force over the dead...neither the first covenant was dedicated anew without blood. For when Moses had spoken, &c. he took the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the covenant which God hath enjoined to you." Do not these words of the Apostle necessarily lead us to the conclusion, that the blood of the *sacrifices*, or rather the sacrifices themselves, formed the mediator of the law, or the "first covenant;" as Jesus himself constituted the Mediator of the "new covenant."

Now, says the Apostle, speaking of the mediator of the first covenant, or law, "The mediator *here*, is not of one: but God is one." The mediator of the law was not of one, but of many sacrifices, making up together the one mediatorial office. But God, when he undertakes to be his own Mediator in covenant with man, is one—not that he should offer himself often, as "the high priest entereth into the holy place with the blood of others...but now, once in the end of the world hath he appeared to put away sin by the sacrifice of himself." The difference in the two cases, if requiring illustration, might be illustrated by the ordinance of the two goats for a sin-offering (Levit. xvi. 8—10). On reading this passage, are we not struck at once by a possible analogy in it with the expression of the Apostle: "Now the mediator [of the law] is not of one; but God is one?"

The reference to a numerical unity in a former verse, to which allusion has already been made, here also comes in to assist in illustration. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. iii. 16). This very much agrees with the usual practice of St. Paul, who often repeats expressions and

original cannot fail of having frequently remarked. With no direct necessity in argument, for introducing the subject of a Mediator at all in the latter verse, the Apostle yet seems to have recurred in his own mind to that *unity* of mediation which, as being the *one seed* of Abraham, he had attributed to *Jesus* in the former sense: and that recollection seems to have suggested to his mind this rapid parenthesis in verse 20: "Now the mediator [of the law] is not of one, [as the seed of Abraham, namely, Christ, is one seed], but of many" [sacrifices, &c.]

Leaving to your readers to form their own conclusions from the above comparison, I will only add, that if any light shall have been added to the admitted duty and advantage in scriptural studies, of comparing spiritual things with spiritual; or if any confirmation shall have been afforded to the acknowledged fact of St. Paul having been the author of the Epistle to the Hebrews, as well as of others more clearly bearing the sign manual of his authorship, one great end will have been attained for which this communication has been offered.

H.

THE FEAR OF DEATH IN BELIEVERS.

To the Editor of the Christian Observer.

As the design of the Gospel is to "bring life and immortality to light," it would almost seem a natural effect of its influence in the soul to dissipate the fears of death. There is an obvious inconsistency, which the scorner does not fail to remark, in professing to have an "inheritance," "a treasure," and an eternal "rest" in heaven, while, at the same time, we approach the confines of our "Father's house" with reluctance and dismay. The prospect of earthly good raises hope and confidence just in proportion as

not the same rule invariably apply with regard to "the things which are eternal?"

Besides, the word of God abounds with explicit declarations, to the effect that the believer needs not be, and therefore ought not to be, the subject of painful anxiety with regard to death, whether in distant prospect or upon its near approach. It is declared, that one of the great designs to be accomplished by the incarnation of the Son of God was to dissipate the fears of death:—"Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that, through death, he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their life-time subject to bondage" (Heb. ii. 14, 15: see also Isai. xliii. 1, 2; Hos. xiii. 14; Psa. xxiii. 4, lxxiii. 26; Rom. viii. 38, 39; 1 Cor. iii. 22; Phil. i. 23; 2 Tim. iv. 6).

The death-beds of some of the most eminent saints of the present age have been such, as rather to afford a contrast to these cheering promises, than an illustration of them. They have been rather exceptions than examples: and, if my limited acquaintance with the church of Christ has led me to a just conclusion, the servile fear of death is a spectre which destroys the peace of numbers who are spiritually united to the Saviour, and is the terror of the church at large.

To trace the evil to its source is the more requisite, because the explanations too often given are, I conceive, unsatisfactory if not inapplicable. To lay the fault upon the nervous system, is to make the promise of God of none effect to this class of sufferers: unless, indeed, we are prepared to shew that the promises of the Gospel were either not designed originally to extend to the believer when he most requires them; that is, in sickness and depression; or that they are

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the disorders of brain!

With equal was we attempt to d line between the moral fear of dread of death i hension for its con fear of death is, i pound of these tw it may be question former—that is, th dread of pain and d ever assume a ve pect, if it were not latter. But the how the disease whether the Gospe a remedy of infall perhaps, universal :

I will now endea few of the leading fearful disorder of ordinary sources of turbulence in the pro pass by without re the dread of death, the worldly, or the I speak: our inquiri fined within a closer embrace those cau may exist in conne sistent and decided

1. *Defective view* are a prolific sourc givings. Nor is th which the real Ch times superior. Th dial trust in Chris man in a condition fulfilment of the pr baps, one of the last the attainments of t the early stages of h he is constantly dis the mere effect, it corrupt nature, and tal habits, to withdra ence from the cross a moment of alarm alacrity almost insti but from it. There the inexperienced C so new and hazard faith, that, although

5 C

Thus, in the hour of devotion he places himself implicitly under the Saviour's guidance, and acknowledges his own total helplessness; but in the hour of trial, especially if it be unlooked for, he is distrustful and alarmed, and takes refuge in the crazy fortress of human reasonings and self-sufficient resolutions.

Thus, if "the fears of death get hold on us," instead of humbly relying on the Saviour, and gathering consolation from the assurances of his word, we allow the mind to dwell upon the subject in all its most distressing forms: we speculate and reason, where we ought to trust. We call up the phantoms of the charnel house; or, looking inward, we gaze upon the more frightful forms of our natural corruption, when our business is to flee for security beneath the shield of One who is the Conqueror of death and hell. With all this is mingled a copious infusion of those waters of bitterness, the anxieties arising from our personal demerit, and our painful sense of it. In such a state we are utterly disqualified to enjoy the peace of God. We have surrounded ourselves with the sparks of our own kindling, when it was our privilege to "walk in the light of the Lord." We agitate the waters, and complain that they are troubled. We retire from the guardianship of Christ, and are alarmed to find ourselves in a tempestuous night, upon the wide ocean of uncertainty.

2. In such a state of mind we are peculiarly exposed to *the violence of temptation*; and this appears to be another source of disquietude. We need not be surprised that our spiritual enemy should display more than even his wonted skill and vigour, when he assaults us with these weapons. Death is his grand engine; his last resource, his masterpiece of policy. "The power of death" was his by right; or at least, by unchallenged tenure, until the Son of God "destroyed him." He will still, as it were, brandish the

and flash the lightning, although the thunderbolt no longer follows it. May not many of the true servants of God, who are constantly depressed, thus trace their sufferings to the devices of their spiritual enemy? Happily, no doubt, for us, we are kept in ignorance of the mode in which Satan finds access to the soul; and in many cases it is impossible for the most experienced Christian to ascertain the existence of external temptation with such precision, as to distinguish it from the self-originating movements of his own mind. Hence much confusion arises; and it is probable that the believer often charges himself with guilt, when he has only been assailed by the accuser of the brethren: and, like his Master, has been tempted, "yet without sin."

I know not then, how we may infallibly discover whether our fears of death are the consequence of Satanic influence or not. May we not be justified in *suspecting* at least that such is the fact, when, after a close and solemn investigation, we cannot trace them to any other source; to a defect of faith, or an inconsistent profession?

When the servile fear of death is the effect of temptation, it will often happen, that if we are unacquainted with the source of our disquiet, we shall rather aggravate than remove it. Farewell to our tranquillity, if we charge *the nervous system*, or indict *the imagination*, with the fault; or if we seek in society, or medical assistance, that relief which only the Physician of the soul can bestow. Our great enemy will perceive with exultation, that our convulsive struggles entangle us more firmly in his web; that they exhaust our strength, and confirm our depression, without so much as adding to our experience.

3. A third cause of this distressing evil may perhaps be found in the *peculiar character which is stamped upon the religion of the times*.

Between the religion of Usher, Howe, and Baxter, and that of the



cast into the sea by the omnipotence of God ! With reference to such objections, it is a just and rational, because a scriptural, exhortation ; "Only believe ; all things are possible to him that believeth."

I leave these few hints to serve as the basis of a more extensive inquiry, which those who are interested in the subject will probably institute for themselves. May the conclusion at which they shall arrive be equally satisfactory to the understanding, and cheering to the heart ! May they at once perceive and enjoy the liberty wherewith Christ has made us free ! It is not asserted that serenity in the contemplation of death, or victory in its last assault, are to be regarded as essential evidences that we are in a state of grace. The experience of the servants of God is diversified by endless varieties in mental, moral, and physical constitution. It is possible, for instance, barely possible I would hope, that before the grace of God began to illuminate the soul, the dread of death may, in a few cases, have obtained so firm a lodgement within, as to be ever afterwards invincible. But the contest I have engaged in, is for the general principle, and will not be much affected by objections drawn from extreme or doubtful cases. Has the Saviour promised to his people deliverance from the fear of death ? then, are these promises fulfilled in our own experience ? These are the two questions into which the subject must be resolved : and I fear that too many of the church of Christ will find it not less difficult to give an affirmative reply to the latter, than to disprove the former of them.

J. B. M.

OLD-TESTAMENT PRECEDENTS.

To the Editor of the Christian Observer.

THERE is a richness and value in the Old Testament in reference to the conduct of life which is not

adequately noticed or made use of. I should much like to see in your pages a series of papers from some correspondent well versed in that portion of the inspired volume, and its application to the practical circumstances of duty ; pointing out the maxims, morals, and spiritual instruction to be derived from those narratives which are often passed over as not directly instructive. I will offer, almost at hazard, one or two illustrations.

For instance, in 2 Kings xii. we find an account of the management of the funds collected for repairing the breaches of the temple. They consisted, we are told, "of the money that every man was set at, and the money that cometh into any man's heart to bring into the house of the Lord ;" that is, of a fixed rate, and of voluntary donations. We may infer from this a lesson applicable to modern church-building and religious and charitable purposes ; a lesson the more important at a time when all public support is sought to be withdrawn from religious and charitable purposes, and the grants to such objects are every year being retrenched. We have here, also, the precedent of the first "missionary box" on record : for "Jehoiada the priest took a chest and bored a hole in the lid of it, and set it beside the altar on the right side as one cometh into the house of the Lord ; and the priests that kept the door put therein all the money that was brought into the house of the Lord ;" where they allowed it to accumulate till it became a considerable sum, when they "told it and put it into bags." I will notice only one circumstance more : "They reckoned not with the men into whose hands they delivered the money to be bestowed upon workmen ; for they dealt faithfully." This could not and ought not to be made a literal precedent ; for it is indispensable to the affairs of a modern charity that there should be a careful supervision and control over the receipts and disbursements ; but

servant, according to the customs of the age and country. We may infer what should be the ungrudging liberality of the laity, and what the moderate contented habits of the clergy. The woman was "a great woman," perhaps as we should say in modern language an heiress or lady of rank in her own right; and she induced her husband to form this simple endowment for the spiritual instruction of the family and neighbourhood. Applied to our own age and country, it might be fairly translated into a suitable village parsonage, and a reasonable stipend, for the purposes of temporal comfort and spiritual usefulness. This proper provision ought the laity cheerfully to grant: and with this should the clergy be content; not making their office a passport to personal aggrandizement, but occupying their allotted post of usefulness to the glory of God, and the best welfare of mankind.

R.

HUMAN EXPOSITORS OF PROPHECY.

To the Editor of the Christian Observer.

I HAVE read, not without interest, many papers which have appeared in your magazine, and elsewhere, respecting the Apocalyptic seals, vials, and trumpets, the 1260 years, and various other subjects of inspired prophecy; but when I close these human lucubrations, when I lay aside Frere, and Faber, and Drummond, and Irving, and twenty other expositors, and simply take up the sacred text, I find it impossible to think that Daniel and St. John, as inspired by the Holy Ghost, really alluded to the events which uninspired writers so familiarly bring before us as the key to their prophecies. May it not be, that our expositors begin their work upon a wrong foundation? Their minds are full of Constantine and Alaric, of Charles V. and Bona-

parte, of Phocas and Justinian, of Greece and Turkey, and France and Belgium, of the Revolution of 1792, and now the revolutions of 1830: and, with all this mist of facts floating around them, they go to the word of God, and begin to adapt the oracles of Divine Writ to their systems of speculation. If I were to put the Apocalypse into the hands of a man of piety and sound sense, who happened never to have heard of any of these human expositions, and were to ask him what he thought was the meaning of some of the obscure visions in that hallowed book, would not his answer be, "I pretend not to know; and I am content to wait for a solution till the hour when all things shall be revealed. I, however, see and understand enough to impress upon my mind those feelings of devout awe, reverence, and admiration which these sublime passages are calculated to inspire; besides which, I can gather a general meaning and much spiritual and valuable information, though I cannot give a critical account of the application of each part of the imagery, or of the chronology of the events, or the precise fulfilment of any one of the visions?"

In short, sir, if a man were to reject one and all of these human interpretations, and to say at once that he found nothing about the French Revolution in the word of God, and did not know but the world and the present dispensation may last for tens or hundreds of thousands of years longer, can it be shewn that he would reject any one iota of the sacred oracles, or that he did more than refuse to bend to humanly imposed expositions of them? Would any plain man, who had never heard of human expositors, conclude from the sacred text alone that the world is nearly at an end; with much more, that it has come to be thought by many persons almost impious to disbelieve? I, for one, am inclined to

Epistle seems hardly correct, when any of the above-noticed twenty-four portions is appointed to be read. Consistency requires that the form should be, "Here endeth the portion of Scripture appointed for the Epistle."

When the Epistle is not divided into chapters, as Jude, &c., propriety seems to require a form similar to that given in the direction for giving out the Lessons, "Such a verse of such an Epistle."

When, as in two instances, (Sunday after Ascension-day, and the day of St. James the Apostle,) parts of two chapters are used in the Gospel or Epistle, the present direction is found defective: it appears to require the addition of "and in the — chapter of — beginning at the — verse."

20. *On the notice of the approaching holyday, &c.*—Were this Rubric obeyed, the weekly festivals, &c. of our church would be better known and kept.

Part of this long and sadly-neglected Rubric, is rendered illegal by Acts of the Legislature; as the direction respecting "Banns of Matrimony*," "and Briefs;" the former being ordered by the Marriage Act to be published after the Second Lesson; and the latter being (the writer thinks) unhappily superseded by the substitution of the King's Letter, soon likely to be more ineffectual than Briefs themselves.

Acts of Parliament, enacted subsequent to the date of this Rubric, have imposed the delivery of some notices on the parish-clerk; but, excepting these, the minister alone is the person whose duty it is to give out notices: and those notices are to be no other than what are appointed by the Common Prayer, or by the King, or by the Ordinary,

* These words are now omitted in most of the lately printed Prayer-books. By what authority? What body of men can dare thus to legislate for the Church, without being empowered to do so? See the note on the Litany.

clergymen avail themselves of this power and privilege.

Although there is no order here as to the prayer before or after the sermon, yet in the fifty-fifth Canon there is a form of prayer, generally called the Bidding Prayer, (a corruption from *Bead*, though now considered as the *bidding* people to pray), often used by Collegiate, Visitation, and other preachers, which seems to be imposed on all preachers; but as this very form allows them to pray either "in this form or to this effect," most of the parochial clergy make the exception their rule, and depart widely even from that. This prayer will never generally be used, till in the Orders in Council, directions are given to the clergy to change therein the names and titles of the Royal Family, as is ordered to be done in other prayers.

The offertory is never read, except in college chapels, after sermon, as it is here ordered; unless when the Lord's supper is administered.

21. *On the parenthesis in the prayer for the Church Militant.*—Of late we find readers who omit the words "and oblations," either because the offerings formerly presented are not now made, or because they think the expression refers to the elements of bread and wine; but, if they were originally intended to apply to presents made to the ministers, or other officers of the church, they may, with great propriety, be still used with relation to the offering of "ourselves, our souls, and bodies," as "a reasonable, holy, and lively sacrifice" unto God. To the bread and wine they have no *intended* reference. But why may not the various alms and gifts, given as they doubtless are, some to the poor, and others to the minister to dispose of as he pleases, strictly and literally be called "alms and oblations?" Of Cornelius it is said, that he "gave much alms to the people," which alms were said to "come up for a memorial before God." When the rich men cast

unto the offerings of God," an expression equivalent to "oblations." Thus "alms and oblations" may be well intended by the alms of rich and poor, in which, if there be any distinction, the poor may offer that as an *oblation* of gratitude, which the rich may present as an *alms*.

22. *On the notice and exhortation the Sunday before the Communion.*—If this were read throughout oftener than it is, it might have a tendency, and be a means, to stir up the minds, and to increase the piety, of the communicants, even if it lessened their number.

In the old Communion Book of 1547 (the precursor of all our Common-Prayer Books), the expression "whereby alone we obtain remission of our sins," which is too often *read*, and often *heard*, as if it referred to the communion, is better rendered, "by the *which passion* we have obtained remission of our sins," &c.

In addition to the above omission one change is made, when he that gives the notice is not the stated or the only officiating minister, which seems justifiable,—the change of "I purpose," to "we purpose," or "it is purposed." But a more objectionable expression remains, "Let him come *to me*, or to some other discreet and learned minister," &c. If the former be deemed necessary to be altered, is not the latter more improper when the reader is a stranger? If any change be required in this case, the expression "let him come to the minister of this" (or "his") "parish," seems best.

The permission, or rather the exhortation, to come "to some other discreet and learned minister of God's word," is quite opposed to the modern jealousy between ministers and the fear of interference. See No. 34.

23. *On the second exhortation.*—The utter neglect of reading this form cannot be defended, except every person of a proper age, and

and regularly is too much devoutly to fore it require none "no holy communion." "I, for my being changed for his part, expressions of tation.

24. *On t* This seems of the com the altar, a told to kne next form, ' 5 D

25. *On t* For the very minister by there is no blic ; but, each memb tences with intended to the people minister.

26. *On t* per preface generally a aloud after capitals are sentences, a But the una made in our demand rep

27. *On t* tion.—In fe properly pr One piece a so nearly c that a touc and the pie as possible.

28. *On t* the bread.— self receives word "ma words "the into "me," this there i necessity. address him the words

however, no other evil attending the change of the imperative into the indicative than this, that, if allowed in one case, it may be claimed in many.

When there were no afternoon sermons, when the morning service, now joined into one form, was divided into two, and often into three parts; when the number of communicants was much smaller than at present*, and the service began earlier; and, lastly, before the introduction of so much singing, and of several additional forms into the Prayer-book; it might be possible to use the whole of the words to each communicant, as bishops used to do to each candidate at confirmation: but, in the present state of things, it is next to impossible to do it, without exhausting the strength of the administrator, the patience of the communicants, and the time of the interval of the two services. What then is to be done? After much consideration, the best way appears to the writer to be for the administrator to repeat the words, solemnly and slowly, each time the railing is filled; either in the singular number, as they stand, or changed into the plural, "you," "your," "bodies," and "souls;" and then to give to each person the element in silence. This would save so much time that there would be no necessity for the form which is used before delivering the cup, to be pronounced until all had received the bread. Indeed there seems an impropriety in pronouncing the second form, till one element has been administered: this rapidity and hurry must confuse the mind, as well as mar the devotion, of those who hear the second form addressed to them before they have received the element of the first. All things should be done to the edifying of the worshippers: this must cause distraction. The liberty of ministers should not be a stumbling block to their people.

* See the second and third paragraphs of the Rubric after this service.

29. *On the Doxology, or Gloria in excelsis.*—The remarks made on Nos. 25 and 26 equally apply to this form, especially to the latter.

30. *On the collects placed after the Blessing.*—It is as great an error to use any one of those collects after the Doxology (No. 29) as it is to sing before the minister begins the sentences, at the beginning of the morning or evening service. Though placed here, they were not intended to be used in this place; but either after the offertory, "Let your light," &c., when there is no sermon, and "when there is no communion;" or after the morning or evening third collect, or the ante-communion collect for the king*, or the litany collects, "We humbly beseech thee, O Father," &c. And the reason is this: after we have been admitted to the supper of the Lord, and have risen in the scale of devotion from confession to praise; using, at the last, the language rather of saints than of sinners, of angels rather than of men; it is improper to go back again to petition and imploration: it is, as it were, undoing what we have done, "laying again the foundation," and not "going on unto perfection."

31. *On the Rubric after the Communion Service.*—Whatever bread and wine is left unconsecrated is the curate's own property, either to use or give away, as he pleases; and he ought to distribute at the altar, at the close of the communion, all the bread and wine that has been consecrated. Moreover, "the money given at the offertory" should be counted and taken by the minister, and not left to the clerk, or the other inferior officers of the church. The dread of being suspected to be a Judas should be accompanied with the knowledge that it was "to serve tables," that is, supply to the wants of the poor members of the church, that the office of deacon

* Or after the general prayer for the Church Militant. See the first sentence of the Rubric after the Communion Service.

the next Sunday, thus making Monday the first day of the week instead of Sunday. The best place for the marginal note, recommended by your correspondent, is opposite the prayer which precedes the prayer of St. Chrysostom. If placed opposite the Ember prayer, instead of reminding the clergyman beforehand, it will not be seen unless recollected and looked for; and is therefore like the American warning sign-board which said, "When this board is under water beware of crossing the stream, as it is not fordable."

I doubt the propriety of your correspondent's recommendation to the clergy to read more frequently the prayers and thanksgivings relative to the weather, and times of dearth and famine. I used some of these prayers the first year or two I was in orders, but have rarely done so since. Our climate is too fickle, and seasons among us are too variable, to allow of the frequent public use of these prayers and thanksgivings: besides which the expressions are far too strong for ordinary vicissitudes of weather; nor can we always tell what weather is, nationally speaking, best. The first summer I was in orders, my farmers were rejoicing in the fine weather for gathering in their corn, and I used the thanksgiving proper for the occasion; but after service my poor cottagers, who depended chiefly upon their potatoe gardens, each having a strip of land allowed them at a low rent, came and told me they hoped it would please God to send rain, for their crops were parched up, and they feared they should scarcely have a sack of potatoes for their winter store. I have scarcely known in many years a season in which such expressions as "thy late plague of immoderate rain and waters," or the reference to "the drowning of the world except eight persons," would not have excited a feeling of astonishment rather than sympathy in the congregation, especially in towns and cities where the changes of weather

are not much noticed, and produce comparatively little effect.

Your correspondent suggests the probability that a sheet will ere long be provided, containing the moveable feasts for the year. But does not every Almanack do this? and are not sheet Almanacks already to be found in most town and city churches; besides which, the "Clergyman's Almanack" gives even the lessons for the day. What can a Ritualist require further?

Your correspondent again thinks his brethren negligent in not using the Vigil-collect, as prescribed in the Rubric before the Collects, Epistles, and Gospels. But in most churches the evening service is seldom used except on Sundays, when no vigil or fast is allowed; that solemnity being kept on the preceding Saturday. In colleges and cathedrals, where the Evening Service is used, the Vigil-collect is always read; and I presume the same is done in parochial churches and chapels, when the juncture happens. Clergymen, who have a weekly Evening Service, should of course never fail to use the Vigil-collect where it occurs. If any neglect this, your correspondent's warning will be useful.

It is not allowable, though it would be often convenient, to announce the Sunday or Saint's day before reading the collect. Your correspondent thinks this far more necessary than to announce the day of the month before the Psalms; but the latter is sanctioned by long usage, and probably arose out of a specific direction; whereas the latter was not considered necessary; for till of late years the mass of the people were much better acquainted with the church days than the days of the month; and even now our peasantry more often date from Lammas, Martinmas, &c., to say nothing of the four quarter-days, than from the corresponding days of the month. It would also be unseemly in the midst of prayer to stop to give out, "such or such a Sunday after Tri-

convenience in telling the people what are the Psalms for the day; a proper pause for which occurs while they are looking out the place, and does not interrupt the service. I never felt the want your correspondent mentions of a better collect for the second Sunday after Christmas-day, than that of the Circumcision which the church enjoins to be then used, provided it is not superseded by the Epiphany. Our Lord's circumcision is an event in his life so peculiarly connected with the great object of his incarnation, and also with the substituted sacrament of Baptism, that I cannot think the church has given it too much prominence in allowing the admirable collect founded upon it to be now and then, though very rarely, used. I had rather it could have been so managed without interfering with the Epiphany, as always to be used for one Sunday every year. At present it has the same disadvantage as many other solemn services, of falling on week days, when either Divine worship is not celebrated, or few persons are at church.

Neither, again, is there any want of a Collect, Epistle, or Gospel for the twenty-sixth Sunday after Trinity, when a twenty-sixth Sunday occurs; as it is expressly directed that the Collect, "Stir up, we beseech thee;" with its accompanying Gospel, and portion for the Epistle, Collects, Epistles, and Gospels, be used on that day; other Collects, Epistles, and Gospels, being prescribed for the preceding Sunday or Sundays. Had your correspondent's suggestion been followed, we should have had fifty-three collects for fifty-two days. There is, however, some confusion arising from the collision between the moveable and immoveable days, which could not be avoided without making all the days fixed, instead

of regulating some of the moon. In secular matters convenience of the moveables has been found so great an act of parliament has been passed for making the terms fixed days; but few of the clergy, it is presumed, would introduce the same regularity into the Church Calendar. For however, I confess I discern no convenience in following the Jewish Almanack, which renders an annual companion to the Prayer-book; but the practice originated so early, and has been so familiarized and endeared by long usage, that I should not wish to see it changed. The inconvenience to which your correspondent alludes, cannot be avoided by any regulation, while we continue to make the variable feast of the Passover, typifying our great epoch of any of our festivals.

Your correspondent's recommendation to the clergy to read both the Saint's-day and the Lord's-day Collect, where Saints' days occur on Sunday, is quite anti-rubrical. The reader may doubt which is right, but both cannot be right. It were better for every clergyman to make up his mind as to which is best, and to adhere to it; but not to blend the two, and thus to lengthen a service, too long perhaps already.

Your correspondent purposes to continue his remarks. Should any thing occur in them that appears to me desirable to be replied to, I will request permission to continue my observations upon them; not, however, meaning any thing unfriendly to the Ritualist, whom I beg leave, for one, to thank for his suggestions, though in some I differ from him.

LITURGICUS.

MISCELLANEOUS.

ORIGINAL MEMORANDA OF CALVIN,
FARREL, VIRET, AND BEZA.

(Concluded from p. 676.)

1568.

March 18th.—M. de Beza declares, in the name of his colleagues, that the members of council ought to have the precedence of them in all public ceremonies; and that it is giving too much honour to the ministers to wish to mix them with the councillors, giving them the left hand. Resolved, to take their advice.

April 20th.—M. de Beza having approved the comedy written by Jean Bienvenu, on the renewal of fellow-citizenship, it is permitted to be acted.

May 14th.—M. de Beza refuses, although ill, a present of twelve crowns, which was therefore given to Pre Carpentier.

June 7.—Although M. de Beza earnestly entreated not to be exempted from going to visit the infected, his colleagues refused his request; not in order to spare him, but because it is right to preserve him as long as it shall please God.

1570.

March 2d.—Theodore de Beza declares, that, his oath as a pastor obliging him to discharge all the functions of his office, of which one of the most important is to visit the sick; he cannot be at peace in his conscience while the council does not permit him, as well as his colleagues, to perform this part of his office. This request being considered just, the ministers were allowed to draw lots for Beza, as well as the others, to know who should be entrusted with the visitation of the sick.

Oct. 17th.—Theodore de Beza having requested leave of absence to visit his own country, to arrange his little property, and particularly to settle the affairs of his young

nephews, the children of his brother lately deceased, it is resolved to grant it to him; representing to him how great is the public sacrifice, as there is danger in the journey, and his presence is wanted here.

1571.

March 1st.—Leave granted to M. de Beza to attend the synod of La Rochelle, where Messrs. Viret, de Saules, and many other illustrious men, will be present.

1572.

April 21st.—Refused to send M. de Beza to the synod of Nismes, for fear lest our church, not being one of the French churches, should be accused of wishing to assume for itself some superiority over the rest, &c. At length it is agreed to, upon the representation of the ministers, who declare that, with the exception of Beza, no one of them has either the authority, the experience, or the knowledge necessary to execute this commission. His presence was very useful there, and it appears that nothing would have been done without him.

1573.

Aug. 10th.—Resolved, to suppress the edition of M. de Beza's book, entitled, *De Jure Magistratum*; because Messrs. Roset, Varro, and Bernard, who were employed to examine it, have reported that it contains obnoxious truths.

1574.

June 8th.—The ministers present themselves in a body to the council, to complain, first, of the negligence of the people, in not frequenting the sermons on week-days, except those of M. de Beza, which respect of persons is displeasing to them; secondly, of the licentiousness and dissipation of the youth; thirdly, of the duration and multiplicity of suits which the lawyers occasion, and often unnecessarily; fourthly, of the luxury of dress, many persons wearing handkerchiefs worked with

1588.

April 28th.—A letter was received from Berne, very honourable to M. de Beza, and to thank us for lending him to assist at the synod of Berne.

1591.

March 12th.—Sp. de Beza has remitted ten crowns for his contribution, declaring that he had only two hundred for his whole estate: upon which it was resolved to restore them to him, because he was the first to contribute, and for his good will.

Nov. 3d.—M. Chevalier, our deputy to the court of France, having taken leave of the king, this prince said to him, "Assure your lords, that if God gives me the means I will let them know that I ever have been, and still will be, their friend, both as king of Navarre and king of France. Say the same thing to M. de Beza, and beg him to pray for me. Our necessities are so great that sometimes the gentlemen who serve me have nothing to live upon. I hope that the churches will do something."

1597.

May 20th.—Six loads of good corn, and six gallons of wine, are ordered for M. Theodore Beza, who is in want.

1605.

Oct. 15th.—The ministers have expressed strongly their grief at the death of the late M. de Beza, who was a shining light in the house of the Lord, and who has shewn throughout his life a beautiful example of union and kindly intercourse with our rulers.

N. B. The council decreed on this occasion, that the councillors and ministers shall in future be buried in the cloister of St. Peter, as a mark of distinction.

Dec. 10th.—The council represents to the ministers, on the subject of the difference respecting the precedence of the pastors, that they have had a beautiful example of

magistrates, in Messrs. Calvin and Beza, holy men, blessed and honoured by God: and that in case of longer resistance, the magistrates will not want the necessary courage becoming their office, to bring back these said ministers to their duty; although, in an affair of this nature, there is no need to employ extraordinary courage.

1608.

Nov. 5th.—The ministers have declared that they approved of the council wishing to employ in the service of this church, men as fit, and who possessed such great talents, as M. le Faucheur; but that they could not relinquish the truth of God, and consent to his call while he was united to the church d'Annonay; that it would be as if one should say to a husband, Come and leave your wife; and that we are like a city set upon a hill, which if it deviates ever so little from its duty great scandal will arise.

14th.—The Sr. Lect, replied by a serious discourse, that by so many relapses the magistrates were daily more and more convinced of the justice of the complaints which the late M. Beza, that servant of God, made in their council against some of these ministers, whom he called incorrigible men, and full of their own opinion; and by his will exhorts the magistracy to correct, as soon as possible, those men whom he calls fluttering men, full of presumption, void of sense and of sound judgment.

15th.—The ministers acquiesce in the wishes of the council, and the two bodies send to ask the Sr. le Faucheur from the church of Annonay, through the medium of the councillor Sarasin.

LAND TITHES, AND POOR.

To the Editor of the Christian Observer.

IN the View of Public Affairs in your last Number, you hint at the possibi-

bearing, but only as a matter of ordinary justice. If a Quaker rent or purchase a piece of land subject to tithe, and do not intend to pay tithe, ought he not, in conscience, to give the owner the full value of the purchase as if free of tithe, and not to make his religion a means of getting the possession at less than its value, unless the clergyman should enforce his right by law, which cannot but be painful to him? Have there not been instances in which the clergyman, not choosing to contest the matter, a Quaker has for years enjoyed property for a less consideration than others would have given for it; not having paid what he knew when he bought it to be a regular part of its outgoings?

Few men, I believe, are more honourably distinguished by probity than the Society of Friends; and I by no means impute to them any wish to play tricks with their consciences. But I confess it has always seemed to me a fair principle, that though they could not pay tithes as an ecclesiastical due, they might and ought to pay them as, what in fact they are, a reserved portion of rent, which they cannot withhold without making merchandise of a religious scruple.

A FRIEND TO FRIENDS.

GOOD HUMOUR NOT A CHRISTIAN GRACE.

To the Editor of the Christian Observer.

I FULLY concur with your ingenious correspondent T. B., in the spirit of his paper in your last Number; but I doubt whether he is justified in defining good humour as "not merely an ornament but a necessary Christian grace." That the servant of Christ should endeavour to cultivate habitual sweetness of temper, and the blessed virtues of patience, forbearance, and love, is quite clear; but mere "good humour" is very

meant; or it is a prompt and un-studied habit of mind; but by no means bears any necessary ratio to the state of the moral or religious character. There is, I conceive, far more Christianity, more self-government, more active religious virtue, in England than in France; but the French far outshine us in good humour. Some of the most lax and irreligious persons have been remarkable for good humour; while others, who earnestly strove to attain every "Christian grace," and evinced peculiar self-denial and control over their tempers, could by no means be called good humoured. I have sometimes even thought whether what is currently considered good humour, so far from being always a Christian grace, is not sometimes a proof of want of moral susceptibility; as most certainly it often is of a good digestion and equable nerves. The man who passes at a club as the most good-humoured member is he who receives all persons of whatever character alike; who never looks grave at hearing an oath, or refuses to join in a merry falsehood, or is at a loss for fair words, or reproves sin in his neighbour. This animal good humour is very much the result of a man's feeling physically comfortable; and is, therefore, neither a Christian grace nor even a "semi virtue." I have not found that persons remarkable for this habit are always the most just, or generous, or charitable; but often quite the contrary. Some of the greatest cheats, and moral vagabonds, have been persons who have been celebrated for their good humour; "kind-hearted fellows," and meaning harm to nobody. The word "humour" refers to what the old writers who first employed it called "the four kinds of moisture (*humor*) in man's body,—phlegm, blood, choler, and melancholy;" and with the epithet "good," was meant to indicate only a happy constitutional temperament, not a spiritual grace.

gently, which is a great pity. Drelincourt on Death, to benefit a bookseller who had published that work, but found no sale for it till De Foe's ghost story pushed it into notoriety. De Foe's ability in making fiction pass for truth was never perhaps equalled: one of his fabulous histories deceived even Lord Chatham; and his ironical "Short Way with the Dissenters," was actually thought, both by the Sachaverel party and the Dissenters, to be a genuine Church-and-Tory work, and as such cost him the pillory and imprisonment. But a religious society ought not to encourage literary frauds, or allow its readers to sup full of horrors on a tale, not one page of which—though founded on truth, as is Crusoe—is veracious history. I have not seen the Society's volume, and will therefore assume that the editor of the Society's abridgment has apprized the unsuspecting reader that he is to believe Evelyn and to disbelieve De Foe; the one writing from facts, the other from his imagination: but even were this so, the juxta-position of the two, without a hint of the matter in the title-page, is an inadvertence which ought to be noticed and remedied.

AN OLD MEMBER.



ON THE PROPRIETY OF ANTI-PAPAL LECTURES.

To the Editor of the Christian Observer.

I ZEALOUSLY concur with Lieut. Rhind, in your last Number, as to the duty of earnestly opposing the inroads of Popery; but I doubt the propriety of preaching courses of controversial lectures against it, except in places where there are many Papists, and the differences between the two churches is a subject of public discussion. In other cases, it seems to me far better that the clergy should, without controversy, build up their flocks in the scrip-

ture, and resist error or heresy, should it ever be obtruded upon them; but not bring forward objections to truth, which the great majority of their auditors would never have heard of but for the refutation. Your correspondent may feel assured that the more pious and active of the clergy of our church are not indifferent to the subject; very far from it; but on various occasions in which I have heard the point discussed by them, the decision has been that they should do more harm than good by drawing the attention of their parishioners to a controversy, which might never reach them, at least in such a pressing form as to make converts. The human mind is so perverted by sin that the unnecessary obtrusion of error is always to be avoided. I have known ministers lament having preached anti-infidel sermons to a village flock, who thus first learned that what they held as sacred was a matter of debate, while they did not thoroughly comprehend a course of argument to prove the fallacy of the objections. I remember a clergyman mentioning, that in early life he had nearly made shipwreck of his faith in consequence of the difficulties raised to be put down in a series of well-meant *controversial* lectures on the application of prophecy to prove the Divinity of our Lord. And I have also heard of persons returning from Reformation-Society meetings or sermons, and saying, "Our speakers, or our minister, argued well; but I was not aware that so much could be said on the other side." I will not say that the Reformation Society itself, while it has strengthened many Protestants, and been the means of shaking some Papists, may thus have indirectly tended to the increase of Popery; but I am quite sure that the publicity given to Popery, by the controversies on the Catholic question has done so; just as the notoriety given to infidelity by the prosecutions against Hone and Carile

which are being made to diffuse the baneful principles of infidelity in every quarter of the land, and more especially among the poor and un-instructed classes of society. While we are writing, a public meeting has been held of the Society for promoting Christian Knowledge, at which facts were stated by several members, especially by the Bishop of London, which thrilled the meeting with horror. Never in the annals of this nation, or perhaps of any other professing Christianity, has infidelity—not in its more insidious but in its most profligate, impious, and demoralizing forms—made such open and laborious efforts to seduce the populace. Infidel lectures are instituted in London, infidel debating societies are established, infidel rent is collected; and by mixing up infidelity, as well it deserves, with radicalism, licentiousness, and every other evil work, it is attempted to render it palatable to the tastes of ignorant and uneducated persons, who are little conversant with proofs and arguments, but can be easily taught to rail at kings, magistrates, and priests, and to connect “the rights of man” with spoliation, rebellion, and the rupture of the most sacred ties. We fear that the rich, that our government and legislature, and influential persons of all classes, have to blame themselves for no slight portion of the evil; from having so lamentably neglected the means of prevention; for the want of churches, and schools, and pastoral superintendence adequate to the necessities of our much-increased population. But, not to look back in vain regrets upon the past, it behoves us at length to arise and meet the evil. We are glad to see the venerable Society just mentioned endeavouring to do its part, by a large pecuniary donation for the circulation of anti-infidel tracts and books, but still more by exhorting its members, lay and clerical, throughout the country, to take up the subject in earnest, and at least to provide that if any of their neighbours, especially among

the poor, become tainted with the poison of infidelity, it shall not be for want of suitable antidotes, or of affectionate and powerful remonstrance. May the blessing of God abundantly crown the exertions of the Society, particularly of the right reverend prelates, who have shewn themselves much interested in the subject; among whom we must especially mention his Grace of Canterbury, who took the chair on the occasion, and the Bishop of London, to whose vigilance and unremitting anxiety for the benefit of his diocese we are principally indebted for the zeal which has been exhibited on the occasion. The language of Christians of every name, in times like these, should be, without party or prejudice, “Who will come to the help of the Lord, to the help of the Lord against the mighty?”—mighty in the carnal weapons of this world’s warfare, but in solid reason as impotent as their efforts are profane and demoralizing.

We now proceed to the publications before us. It was our purpose merely to have completed at some length our review of Mr. Wilson’s work; the former volume of which we reviewed last year (p. 613); but as the subject is at this moment of peculiar interest, we shall embrace the occasion to add three or four other recent works, regretting that our notice of them will be too brief for their merits, but thinking even a brief notice better than delaying our recommendation, or returning to the topic.

Mr. Wilson’s former volume comprised the external proofs; the present relates to the evidence for the truth of Christianity from the Divine character stamped on the pages of the sacred books themselves. Mr. Wilson doubtless found the subject congenial to his taste: it falls within the line of the professional duties of the Christian minister: it constitutes much of the matter of his private meditations and daily devotions, and is identified with his present enjoyments and future hopes; and in the

imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." We particularly apply this remark, without invidious comparison, to the first author on our list, as his argument is directly and exclusively the internal evidence for the sacred volume. The nature of that evidence, as distinguished from the internal, he states as follows :—

"EXTERNAL evidences are the credentials of the messenger who comes to us from the Lord of heaven and earth; the INTERNAL are derived from the excellency of the message which he delivers. The latter evidences, therefore, follow the former, and are subsidiary to them. Our Lord and his Apostles placed Christianity on this footing. They came with the most undoubted miraculous works, and claimed at once the obedience of mankind; and afterwards they appealed to those unnumbered indications of a Divine excellency which the matter of their doctrine contained.

"But here it is important to remark, that the converts of our Lord, and his Apostles, would never have been permitted to examine, in the first place, the doctrines of Christianity on the footing of their own reasoning, and of suspending their obedience on the agreement or non-agreement of its instructions with their preconceived notions of what it was fit for God to reveal: this would have been monstrous and absurd; it would have been to sit in judgment on the Almighty, and would have offered the most impenetrable barrier to any just perception of the internal evidences at all.

"In like manner men can never be allowed now to investigate, in the first place, the matter of revelation by the pretended fitness of things, and the light of their own reason, and to suspend their obedience on the agreement or non-agreement of the doctrine with their preconceived notions. This would suppose a previous acquaintance with what a Divine revelation should contain; and, if true, would altogether supersede the necessity of it. It is hard to say, whether the pride or folly of such a notion be the greater. But sure it is, that such a mind would never discover any internal evidence of the truth of Christianity.

"It is necessary to observe, however, here, that the internal evidences do not arise from all the parts of revelation; but from those which are level in some measure to our comprehension, or addressed to our experience. They do not spring from the matter of revelation, as it respects the being, subsistence, and will of

the ever-blessed God; his purposes, his permission of this or that course of things, his choice of this or that method of recovering man. These are quite out of our sight. We have no data to proceed upon, and therefore can know nothing."

"But internal evidence arises from the matter of revelation;" (and this enumeration of particulars contains the grand division of Mr. Wilson's present volume), "as it appears in the suitableness of the religion, in its practical bearings, to the obvious wants of man; as it regards the display of the moral attributes of the Supreme Being in the doctrines revealed; as it appears in the excellency of the rule of moral duty; as it is held in the inimitable example of our Lord; as it is viewed in the tendency of revelation to promote in the highest degree human happiness; as it prepares a test to which every one may bring it, by submitting to its directions, and making a trial of its promised blessings.

"In these respects we have data to go upon. We have feelings; we are capable of judging, in some respects, of moral causes and consequences; we have means of tracing out the same indications of Divine wisdom, the same holy ends and contrivances in the Gospel, as we find in the general providential government of God in the world. We are thus applying the revelation to its proper purposes, considering it according to its own principles and structure, and advancing in our knowledge and admiration of its various parts." pp. 2—7.

Mr. Wilson next proceeds to shew the importance of this kind of evidence, and points out its application to the great mass of Christians, who seem to be shut out, in a considerable measure, from the benefit of the historical evidence. He shews how necessary it is that the great body of Christians should have some test by which to try the truth of our holy religion, and the importance of discussing the whole matter of internal evidence, in such a way as to carry home the argument to the hearts and consciences of every serious inquirer. Though somewhat out of place in the present stage of our review, we introduce the topic here, as it allows us to quote Mr. Wilson's reasons for treating the subject more in a practical and experimental way than writers upon evidences usually have done.

"This proof therefore" (that of furnishing a test by which every man may bring the truth of revelation to a trial) "is peculiarly necessary in the present day, if we

would check the progress of dissent, and promote the revival of pure Christianity.

"In fact, one principal reason of the decay of real Christianity, and the sad diffusion of infidelity or semi-infidelity amongst us is, that we have left the proofs of Christianity in the cold region of historical document and testimony. It has been the fashion of late years to make the subject of the evidences an intellectual disquisition merely, a matter of argument or external testimony. This has arisen from a too general decline in spiritual religion; and from the defence of Christianity having accordingly fallen into the hands of men of mere talents and skill in human controversy; who, with all their learning and acuteness, were generally wanting in a persuasion of the glory of the Divine things revealed in the Scriptures; and would, on these points have yielded too much to the spirit of infidelity. Formerly, the historical arguments were less attended to: indeed, it is but of late years that they have been set in a clear and convincing light; perhaps they were previously too much overlooked: men insisted on the inward excellency, the Divine character, the self-evident force of the Scriptures.

"These were the topics of the great masters of divinity. Then came the ages of extravagance, enthusiasm, hypocritical religion, to make way for the profaneness of the court of our Second Charles. Infidelity was not long behind. Then the apologists of revelation, infected with the iniquity of the times, descended from the height, which they no longer knew how to defend, into the field of historical debate. They put the evidences as low as possible. They stopped when they had arranged their historical testimonies, instead of pressing onward to the internal evidences and the inward witness of Christianity.

"What was the effect? There never were fewer believers amongst those educated in the true religion; and infidelity never prevailed as in the age in which their historical arguments were handled in this exclusive manner.

"Nor does God own those efforts which would tacitly detract from the operations of his grace. If we think to beat Satan, the world, and unbelief of the human heart with arguments merely, we shall fail. Men are told to look to human testimonies. They rest upon them: they read sound and well-reasoned treatises; they are satisfied. But such conviction gives nothing of the warm and holy persuasion of the truth of God, which an inward obedience to the Gospel and a trial of its promises would produce.

"But if young people are directed from the first to consider outward evidences as introductory to internal, and as leading to a personal experience of the power of Christianity, the result is totally different. When this Divine glory and excellency of

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the Gospel hold Christ as their joy the day. be hidden not defend for the good that there power in God men cannot prove; but and knowledge of man has of the reason is as with its state its truth. redemption, filment of of his soul a Father, to him. A and cleanse dour of the to the truth a heavenly darts upon such strength and receive could never arguments 262—266.

Need w in these s addressed ing will n ceive anu may conv tianity is a sanction, and embr as perfect of its Di with the d matical p little pers he does ir moreover, with this he may c in consequ ing a sing or experie conduct t truths. earnestly ceed in t so auspici the sacre which the by histori if they

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because they could not reject it without surrendering the principles of human faith; how will they embrace it as the blessed charter by which they hold their title to all that is really desirable in present enjoyment, or glorious in future prospect. Their very entrance into this sacred edifice will present them with an invincible proof that its "Builder and Maker is God." And when they have explored its interior, and surveyed its vast dimensions, its exact proportions, its inimitable workmanship, its surpassing beauties, its unparalleled magnificence, its celestial grandeur and sublimity; their conviction will be carried into delight and admiration, and cause them to exclaim, "It is good for us to be here:" "this is none other than the house of God, and this is the gate of heaven."

We cannot, then, but question the wisdom of those writers upon the evidences of Christianity, who have not only denied the necessity, but doubted the propriety, of looking into the sacred books themselves for proof of their Divine origin; at least after being convinced, on sufficient external testimony, that they were sent from Heaven. True, the evidence from induction is of primary and indispensable importance; and, having by this inductive process come to the conclusion that revelation contains a message from God, we should be left without excuse, either for rejecting it, or for doubting any of its statements. For it would be unreasonable and presumptuous to profess to determine, or even to surmise, *à priori*, what such a revelation ought to contain. Over its contents we have no censorial authority whatever. We must receive them implicitly, and use them as directed. But still, it is not unreasonable to anticipate that the proofs of a revelation from God would be as abundant as those of his Providence,—that every thing proceeding from Him would exhibit the credentials of its author,—that not only would the seal bear His

"image and superscription," but the writing itself, as it were, would display indubitable marks of the Divine autograph,—and that the facts brought to light by an investigation of what He has revealed, would be as decisive of their origin, as are often the results of a chemical or philosophical experiment, of the hand of an infinitely wise and benevolent Creator: and much of our interest in inquiring into the nature of scriptural, and even of scientific discoveries, would be destroyed, if we did not expect to find new developments of the wisdom, power, and goodness of God. It may be added further, that although we are unequal to the task of discovering by mere reason either what God is, or what it is fitting for Him to reveal, yet reason, which is his own gift, may lawfully examine into the nature of the facts which a Divine revelation brings under its notice. "The world by wisdom knew not God;" and the experiment of what pagan sagacity, under the most favourable circumstances, could achieve in this way, was tried in vain during four thousand years; but no sooner had the sacred Scriptures disclosed the being and attributes of God, than his unity, eternity, independence, omnipotence, and wisdom, became so obvious, that reason itself could demonstrate that such a Being alone must have been the original cause of all things, the sole and universal Creator, Upholder, and Governor of all worlds and all creatures. And surely the fact of such a disclosure being made only in the Bible, after the vain efforts of the most acute philosophers, during more than two thirds of the world's age, amounts to little less than a demonstration that the author of it is Divine. The very first sentence uttered by the voice of inspiration, as recorded in the Book of Genesis, furnishes a proof most convincing and decisive. Let the fictions which poets have imagined and heathen priests contrived in their dedication of ~~Acrost~~

bodies with the pretended functions of Deity, issuing in the absurdities and abominations of Polytheism; and the speculations of sages and philosophers, assuming as facts never to be questioned, the eternity and independence of matter and mind, terminating in Pantheism or absolute Atheism, be brought into juxtaposition with that single declaration, "In the beginning God created the heavens and the earth," and we hear at once the "voice from the excellent Glory" confounding the wisdom of man, and covering with confusion the venerated sages of antiquity, and at the same time furnishing irrefragable internal evidence of the Divine origin of the Holy Scriptures.

Instances of this kind might be multiplied; and they shew that the field for discovering internal proofs of the Divine origin of the Sacred Volume is far from being exhausted. The biblical student may still promise himself a rich harvest in it; and every thing he gathers, while it adds strength to his faith, will animate his hopes and quicken his pursuit of things that are unseen and eternal.

We agree then most fully with our respected author in his estimate of the validity, copiousness, and importance of the internal evidence; and we strongly recommend his climax of argument to the careful consideration both of believers, and—if they would listen to us—of unbelievers, also. We doubt indeed whether every instance of this testimony which he selects is decisive in point of argument. Some of his examples prove rather the excellence than the truth of our holy religion. It may indeed be replied that this excellency is of a character so far surpassing, even to an immeasurable distance, any which Pagan ethics, or other systems called religious, can boast, that it becomes a proof of the Divine origin of Christianity. But, in return, it may be objected, that we cannot decisively

what might be hereal by the ingenuity and in ciples of human reason of religion merely hu be alleged, might be superior to any that existed, as the Cope System, or the inductiv of Newton, to the pre which had by turns disappointed the ex mankind. Yet even to be rejoined (and it v easy to rebut the arg it is in the highest degr that such excellencies be found in any thing nates purely from man, there is nothing in his and tendencies to les because in point of fa of this kind of huma not only fallen exceed such excellence, but h up with so many bas ingredients as to leav the source whence tl ginated, and thus to l ment from the exceller in Scripture decisive i divine origin. The a from the excellency truth, may be intrinsic we think that Mr. Wi factorily shewn that i jections against it no Those objections in fi its surface than in its

Having offered the statements, we proceed itself. The first lect sent volume (the fo series) is on the "Christianity to the s of man." The proof built up by a lucid induction of particule of authority and decis the Christian relig man; the natural an which it affords of a mysterious and and condition; the exac the remedy which i his wants; the uni

application; its ~~uncomprehending~~ condemnation of every species of vice; and all this, as forming a part of a prospective scheme for man's benefit, developed at once as perfect and complete, and viewed with the greatest advantage from the true situation of man, as encompassed with weakness, misery, and sorrow; are strikingly exhibited, and leave it scarcely possible to doubt that such a system has its origin in a Being of infinite wisdom, goodness, and power.

The application of this argument to the case of evidence is one of analogy, and is thus pointed out by our author.—

“Contrivance for the benefit of man, pervades the works of God in creation. The world was made for such a being as man, and for no other. The order of the seasons, the necessity of labour and forethought to make the earth fruitful; the warnings—the natural warnings—given us of the consequences of such and such conduct; the prospective arrangements and compensations apparent in the daily order of human events, are parts of God's moral government, which are adapted to man; to his accountableness, to his capacities for observation, to his various faculties and powers. The natural world, also, is suited to his peculiar wants and his means of receiving knowledge; the light is adapted to his eye—the beauties around him, to his perception of pleasure—the products of the earth, to his various appetites—the remedies with which nature abounds, to his diseases. All is adaptation to his circumstances, in the world around him, and in the providential government of God: all affects his relation with other men, as a moral and social being—all has influence on self-preservation, and the pursuit (desire?) of happiness implanted in his breast by the Almighty. Man perceives and admires this suitability: it is one of the noblest offices of philosophy to point out the particular indications of it. In proportion as these are more clear and express, as they converge from more distant and unlooked-for quarters, and bear more particularly on man's happiness, is the evidence of Divine contrivance. In like manner, it will be found, that in the matter and form of Divine revelation, there is an adaptation as clear, as widely spread over all the parts of it, as various and important in its bearings upon human happiness, converging from points as distant and unlooked for, as in the works of the same Divine Architect in creation. The book of nature and the book of revelation are.

viewed by the same Divine Architect, and bear evident traces of the same manner and style. So that as the performances of a great painter are recognized by a similarity of outline and colouring, and by other peculiarities of his art, the books of nature and Christianity are recognized as performances of the same Divine Artist, by the similarity of adaptation and contrivance for the faculties and wants of the beings for whose use they were designed.” pp. 11—13.

In the course of this lecture Mr. Wilson assumes, but we think incorrectly, that the great principles of what is called natural religion, are supposed in the Scriptures to be already known. He remarks:

“The being of one Almighty and perfect God—the creation of the world by him out of nothing—the immortal and accountable nature of man—a future state of rewards and punishments—the obligation of loving, worshipping, and obeying God—the several branches of duty to our fellow-creatures: these principles revelation scarcely ever formally declares, much less stops to prove. It looks on them as known—it considers them as sufficiently established by the works of creation, the fragments of man's moral nature, the tradition of the original revelation, the voice of conscience.” p. 14.

This is a liberal concession to “natural religion,” but we doubt whether it can be either justly or safely allowed. If such discoveries as are here stated could have been made without a revelation, or if, in point of fact, any system of Divine knowledge such as is here supposed, had been established in any part of the pagan world, then Deism would have firmer ground to stand upon, and revealed religion would be supported by fewer arguments, than we had imagined. That traditional accounts, derived from original revelation, of the being of a God, of the creation of the world, and other facts, were prevalent every where, we readily admit; and from this source we may account for those insulated passages in the writings of pagan philosophers, which speak of a Supreme Being, of his unity, his attributes, his works, even with grandeur and sublimity; but these are detached, occasional, indefinite, and plainly indicate the source from which they were derived,—they

phers's native intuition, but of information obtained through other channels. Had they been self-originated, they would probably have been connected with other facts of a corresponding nature, and have issued in something like a rational and uniform, though defective, system of religion. But nothing of this kind ever appeared in the absence of revealed truth. All that Socrates, Plato, Aristotle, Cicero, Seneca, and the wisest sages of former days ever knew of God, of creation, of providence, was derived from others, and was like broken fragments of an ancient structure built by other hands: they were incoherent sentiments, relics of old traditions, and intermixed with the most absurd conceits and palpable contradictions. They had a portion of light; but it served only to make their darkness visible. It was a meteor, gliding across their bewildered path,—it shewed them their error, but not the way to extricate themselves from it. Whenever they attempted to reduce their notions to a system, they always left off with Polytheism, Pantheism, or Atheism. The original, eternal, and independent existence of matter and spirit, and the never-to-be-disputed axiom of "Nihil ex nihilo fit," ever haunted and bewildered them; and every attempt to attain to that degree of knowledge which writers on natural religion, so called, have been so ready to compliment them with, has issued in a fresh comment on the scriptural aphorism, that "the world by wisdom knew not God."

While, however, we deny to Deists the advantage which the above concession would afford their cause, we readily admit that the matters referred to do not constitute the grand peculiarities of the Holy Scriptures; and also that, when revealed, they fall in with the natural reason and moral perceptions of man: and this is all that Mr. Wilson's argument required,

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Christianity;" the argument from which, as, applied to the truth of revealed religion, is, that those doctrines are of so superlative a nature as to carry with them the conviction that they must proceed from God. The discussion is conducted with great ability, and leads most satisfactorily to the intended conclusion. After a lucid exhibition of what he considers "the chief doctrines of the Christian religion," Mr. Wilson points out the manner in which they display "their Divine excellency." One of their most remarkable features is "the harmony of their parts," taken in connexion with the various writers, and the distant periods in which the different parts were written: for though the penmen were various, it is clear that one Master-mind was the constant dictator; and this could be none other than He who knew the end from the beginning, and had the whole plan before him when the very first sentence was recorded. The importance and copiousness of this argument, as an internal evidence, might well have sustained a whole lecture; but the point has been well and frequently handled, and this may have been Mr. Wilson's reason for reducing his notice of it within a narrow compass.

An expression occurs in this lecture (p. 64) which Mr. Wilson will probably alter in the next edition, — "a God bleeding, agonizing." We recollect Acts xx. 28, but the passage would scarcely sustain the expression. Socinian writers are constantly taking advantage of strong expressions of this kind, to object against the orthodox doctrine, as if it were meant that the Godhead suffered; and not the manhood, which, after a mysterious manner, was united to it.

"The unspotted purity of the Christian morals," is the subject of the sixteenth lecture; and certainly, if any thing can prove the Divine origin of our holy religion, it must be the stamp of the Divine character which is impressed upon it.

Nothing less than perfect holiness could have given birth to such spotless purity. This argument is not only decisive in itself, but is easy to be understood, and carries along with it a sort of intuitive conviction of its truth. Mr. Wilson has left scarcely any thing to be added on this interesting topic. The system of morals is perfect, whether we regard the extent of its demands, or the purity of its precepts; the standard of duty, or the means of rising to it; the principle from which all obedience emanates, or the motives by which it is excited; the inseparable connexion of every part, or the entireness of heart which is essential to uniformity of conduct. Mr. Wilson does not fail to connect Christian morals with Christian doctrines, and to shew that the union is essential and indissoluble. The love of Christ constrains to obedience, and the promises and privileges of the Gospel are attached and appropriate only to a dutiful state of mind. Every thing in Christianity is calculated to promote its own sublime morality; and whether we regard the happiness of heaven, or are influenced by the terrors of hell, both states afford their sanction to moral obedience.

This lecture, independently of the argument which it affords to the truth of Christianity, will be read by the Christian for its practical Divinity. He will endeavour, as powerfully urged by our author, to bring his tempers, affections, desires, motives, objects, and habits, to the blessed ordeal of spiritual religion; by which he will discover his daily defects and low attainments. Thus will his soul be humbled in the dust, and he will have recourse to the fountain that was opened for sin and impurity: he will pray with more earnestness for the cleansing influences of the Holy Spirit, and aim with greater singleness of heart at a perfect conformity to the will of God.

(To be concluded in the Appendix.)

The Clerical Portrait: a Word of Advice to the Young Divine (preceded by an Introductory Letter to the Under-Graduate). By the Rev. GEORGE HUGHES, Curate of Horningsheath. Second Edition. London. 1829.

IT is one of the favourable signs of the present times (and an auspicious feature it is, amidst much abounding evil), that there is evinced by our bishops and clergy a growing sense of the importance of the duties, responsibilities, and qualifications, of their sacred office. Episcopal and archidiaconal charges, and visitation sermons, are not, so much as they once were, comments on acts of parliament; explanations of an ambiguous rubric; expositions of the powers and duties of some ecclesiastical officer; exhortations to establish one society or school, in order to oppose another; recommendations to petition the legislature; attacks on Dissenters; philippics against the so-called Evangelical clergy; or misquotations and mistranslations of the Genevese Reformer. These topics have had their day, or rather their night, of ignorance; and are, it is earnestly hoped, gone by for ever.

Nor are the works, written for the guidance of the younger clergy, less remarkable for the improvement in their subject-matter. In many instances, advice is contained in them, which, in the absence of inspiration, a Paul might glory to have written, and a Timothy might be benefited to receive. The efforts made, through the press, to damp their zeal, secularize their habits, and prostitute their talents to the service of the world, the flesh, and the devil, have not indeed ceased; but in general a higher standard is tolerated, both in personal and official conduct, than was a few years since set up even in some professedly respectable, and even orthodox, quarters. We have fewer denouncements in *terrorem pietatis clericæ*,

Methodism; and, with pastoral character, we learn to approximate to the unbending req of the Bible, as they affect of Christ in his rela flock. Even in some which there may be learn, many of the do New Testament are st earnestness, and its du with a seriousness, and Evangelical language, a growing seriousness ing light, and that tl "not far from the king The writer or preacher takes to delineate the ch ambassador of Christ, the man of God, mus a high standard; we expect far more thar look for in the guide the servant's friend. I a Moses to his Joshua, Samuel, a Jeremiah to a Paul to his Timothy; to his Mark. He sho example" to those w sumes to counsel, "in versation, in charity, faith, in purity;" a v service, bold for God for the faith; "a w needeth not to be ash dividing the word of ti not only the form of the power. He mus things which become trine:" "in all thin himself "a pattern of in doctrine shewing ness, gravity, sincerity, speech that cannot be "These things" he and exhort;" other "proud," "knowing what he professes to "but doting about (strifes of words, wh envy, strife, railings, sings," railing against evil speaking of good things that he underst instead of being a "

blind, a light of them that are in darkness, an instructor of the foolish, a teacher of babes;" he is a "blind leader of the blind," a destroyer of the faith which he should build up, a subverter of the soul, and a troubler of the Israel of God.

We do not mean these harsh epithets for the writer whose book on pastoral duties lies before us, and which contains many things that are excellent, though some also which we cannot approve. We regret, for example, that, in a work, professedly written for the instruction of the "young divine," such expressions as the following are found; namely, "that all committed to your charge may be found *worthy* of salvation, through *your* humble efforts, under the only merits of the Cross, at the judgment-seat of Christ;" "that there is another sacrament (the Lord's Supper) ordained, whereby his strength may be renewed, his penitence accepted, and his sins forgiven;" and "where those sins, repented of, may be forgiven, under the atoning merits of the Redeemer." "Afflictions, you will teach your hearers, are in mercy sent to wean them from this life, and to fix their attention on that better world, whither their friends are gone before them." "Man is by nature prone to sin; but if he do not wilfully trespass on the Divine mercy—if he involuntarily fall from the grace bestowed upon him, and bring his contrite heart to the altar, plead his own unworthiness, and pray for remission through the merits of his Saviour's blood, you are instructed to assure him the threat will not be visited upon him,—his offering will be once more accepted, his sin once more forgiven." "The supplications we offer to our God whenever we are assembled together to keep his Sabbath, and publicly to express our adoration of the mercies of his providence, are the fittest, we may presume to assert, for sinful man to use; the worthiest sacrifice finite can make to Infinite, the creation to his Creator." "Christ

came to instruct us how we might endure, by painting in the most glowing colours the reward of that endurance, to stamp a new value upon virtue," &c. "When" Philip "had wrought conversion upon the Ethiopian's SOUL," &c. Such is, to say the least, the confused view of the writer on such solemn points, as to the way of acceptance with God, the nature of the sacraments, the Christian sacrifice, the reward of grace, and the agency of man in his own and in others' salvation.

Our author is equally unsafe as a guide to the young parish-priest. With regard, for instance, to his intercourse with certain classes of his parishioners, he says, "Now as to the rich, I have met with some clergymen who make it a sacred duty never to join the social circle; who decline all communion with the rich;" "I am so far from wishing to impute error to those whose conduct is the converse of these self-exiled clergymen, that I side, and without a moment's hesitation, with the social division." "Surely the rich have also characters to be studied, errors to be corrected, and sorrows to be healed." "The cheerful society of the evening will effect this." "Wherefore did our Divine Teacher enter the habitations of the Pharisee, sit at meat with him, and mingle in the general festivities?"—With regard to these alleged voluntary exiles, who never join the social circle, we have never met with them: we should grieve to credit that there are any clergymen who would not deny themselves, if, by occasionally visiting their richer parishioners, they thought they could promote their spiritual welfare. But what is usually understood by the "social circle" and the "cheerful evening," is not the most likely means to accomplish this good object, or even to "heal the sorrows" of the mind. Nor did we ever know that any persons supposed that our Saviour's going once to the table of a Pharisee could be contorted to his mingling with the general

“festivities. As soon as the Man of sorrows” joined in the festive dance, because of the language he used in his complaint of the failure of each and every means to convert the sinner: “We have piped unto you, and ye have not danced;” or from his incidental mention of the rejoicings made by the father, when his once prodigal, but afterwards repentant, son, returned to his paternal roof.

The following advice contrasts honourably with the suggestions which are sometimes proffered relative to those who dissent from us:

“When zealously defending the interests of that venerable Establishment, of which you will be an attached and faithful member, let there be nothing of bigotry or intolerance in your conduct to a Dissenting brother; on the contrary, where his interests can be promoted, without injury to those of which you are the delegated guardian, there be your hand and heart ever open to his assistance. Steadily follow, and teach others to follow, that which, in your judgment, appears the leading path to truth; but do not rashly and uncharitably conclude that every other must terminate in destruction!”

Our author not only condescends to notice the British and Foreign Bible Society (of whose existence the Clergyman's Almanack does not acknowledge itself aware), but he calls it a “charitable” and a “mighty” institution, a “venerable parent,” and its end “glorious;” nay, styles it a “sister” to the Society for promoting Christian Knowledge. But here his friendly recognition stops; for in the next page he says, that it “emanates from those who are conscientiously opposed to the Establishment,” notwithstanding it reckons among its supporters many bishops and a large number of the clergy, to say nothing of the many noblemen who are its patrons, presidents, and subscribers. Which of all these attached members would not withdraw his support if it “opposed” that church of which they are among the truest friends, not to say the brightest ornaments? The Society emanates not, therefore, from the Dissenters, but virtually, with a few

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chief, from universal C and in England the Church claims one-half mittee. But our authentic charge against t men who support the S am at a loss,” says he, for the motives of those who strenuously uphold of the Bible Society, neglect of the other:...i to account for that lu in a cause to which th solemnly pledged: on tl time and toil, their persi tive labours, unceasingl on the other, scarcely acknowledgment of it bestowed, as if it were their interests, and uncon their duty! May suc charge, my dear — brought home to you.”

Our author needs not t that he cannot judge of of his clerical brethren. be very excellent, thou stands them not. God of motives, and he that do so obtrudes himself of God. With regard to “serious charge,” it is made than brought home no “clergymen” who “uphold” the one, to the lect” of the other; and sure that the number o called evangelical who both societies is much of those who, called or subscribing to the Chri ledge Society, also sub Bible Society. This scription does not sh warmth.” Besides, w aware that clergymen are pledged” to the “cau specific society whateve “cause” of God and of to which they belong.

Our critical eyes are with such phrases as good sense will direct the quantum of devoti mingle with the several

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service;" and still less with the remark, that "there is another sacrament ordained whereby," &c. "his sins may be forgiven." We know that the sentence in the Communion Service, "whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven," is sometimes ignorantly and ungrammatically mistaken, as if the "whereby" referred to the word "sacrament," instead of to "Cross and passion;" but we did not expect to find a clergyman so expressing himself as to countenance the error. The form of 1647, the germ of our Common Prayer, worded it "by the which passion we have obtained," &c.

The views which the writer entertains of the respective claims of the different duties of the clergyman appear to us not rightly adjusted. Visiting the sick is highly serious and important, but may not be "by far the most serious and important." "This duty," the author remarks, "was considered of such vast importance, that men were especially appointed to the office;" but the reason given by the Apostles for their being exempted from the daily ministration of the alms of the church was, that it was not reasonable that they "should leave the word of God and serve tables;" evidently implying that the duties as well as the office of deacons are subordinate to those of the ministers of the word of God. Why make comparisons among things allowed to be each of them Scriptural and sacred?—"We come now," says our author, "to that division of our church service, in the estimation of many the most important,—in fact, the least. You will understand me to allude to the sermon." Thus God's appointed ordinance of preaching, an ordinance eminently blessed by Him for the conversion and edification of the souls of men, is injuriously disparaged, just as prayer or the sacraments would be disparaged by a counter assertion. Our great objection to such remarks on

any side is, that they betray the peculiarities of some school or system, by which every thing is latently measured.

We conclude with a few detached admonitions, illustrative of the serious spirit of the writer; yet we must say, couched in a vague style of divinity:—

"I would have you withstand those temptations to which others give way; I would have you resolute where others are yielding, strong where they are weak.... Be not over-anxious to fix the rich and great for your companions, unless they be rich and great in moral and religious worth. . . The lesson which he teaches within the walls of the temple on each revolving Sabbath, must be confirmed, as occasion may require, by daily admonition at the respective dwellings both of rich and poor. . . If the Christian minister be permitted to mingle with the world, it is that he may reprove its errors and chasten its pleasures. . . In this last hour men hope to make their peace with Heaven; and, when both mind and body are debilitated by sickness, to devote the wreck of the creature to their God. . . No apology will be admissible for the neglect of the Scriptures; the opportunity will ever wait upon the will. . . If the world and its follies be idolized, God and his promises be forgotten or set at nought; if they be not, in such moments of reflection, by such warning chastisement, won to repentance, in vain will your labours have been expended upon them; their own unworthiness will have rendered your fervent prayers of no avail, and they will be undone for ever. Little will it avail the public preacher or those committed to his charge, if private worth do not adorn the public station."

We have said that, well-meant and serious as is the advice in these extracts, the divinity is meagre. What, for example, is meant by the ethical and worldly phrase, "private worth," in the last sentence? It is a debasement, rather than an eulogy upon a man who holds the sacred office of an ambassador for Christ, to speak of him merely as a man of "worth." A man of worth, indeed, public and private, he ought to be; but he ought to be far more than this smooth expression indicates; he ought to be "a man of God." Such vague generalities do not form a truly "clerical portrait." This "worthy" man, it seems, may lose his labour upon "unworthy" per-

worthiness" consists in idolizing the world, forgetting God, and setting at nought his promises; which in Scripture phrase would be called by the far stronger terms, sin and guilt. We would not argue for a word; but the wording of publications like this shews their spiritual poverty. "Worthiness" is not a term of scriptural divinity; it is fit only for a Saturday paper in the Spectator. Dr. Johnson defines it "desert, excellence, dignity, virtue, the state of being worthy, quality of deserving;" all which is far different to the

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RELIGIOUS INTELLIGENCE.

CASE OF MISS FANCOURT.

IN order not to delay to another Number, the following reply to our remarks on the case of Miss Fancourt, we insert it under the present head. We had no conception that it could be a serious matter with any person to vouch for an alleged modern miracle, or that we offended any man's conscience by denying it. We insert our respected correspondent's letter, adding to it a few remarks, which the subject and our own vindication appear to us to require. We must, however, freely say, that we are lost in astonishment that any reasonable person who considers the circumstances of the case, either medically or theologically, can bring himself to think it miraculous. We could not have anticipated that in the nineteenth century we should have been constrained gravely to argue that the cure of a young lady, however remarkable in some of its circumstances, is not a miraculous suspension of the laws by which the Creator ordinarily governs the universe.

To the Editor of the Christian Observer.

I have read your remarks on the account which I sent you of the extraordinary cure of Miss Fancourt. Permit me to avail myself of your assurance that your "pages shall be open to replies written with meekness and charity." And first, it is due to myself to rectify an error into which you have undesignedly fallen in reference to the statement which I transmitted to you for insertion. You have described it as being "an abridged version of Miss Fancourt's narrative;" and as omitting some circumstances which appeared in another account previously

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are concerned, the matter is decided. To adopt the style of an eminent statesman, on a very different occasion, you have boldly determined; That it is no miracle, and can be no miracle, and shall be no miracle. You think that the opinion, that the age of miracles is revived, is most "dangerous and unscriptural;" and you lay it down as "the basis of the whole argument, that there is no sufficient proof of any miracle being wrought since the apostolic age." You consider the idea of such a power being revived, as "wholly inconsistent with the present dispensation of the church." You say, "we must admit any solution rather than a miracle, which it appears to us quite unauthorised and unscriptural to expect." You go so far as finally to declare, that it is more likely "that we are ignorant than that God has suspended his laws;" which is, as you well know, the argument by which Spinoza, Hume, and other infidels, have endeavoured to overthrow the miracles of the Bible itself.

Now, sir, to all this I would in meekness and charity reply, that it amounts to nothing more than the opinion of an individual, however wise and able that individual may be. You have not adduced a single proof from Scripture, to establish the truth of your affirmation, and therefore I am unable to judge of the claim it has on the assent of your readers. For the present, I can only, therefore, oppose the opinion of other wise and good men to yours, in proof that something more than mere assertion, however boldly made, is requisite on such a subject. Let me then refer you and your readers to the second volume of Mr. Milner's Church History, p. 505, where you will find he records the fact, that about the year 483, certain martyrs, whose tongues had been cut out, continued to preach plainly, and without impediment. That judicious historian having related the circumstances which led to the barbarous act, thus proceeds: "And now," says he, "shall I in compliance with modern prejudices, throw a veil over the rest, or proceed according to historical veracity? A miracle followed, worthy of God, whose majesty had been so daringly insulted, and which must at that time have much strengthened the hearts of the faithful." "The miracle, itself," he adds, "is so well attested, that I see not how it can be more so." I have made this quotation, simply to shew that this justly esteemed author and divine entertained an opinion on the subject before us, directly opposite to yours, and that he thought there was "sufficient proof of a miracle having been wrought since the apostolic age."

Allow me, sir, to adduce one more instance of a man who you will acknowledge was as far as possible removed from any superstitious or fanatical tendencies, who yet differs from you on the probability of the revival of miracles in the latter days.

Archbishop Tillotson, in his sermon on the evidence of our Lord's resurrection, in the tenth volume of his works (p. 230), has these remarkable words. Speaking of preaching the Gospel among the heathen, he says, "That which may reasonably satisfy us who are brought up in the Christian religion, is not likely to be able to convince them; and therefore I think it still very credible that if persons of sincere minds did go to preach the pure Christian religion, free from those errors and superstitions which have crept into it, to infidel nations, that God would still enable such persons to *work miracles*, without which there would be little or no probability of success."

These extracts from Mr. Milner and Archbishop Tillotson are not produced to prove any thing more than this, that, seeing wise and good men have differed respecting the probability of the revival of miracles, and on the fact of any having been wrought since the Apostolic age, your bold assertion on the negative side of the question must not claim more weight than really belongs to it.

When you bring forward your Scriptural proofs, they will no doubt be duly weighed; and if they be satisfactory, the question will be set at rest. I refrain for the present from any further discussion of these points. You must however, sir, permit me to complain (still I trust in meekness and charity) of the manner in which you have sought to make out a case of strong previous excitement in the case before us, which, except in your imagination, has had no existence.

With regard to "the patient's temperament and susceptibilities," all who know Miss Fancourt as well as I do, can testify with me to her sobriety of mind, and to the meekness and quietness of her spirit. It should be remembered, that until the final address of Mr. G — she had no idea whatever of what he proposed to attempt. You bring forward her *subsequent recollections* of what passed during the evening of her recovery, and connect the circumstances with the knowledge which she afterwards obtained of his intentions, and then argue upon it as a proof of great previous excitement. It is a truth that she observed him often during the evening engaged in silent supplication, and no doubt it struck her as an evidence that their guest was a man of prayer; but how could it lead her to imagine he was about to attempt a miracle upon herself? You then assume that there was I know not what "mystery" in his manner and deportment, especially when he remained to converse with her alone; and that by all this Miss Fancourt must have been wrought up to a pitch of excitement beyond what even she herself was aware of.

But in sober truth, sir, you are not borne out in these fancies by the circumstances of the narrative. When left alone with

general subjects." There was surely nothing very exciting in this to a person who had not the remotest suspicion of what he was contemplating. "Then rising, as I expected to say good night, he," &c. Such then was, after all, the extent of Miss Fancourt's expectations, notwithstanding the excitement which the mystery of his manner, and the solemnity of his deportment, and his silent supplication, had, according to your lively description, awakened in her mind: namely, that he was going to say "Good night." Doubtless, sir, you have shewn considerable skill in your endeavours to detect an adequate natural cause for the cure which has been effected. You have not, (for you would abhor the thought,) stated any thing that is untrue; but you have, with the best possible intentions, given a colouring to facts which makes them speak more than they are capable of doing when viewed with strict impartiality.

And here permit me to observe further, that Miss Fancourt had not been "hearing much about what are called the Scotch miracles;" neither had "zealous arguments been held respecting them in her presence;" neither was she "much interested in the subject." It is true that some conversation passed (but unheard by her) between her father and Mr. G—— in the course of the evening, on what had occurred in Scotland, and that her father's opinions were NOT in favour of the evidence which had been adduced; and therefore, as far as paternal influence was concerned, it operated against, and not in aid of, excitement on that point.

Upon the whole then, sir, I must declare my conviction that you have not furnished an adequate natural cause for the cure which has been wrought. That very extraordinary excitement has in many cases produced apparently miraculous cures of bodily disorders I most readily allow. Many such, in addition to those with which you have taken the trouble to favour your readers, may be found in Bishop Douglas's Criterion of true and false Miracles. I must however, with all meekness and charity, deny that any such case of excitement can fairly be made out in reference to the case under consideration.

With regard to the Popish cases which you have specified, I cannot allow them to be perfectly parallel, because we have not the same evidence of all their circumstances which we possess in reference to Miss Fancourt; and if we had, there may be in those instances some reason for attributing them to extraordinary excitement. Assuming, however, for a moment that God has not ceased to visit his church with such occasional testimonies of his power, it would be going too far to affirm that the faith of a truly pious Roman-Catholic could not be thus recompensed because of the hay and stubble which even

foundation. "Mothe abominations" as I be as a system, I yet know errors and superstition foundation in truth; times been driven by awful perversions into treme. I confess I find properly parallel in the the loadstone: the effect the needle is so unwise though we cannot as reason tells us it is on ration; and therefore we imagine that it procession of the laws by is governed.

And now, sir, in case assure you that I have view in what I have want obtain for this extract for the general subject candid investigation.

I can fully appreciate that holy jealousy with the subject of miracles, you to take up so decide all miraculous gifts whatever beyond those ture. I rejoice there exercise the most jealousy cumspection; but still position you have taken that you will be competent That Dr. Middleton attempted to subvert the ture, by assailing the truth of which reason alone, is a reason not a ground for entire

I now close with reference to see the question sob discussed, Whether we authority for asserting it with the age of the Age whether we have scribbles expecting their revival

I am, &c.

Our correspondent's in the preceding letter Fancourt's duplicate may considered that the first written almost immediately covery, when a certain did really exist," a second for persons of "cool judgment might have before the ment of the progress of the remedies which had ed." Our correspondent that "excitement" existed the circumstances, we immediately after her recollections traces of which excitement remarkable had disappeared intended for publication more so as, in the opinion "cool judgment," it was

of the phenomena. H. S. C. H. we need not say, is not a man to "dress up" a case: it cannot, indeed, with any person, we should think, be a "point of honour" to defend an alleged modern miracle, much less, we should hope, a point of faith: therefore, as an honest and Christian man he only intended, we are quite sure, to give the data as they stood; but still, in point of fact, and without any impeachment of motive, the second narrative cools down the excitement, which was an essential part of the case.

But our correspondent's reason for procuring a second narrative was, he says, that the public might have a dry statement relative to the disease, and the remedies which had been administered. But the statement thus announced is singularly unsatisfactory; and it is not the statement of a surgeon, but of the patient herself. Why, if the event was to be published abroad as miraculous, did not one of the medical men who had attended Miss Fancourt give the world his opinion of the case; at least to shew, what does not appear from the narrative, and what we do not believe, that there existed at the time of her cure any organic disorder? Her original malady had probably subsided by rest and proper treatment; so that nothing now was needed but some strong excitement to induce the patient to use her recovered powers. We find, indeed, "a surgeon from the west end of the town," who visited the patient after the cure, but who seems to have known nothing of her before, affirming that it was "a peculiar interposition of Divine favour and power:" but this is only his theological, and not his medical, opinion; and we ourselves have already said quite as much as this. His testimony would have been more to the purpose, if he had given the medical ground on which it rested. Besides which, would it not have been more satisfactory to state facts rather than opinions? Was there no surgeon who could judge of a case of organic injury, if such existed, and without which there is nothing extraordinary in the cure, any more than any cure of hysteria, by powerful nervous excitement? And why import from the west end of the town the only surgeon probably in London who, as currently alleged, believes in the new Scotch divinity and Scotch prodigies? And even he gives only an ex-post-facto opinion, by no means pledging himself to any circumstance in the case that can render it miraculous.

If from our knowledge of the parties we were not quite certain—for certain we are—that artifice is out of the question, we might naturally have concluded that the absence of a proper medical certificate, couched in medical terms, was from a fear lest, under such an ordeal, the miracle should prove not miraculous; as assuredly it would, if it should turn out that what is

vaguely called the "hip complaint" or "spinal" complaint, was merely functional, and not organic. We have not so much as the test of a stiff joint loosened or a curved bone straightened; in fact, we have no proof whatever that any serious disorder remained beyond nervous debility; for which "excitement" has, times without number, proved a sufficient cure. The excitement of the house being on fire might likely enough have had the same effect.

Our correspondent avers, that we have adopted an argument of Hume's and Spinoza's. This is really a hard charge. Because we said that in the case of a young lady at Hoxton, who had recovered her health under peculiar circumstances, "it was more likely that we were ignorant than that God had suspended his laws," we are charged with adopting the profane reasoning of Hume and Spinoza. If retort were argument, we might reply, that the allegation of miracles in such cases as Miss Fancourt's, Mary Campbell's, and the Scotch fanatics who pretend to the gift of tongues, is the ready way to make Humes and Spinozas of all the rational part of mankind; if indeed they did not take the trouble to look one step further, and to discern that there is no analogy whatever between the cases. Let any reader survey the glowing mass of proofs adverted to in former pages of this Number for the truth of the Gospel, and then say whether it would not be utterly disparaging and irreverent to institute a comparison between the two cases—between Scripture miracles and the cure of Miss Fancourt. God *did* then "suspend his ordinary laws;" the evidence to prove which is multifarious and incontrovertible; to deny it, not to affirm it, "proves" the denier "ignorant:" but can the same be said of the recovery, however remarkable, of a young person labouring under an obscure and perhaps nervous affection? Our correspondent, by the same reasoning, is a disciple of Hume and Spinoza if he does not believe the Divine agency to have been miraculously exerted through metallic tractors, holy wafers, animal magnetism, charms, relics, and exorcism. There was once a real gift of tongues: and do we deny this by saying that we utterly disbelieve the pretension to it, whether knavish or insane, as practised at Port-Glasgow? In truth, the hint about Hume and Spinoza, our friend must allow us to say, appears to us a little invidious, and not by any means to the purpose of the argument. We stated in our last Number, and we repeat our statement, that we hope by the blessing of God not to be deterred from adhering to what appears to us to be both Scripture and common sense, from the fear of being charged in the Morning Watch, or in a conference of millennarian believers in Scotch miracles, with scepticism, Neologianism, or

tical as to the truth of such that has of late been obtruded on the world as scriptural interpretation, and most of all on the subject of prophecy and modern miracles.

Our correspondent goes on to say, that our disbelief in alleged modern miracles "is only the opinion of an individual;" and that we have adduced no proof of it from Scripture. But so far from it being only the opinion of an individual, we sincerely thought, till the late Scotch miracles, that it was the opinion of every reasonable man in Christendom. We gave no proof from Scripture, as it never occurred to us to be necessary to prove negatives; we own we took the matter for granted: it is rather for those who believe these modern miracles to prove them from Scripture, than for us who disbelieve them to disprove them. If a man professed to fly, and we said we did not believe it, would it be fair to reply, "You have not proved from Scripture that the thing is not to be expected?" We only say, Prove from Scripture that it is. So far, however, from thinking that Scripture sanctions such an assumption, we find it made the very badge of the beast, the false prophet, and antichrist, that they pretend to these lying wonders. We cannot read what the most judicious Protestant writers have written respecting the New-Testament prophecies, which apply to the corrupt Church of Rome, without trembling to see any approach towards the same pernicious superstitions within the precincts of Protestantism. It is rather because we do not wish to speak too painfully, than because we think the New Testament encourages the expectation of miracles in the present age, that we quit this topic. If, however, our friends wish to grapple with it, let them freely tell us why they are looking for miracles. Miracles are exceptions to the general rule of God's providence: but it is not reasonable for them to call on others to disprove exceptions; they ought to begin with proving them. When our friends afford us their reasons for believing that modern miracles are probable, it will be time enough to consider their arguments; till then, we think the expectation of them neither reasonable nor scriptural. The power of God to work them is on all hands admitted; but that he does now work them we see no shadow of reason to believe. But, after all, the particular fact under consideration, is not whether miracles are likely, but whether Miss Fancourt's case is miraculous. Even if we believed that miracles were the ordinary course of the existing dispensation, and were wrought every hour, we should still say, as much as at present, that we see nothing miraculous in this particular instance.

But our correspondent proceeds to shew us that Mr. Milner believed in a particular

century; and that Archbishop thought it likely enough sionaries of "sincere min to preach to the heathen, enable such persons to w Such were the opinions of Archbishop Tillotson. At what doctrine is there so has not been vouched for names? The venerated preached before Queen Elizabeth anti-witchcraft sermon he complained that "witchers had of late wonderfu that under their influence subjects pined away until that "their colour faded, tened, their speech was their senses bereft." In these and similar absurd addresses, hundreds of ur sons, in the course of the century, were put to death. Yet Jewell was an and a sound divine; and quite as high as that of Milner. And if any person had calm matter with Jewell, would fair for the good bishop to (saving the anachronism) to was using the arguments Spinoza, and that he had r Scripture that there would witches and sorcerers in the Tudors and Stuarts?

With regard to the part mentioned by Milner and not necessary for us to The Archbishop's is a hypothesis, unsupported fact, and in direct oppo So far from there being s to expect, as he thinks, went out "with sincere n the pure Christian religio be gifted with the power racles, and that this woul pagan world; but that, " is little or no possibility o Scriptures tell us quite th the evidence for the truth is complete; and "if th Moses and the prophets they believe though one dead." And then, with matter of fact, missionaries have gone out, w minds" as the Archbisho but does our corresponde missionary, either to Jew who is thus miraculously if not, he must admit that hypothesis is a mere co weight as an argument; son's authority is of litt both Scripture and fact. to the Archbishop, we that in the case he menti be a "nodus," which he

reasonably think "vindice dignus : " so great an object as the conversion of "infidel nations" might seem to justify (if any thing *could* justify our legislating for our Creator) his expectation of modern missionary miracles. But what is there to be learned or proved by the alleged miraculous cure of a young lady, in the suburbs of London, which even our respected correspondent himself has not thought right to bring forward as connected with any one point of Christian faith or practice? The miracles of Scripture were wrought for the confirmation of some truth known and specified; even the Scotch miracles are alleged to be wrought in confirmation of some of the tenets of Mr. Erskine, Mr. Campbell, or Mr. Irving; but what is the *rationale* of the Hoxton miracle, even if we could admit it were one?

So much for the Archbishop's case. Mr. Milner's reference to the five hundred persons who are said to have proclaimed aloud the Divinity of Christ after their tongues had been cut out by the Arians, is expressed with the trembling caution so honourable to that excellent and judicious church historian. But, with the greatest respect to Milner's judgment, we are not so fully certified of the circumstances attending that alleged miracle as to make it a fixed point from which to reason to others. We grieve to say, what is too well borne out by fact, that in the controversies which in the darker ages deformed and desolated the church of Christ, even the orthodox were not always religious; nor were they ashamed, on some occasions, to invent so-called "pious frauds," or at least did not always very seriously investigate the evidence of the prodigies which they have handed down to posterity*. But admitting that there was

* Another ecclesiastical historian, Moheim, remarks on this subject,—

"The many and stupendous miracles which are said to have been wrought by the Christian missionaries, who were sent to convert the barbarous nations, have lost, in our times, the credit they obtained in former ages. The corrupt discipline that then prevailed admitted of those fallacious stratagems, which are very improperly called *pious frauds*; nor did the heralds of the Gospel think it at all unlawful to terrify or allure to the profession of Christianity by fictitious prodigies, those obdurate hearts which they could not subdue by reason and argument. It is not, however, to be supposed, that all those who acquired renown by their miracles, were chargeable with this fanatical species of artifice and fraud. For as, on the one hand, those ignorant and superstitious nations were disposed to look upon, as miraculous, every event which had an unusual aspect, so, on the other, the Christian doctors themselves were so

no intentional fraud, it has long been a contested argument whether the cruel dismemberment said to be inflicted by the Arians, was so complete as altogether to prevent articulation. Two of the sufferers, it is recorded, remained dumb; a fact which has been often urged in proof, that in their case the excision was complete, and that in the others it had been left imperfect; so as to allow, if not of very distinct articulation, at least syllabic utterance sufficient to ground upon it the alleged prodigy. *Vocal* utterance would not be impeded by the operation, though complete; and even syllabic utterance, or articulation, it has been maintained on respectable authority, might be imperfectly performed, several instances in proof of which have been adduced. We think it not unlikely that the story originated thus: that these resolute martyrs, even after this severe infliction, and with the prospect of death itself before them, continued to testify to the Divinity of the Saviour by signs and writing, and, so far as they could, by imperfect utterance; but that the story of their constancy in being transmitted from mouth to mouth gained additions: a few perhaps had been still able to articulate; but even if none did, the love of the marvellous might gradually invent the miraculous part of the story, and who would attempt to disprove it? Under all the circumstances, therefore, we rather admire the conscientious caution evinced by Milner, than feel certain that the facts are unequivocal, and his conclusion irrefragable. But it cannot be an article of faith either way; for even the Roman Catholics, Mr. Butler being witness, do not consider it an article of faith to believe any miracle posterior to the apostolic age. "The Roman Catholics," remarks that writer, "in his reply to Mr. Southey," admit without qualification, that no miracles except those which are related in the Old or New Testament, are articles of faith; that a person may disbelieve every other miracle, and may even disbelieve the existence of the persons through whose intercession they are related to have been wrought, without ceasing to be a Roman Catholic." "This," continues he, "is equally agreeable to religion and common sense; for all miracles which are not recorded in holy writ, depend on human reasoning. Now human reasoning being always fallible, all miracles depending on it rest on fallible proof,

uninstructed and superficial, so little acquainted with the powers of nature, and the relations and connexions of things in their ordinary course, that uncommon events, however natural, were considered by them as miraculous interpositions of the Most High. This will appear obvious to such as, void of superstition and partiality, read the *Acts of the Saints*, who flourished in this and the following centuries."

our divines never impose the belief of particular miracles, either upon the body of the faithful or upon individuals; they only recommend the belief of them. They never recommend the belief of any the credibility of which does not appear to them to be supported by evidence of the highest nature; and while they contend that the evidence is of this description, and cannot therefore be rationally disbelieved, they admit that it is still no more than human testimony, and therefore liable to error. Dr. Milner rejects in the whole-sale the miracles related in the Golden Legend of Jacobus de Voragine; those related in the Speculum of V. Belluacensis, and those related in the Saints' Lives of the patrician Metophiastes; and no Roman Catholic gives credit to those which rest on Surius or Monbricitus. Dr. Lingard calls Osbert, the writer of the life of St. Dunstan, 'an injudicious biographer, whose anile credulity collected and embellished every fable.' "

Such is Mr. Butler's testimony; so that even in the superstitious Church of Rome, a person, it seems, may reasonably doubt of any post-apostolic miracle, and think it more likely that there is some mistake or ignorance than that God has suspended his laws, without being reminded of Hume or Spinoza. Dr. Lingard adds, what may possibly apply to the case of the five hundred persons who are said to have miraculously spoken in favour of the Divinity of our Lord, after their tongues had been cut out by the Arians, that on whatever ground some alleged miracles may have first rested, " they depend at present on the distant testimony of writers not remarkable for sagacity or discrimination."

But we need not proceed with this question; for in truth we neither affirmed nor denied the truth of miracles being wrought after the age of the Apostles: all that we said was, that, as it seems to us, there is *no sufficient proof* of them; and we cannot think that on either side the question involves any matter of faith or Christian doctrine. If any person believe the alleged miracle of " the thundering legion," we have no quarrel with him; though for ourselves, not denying the fact, we see nothing miraculous in it. The negative, however, in such instances, appears to us not only the more reasonable, but the safer, side; for if once we open a door to modern miracles, where shall we stop? Not only Popery will urge her claims; but every thing absurd and superstitious will find ready entrance.

Our correspondent testifies to the " sobriety of mind, and meekness and quietness of spirit," of the young lady whose case he records. We most readily believe it, and have repeatedly stated that we intended nothing disparaging, far from it, to any of the respected parties concerned. Yet he admits that after the cure she la-

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does not allow that she and he attributes the it only to our " lively description " w " lively description " w Miss Fancourt's, not o Mr. G., not only after th immediately antecedent whole time the holy ma me most stedfastly: to tenance is impossible; venly." Was our staten this? A countenance be indescribable, and b on the patient whose effected, is surely quite scription as our inventi vised.

We a little doubt the friend's information, th had not heard much of cles, or been interested admits that her father that very afternoon bee ing them: and though l a sober view of the matt including Mr. G., who te one, and Miss F. might was right. It is also gyman who had been fore, at the chapel at w officiates, and which his had urged the exciting live in a day when gifts be expected. But this, that has been stated to as not authenticated; selves to the simple poi quite excitement enoug to account for the effect.

Our correspondent g not use the phrase u popish cases which we ing, first, that they are n lel, and secondly, that same evidence of all t concerning them, as i stance. But he has i point out what is the between them, nor, we he do so. The depositions cases are even stronger Miss Fancourt; and the; and technically explic men, which hers is not of our respected friend, the facts of his miracle, of other people's mirac he seems aware that h this ground; for he ad cases may possibly be mi is fair and consistent; to conclusions which n calmly contemplate; an accord this to the Roma we must go further, and hand of God displayed anism and Heathenism what false religion is t its alleged prodigies; a

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possibly, as to the mere facts, as well as attested as the case of Miss Fancourt? In truth, there is no reason why a belief in the virtues of the waters of the Ganges should not restore a nervous patient as much as the holy water of Popery, or any other form of superstition. We see then but one safe way; to admit what is proved as matter of fact, but to demur to the theological inference.

We have gone thus at some length into the subject, not because it is important in itself to know what is the rationale of Miss Fancourt's case, but because it is highly important in its possible bearings; for if pious and sensible persons are induced to consider this a miracle, we see evils resulting which we shudder to contemplate. Let our readers, and not least our friendly correspondent H., survey the fanaticism that is at work in Scotland, and which is even boldly retailed to us in England, not only in sermons and cheap tracts, but in the pages of a quarterly publication, the *Morning Watch*, established expressly to propagate the strange opinions which have lately gone abroad on some of the most important subjects of theology. From the last Number of that publication, we shall select a short specimen, to shew the extent to which either the vain imaginations of men or the delusions of Satan are at work. Both the conductors and correspondents contend that the miraculous gift of tongues has revived, and give us the following specimen of its effects; which they consider "supernatural, holy, influential," and a "work of the Holy Spirit."

"We spent three weeks, some of us upwards of a month, in Port-Glasgow and the neighbourhood, and attended regularly while there at the prayer meetings; which meetings were held every evening, and occasionally (those only attending who were not engaged in business) in the morning. The history of one of these meetings is the history of all: I may probably as well relate what took place at the first which we attended. The mode of proceeding is for each person who takes a part, first to read a Psalm in metre, which is sung by the meeting; then a chapter from the Bible, and he then prays. On this occasion, after two other gentlemen, J. M'D. read and prayed.

"In the course of prayer, and while engaged in intercession for others, he began speaking in an unknown tongue; and after speaking for some time, he sung, or rather chaunted, in the same tongue. He then rose, and we all rose with him, and in a very loud voice and with great solemnity, he addressed us in the same tongue for a considerable time: he then with the same loudness of voice and manner addressed us in English.....After he had concluded, a short pause ensued; when suddenly the woman-servant of the M'D.s arose, and spoke for a space of probably ten minutes

.....Mrs. —, one of the ladies who had received the gift of the Spirit, but not the gift of tongues, (she received the gift while we were in the country,) arose, went out of the room, and began speaking in a loud voice of the coming judgments.....During our stay, four individuals received the gift of tongues.....The tongues spoken by all the several persons, in number nine, who have received the gift, are perfectly distinct in themselves and from each other: J. M'D. speaks two tongues.....These persons while uttering the unknown sounds, as also while speaking in the spirit in their own language, have every appearance of being under supernatural direction. The manner and voice are, generally speaking, different from what they are at other times.....Their whole deportment gives an impression not to be conveyed in words, that their organs are made use of by supernatural power."—But we will not copy more: we sicken as we write, to think how the fair face of Religion can be distorted and caricatured. Where the imposture ends and the insanity begins, we cannot undertake to determine; but can any man in his senses believe that this compound of fraud and folly is the work of the Divine Spirit?

Are we then wrong, when fanaticism is thus at work, to raise our warning voice against the first incursions of the evil? It is a solemn subject; and solemn will those of our clerical readers in particular find it, who do not guard their flocks against the contagion. Superstition, under the abused name of Religion, is its direst bane. Already are doctrines the most awful afloat; and alleged miracles, it seems, are not wanting to confirm them. The Glasgow linguists are unquestionably either deceiving or deceived; their boasted tongues are mere gibberish and jargon: they do not pretend to understand themselves or each other: but let it not be forgotten that there is an unseen enemy who goes about like a lion, seeking whom he may devour; and who will not be slow in availing himself of these thipgs to disparage true religion, and to impede to the utmost of his power that extension of piety which threatens the interests of his kingdom of darkness. We do not mean for a moment to make our esteemed correspondent answerable for these absurdities: he merely gives us in truth and fairness a particular narrative which has come within his own knowledge; and we fully appreciate the Christian integrity and boldness which have induced him not to shrink from the responsibility that attaches to his publication of the facts. But if he thinks this case miraculous, we see not how he can deny some of the Scotch miracles, or how he can get rid of the dilemma that these portents urged to be divine are connected with the heresies which are devastating the church of

erroneousness in the first principle which leads to all this evil? and the error, we feel confident, is the newly revived notion that miracles are to be expected in the present era of the Christian dispensation.

ADDRESS OF CONVOCATION.

We copy from the Congratulatory Address of the Convocation of the Diocese of Canterbury to the King the following interesting passages. The document is drawn up in a spirit of Christian zeal and faithfulness, which argues well for the Church, in proportion as her bishops and clergy are thus sensible of their high obligations as servants of Christ, and anxious to discharge them. Having adverted to his Majesty's Proclamation against Vice, his expressed determination to uphold religion, and the excellent character of the Queen, the Address proceeds:—

“To these circumstances we attach the highest importance, whether we consider the attacks so frequently made on the faith, the discipline, and the government of the Church, which never stood more in need of support and protection than at the present time; or the disregard to the commandments of God and the laws of the land, which we fear is rapidly spreading with unspeakable injury to the principles of the whole population, and more especially of the young and ignorant. In regard, Sir, to this latter point, we are satisfied that if all persons of rank and authority would shew by their conduct a sincere respect for religion, their example would greatly contribute to the general reformation of manners, as well by its immediate influence on public opinion, as by its tendency to promote the due execution of the laws against open impiety and profligacy, the dissemination of licentious publications, and the profanation of the Lord's-day.

“Yet, Sir, we are sensible that the maintenance of true religion and virtue, so essential to social order and the happiness of all classes, must principally depend on the clergy, on the soundness of their faith, the efficacy of their teaching, and the holiness of their lives; and we should esteem ourselves wholly unworthy of the privileges assured to the Church, with a view to the general good, if we ceased to labour with assiduous zeal in the performance of our sacred duties. It will, therefore be our constant endeavour not only to instruct, reprove, and exhort with all diligence and earnestness in the ordinary exercise of our ministry, but to assist in the diffusion of truth, the advancement of piety, the discouragement of enthusiasm, and reformation of vice, wherever our influence extends. And whilst, as in duty bound, we stand forward in defence of the faith and the refutation of erroneous doctrines, we shall strive to regulate our temper and conduct by the laws of Christian

opponents, replying to every charge with gentleness to adversaries, and allowing character, and allowing science to all men.

“If, Sir, there are any who have disgraced their holy offices by scandalous neglect of the fences against morality, we firmly believe that their conduct is worthy of grief and abhorrence by the whole of the clergy; and we look forward with satisfaction to the result now in progress under the sanction, into the state of ecclesiastical law, in the confidence that provision will be made for the reformation of such enormities.

May the fervent prayer of the clergy and his subjects with which we conclude be abundantly answered, may his Majesty and all who are in high stations be mercifully preserved, may the faithful exhortation, particularly as it is an example and the honour of the day.

PROTESTANTISM IN FRANCE

The Archives du Christianisme as follows the beneficial effect of religion in France from 1800 to 1830:—“The Roman Catholic faith is the religion of the masses. But what will be the result half a century? How long will the charter, of the masses, last? We know not; but the result is clear. The revolution is no longer a reality: liberty is no longer a deception will open a wide door for the Gospel in all our towns it will be no longer in the hands of the secular mayor or a government priest to disperse religion to procure from the condemnations against unguilty of no crime but above twenty in number, and sing the praises of God. The auditors are to be found may now be publicly and Bible may be circulated in the instruction of Catholic and Protestant instruction of the rising generation longer be forbidden. The obstacles to the progress of Christ to profit by with fidelity and zeal, as and charity.”

The conductors of the to lament that, though they have to contend with superstitious, they will find a to the Gospel in Infidelity they express their sorrow

and triumph of the late revolution were not consecrated by any one act of religion, any recognition of the hand of God, or of gratitude to him for his mercies. What other people in the world, say they, would have presented a similar spectacle? The conclusion which they justly draw is, How great is the duty which devolves upon the Protestants of France to endeavour to stem the national torrent, and to exhibit to their countrymen the knowledge of Jesus Christ and him crucified.

We lately mentioned the remarkable project of the Abbé de la Mennais, who, indignant at his church being placed nationally only on a level with others, urges all true Catholics, as they cannot be dominant, to throw off their dependence upon the state; to allow no political interference or veto in the choice of their bishops or clergy; to communicate directly with the pope; and to claim the privilege of the charter, that they shall enjoy religious liberty unshackled by any civil control over their worship or discipline. The stipends allowed by the state he considers badges of servitude; and the church, he maintains, will never flourish till it throws off these golden fetters. Thus pure and independent, he says, she will trust to her own resources; she will emulate the Roman-Catholic Church in Ireland; she will appear before the people as she is, and as God made her, raised above earth to illuminate earth by her light, and weak in the strength of man, but strong by the arm of omnipotence, and the lustre of virtue which provokes no opposition. As to the matter of temporal support, God, he affirms, will not forsake them that trust in him; and every Catholic will come forward with his offerings when he knows that his church asks no mercenary support. We will obey, he adds, the laws of our country in civil matters; but in religious we will submit only to the spiritual head whom Christ has placed over us upon earth. "Ministers of Him who was born in a cradle and died upon the cross, look back at your origin; endure willingly poverty and suffering, and the word of God your Saviour, who bore poverty and suffering, will shed its ancient efficacy upon your ministrations. With no other weapon but this Divine word, go like the twelve fishermen of Galilee among the people, and renew the conquests of the Cross over the world. A new era of triumph and glory awaits the Gospel. Behold, ye messengers of hope, in the horizon, the signs which portend the rising of the star; and resound the songs of life over the ruins of empires, and the wreck of all transitory things."

Whether the zealous Abbé's earnest call to his brethren to discard the patronage of the state will be obeyed, remains to be seen. His letter, at least, exhibits the Church of Rome in a novel aspect; and

calls doubly upon Protestants to imitate the ardent, self-denying, and devout spirit, which this ultra-montane Catholic inculcates upon his brethren. If we did not know from infallible authority that the corrupt Church of Rome is Divinely doomed to fall, we might view such a spirit as this as a new germ of life. As it is, we would rather consider it as among the struggles of incipient dissolution.

PROJECTED SWEDISH MISSION.

Sweden appears at length likely to be added to those nations in which Missionary Societies have been established. M. Haegmann, the hospital chaplain in Stockholm, commenced seven years ago the circulation of a weekly sheet, afterwards converted (the loss on the publication being considerable) into a monthly paper, to make his countrymen acquainted with what was doing in other lands by Missionary institutions. The losses on his publications have obliged him to discontinue them; but he has resolved to devote himself anew to the object, by procuring the establishment of a Missionary Society, with a view chiefly to "the pagans of the woods and mountains in the north of Sweden." May his efforts be abundantly blessed! We echo his own words when we say, "May He who gave the desire further it; and reveal his mighty arm in Sweden, as he has done in so many other lands!"

NATIONAL SCHOOL SOCIETY.

The last Report of this invaluable society contains much gratifying intelligence of the progress of the institution, and presents the most correct and lucid account hitherto published of the statistics of the Society's transactions.

It appears that 2609 places have schools directly or indirectly connected with the National Society, of which 2595 are daily and Sunday, and 1083 Sunday schools for children of either sex. There are computed to be 123,182 boys, and 93,389 girls, receiving daily instruction; and 67,101 boys, and 62,106 girls, taught on Sundays only: making a total of 345,778. In some places there has been an increase amounting to 5968 scholars, in others a decrease of 2569; leaving on the whole an increase of 3379 children, during the last year, in the old-established schools.

Since the year 1811, the National Society has expended (in addition to the Central Schools, &c.) about 74,500*l.* for promoting the building or enlargement of school-rooms; and, in the same time, the occasional grants of the local societies have amounted to above 18,400*l.* The daily schools in union cannot be conducted at an average expense of less than 40*l.* a year, nor those with Sunday attendance only for less than 5*l.*: the annual expenditure, therefore, on schools in connexion with the National Society cannot

of grants since 1811 amounts to about 92,900*l.*; and this expenditure has caused a sum of at least three times its amount to be applied to the same purposes. Since 1811, therefore, little less than 400,000*l.* has been expended in establishing schools, which now contain about 346,000 scholars; and these establishments are conducted at an annual expense of about 110,000*l.* Surely no further argument

tations of those who national Society have realized: nothing more establish the power of society upon the public member of the church nestly do we pray t God may attend its especially needed in t and blasphemy."

LITERARY AND PHILOSOPHICAL INTI

&c. &c.

GREAT BRITAIN.

WORKS in the press, and preparing for publication:—Lectures upon the Gospels of St. Matthew and St. Mark; by the Lord Bishop of Chester;—The Errors of Romanism traced to their Origin in Human Nature; by the Rev. R. Whately, D.D.;—The Sunday Library; A Selection of Sermons from Divines of the Church of England; by the Rev. T. F. Dibdin, D.D.;—Ruchat's History of the Reformation in Switzerland; translated by the Rev. J. Brackenbury;—Knox's History of the Reformation, with an Introduction; by W. M'Gavin;—Hall's Contemplations, with an Essay; by the Rev. R. Wardlaw, D.D.;—Help to Christians; by the Rev. J. Barr;—Sermons; by the late Rev. B. Scott;—Divarication of the New Testament into Doctrine and History; by T. Wigram;—Roxobel; by Mrs. Sherwood;—"The Annals of my Village; a Calendar of Nature; by the Author of Select Female Biography;"—The Life and Diary of Ebenezer Erskine, of the Secession Church; by the Rev. D. Kenuaway.

In the history of maritime discovery, in Dr. Lardner's Cyclopædia, is mentioned the following alleged anticipation of steam navigation. In 1543, Blasco de Garay, a captain of a ship, offered to the emperor Charles V. to construct a machine capable of propelling large vessels without sails or oars. In spite of the opposition which his project met with, the emperor consented to witness the experiment; and it was made accordingly in the port of Barcelona. Garay would not uncover his machinery or shew it publicly; but it was evident that it consisted of a caldron of boiling water, and of two wheels set in

motion by that means, nally on each side of the standing some object the invention, one of w of explosion, the e Garay, gave him a sum paying the expenses (and shewed him othe was too much engrosse ters to prosecute the di

The "Journal of a Ni the following proof of strength of some insect of the Dorr Beetle is to soil, and this no weak accomplish; but the stre almost exceeds credibi his objects by the reaso mechanical agencies, c others: had he depend mal power to accompl order to equal the me beetle, he would raise incumbent pressure of tons! Our glow-worm faculties. These are b converse upon, creatures in the earth; yet, hallo tor's hand, they manifes and we cannot but rever goodness."

The same entertaining following instance of ins shewing the wisdom of t out this morning, from the nest of a carpenter attention, because it se struction upon which foresight has been m being merely an asylu young may be matured cured against external a most destructive enemy

formed from the result of a reasoning upon probabilities. This creature—a short, stout, plain bee—mines a tubular channel into some decayed woody substance—a post, pail, or such thing—boring in the direction of the fibre, making her repository at the bottom, being sufficiently deep for her purpose. She cuts from the leaf of a rose several large pieces, often in half, conveying them to the bottom of her cave, and rolling them up so as to form a case: in this she deposits an egg. The mouth of the cave is then covered with five or six circular patches of leaves; fragments of wood like saw-dust are then lodged over them, and the remainder of this channel filled up with other patches of the leaf, requiring, perhaps, twenty or more to accomplish it. All these layers and saw-dust are designed to secure the larva from punctures by the ichneumon fly."

Mr. Gleig, in his History of India, recently published, thus alludes to the origin of the East-India Company. It was no sooner known in London that the Dutch had penetrated beyond the Cape of Good Hope, than the English merchants determined to keep pace with their rivals. An association was formed in 1599, a fund raised by subscription, and renewed application was made for the royal sanction. After many difficulties, in December 1600, the petitioners were erected into a corporation, vested by charter with the power of purchasing lands without limitation; and the privilege of an exclusive trade for fifteen years, to Asia, Africa, and America, beyond the Cape of Good Hope and the Straits of Magellan. Such was the feeble commencement of a power which now holds sovereign sway over India. Two hundred and fifteen persons composed the company, and the capital with which they prepared to engage in their novel enterprise amounted barely to 70,000*l*. With this they fitted out four ships and a pinace, freighted with cloth, lead, tin, cutlery, glass, and bullion, which sailed from Torbay, in May 1601.

We have ascertained that the Georgian manuscript mentioned in our Number for October, p. 644, has not been collated by Scholz.

SPAIN.

The emancipation of the Spanish colonies having deprived the heirs of Columbus of their property, the last descendant and representative, the young Duke of Vergues, was reduced to extreme poverty; but the Spanish government has allowed

his greatest want to be refaced large sums offered him for various documents in his possession relative to his family, and particularly the autographs of his illustrious ancestor.

ITALY.

A lady in Paris has procured the translation into Italian of several English religious tracts, which have been printed at Florence, Sienna, Naples and Rome, with the imprimatur and *nil obstat* of the ecclesiastical censors. Among them is "La Perdita del Kent." English travellers in Italy will do well to avail themselves of these useful manuals for distribution.

MALTA.

A missionary who lately visited Malta writes:

"One thing that strikes the stranger in Malta is the number and attire of the priests, who are seen at all times in the streets, and are of all ages and sizes, from old men of seventy to boys of twelve or fifteen. I know not but they constitute a tenth of the whole population. The images are another object of attention; and, to a Protestant, of disgust too. In almost every corner, over almost every church door, and in many other places, you are forced to behold a carved and painted image, either of the Saviour, the Virgin Mary, or some departed saint. I must not forget the beggars. We never walk to and from the city without being saluted by numbers of them. Sometimes they beg for the soul of your father, your mother, for your brother or sister; sometimes for the souls in purgatory, without specifying the individuals."

SYRIA.

The Philistines dwelt on a small strip of sea-coast south of the Tyrians. They were originally, it is thought, a colony from Egypt. They possessed five cities, under the government of five princes, and confederated together for mutual defence. Trade and piracy were their chief means of subsistence. A seafaring people, the chief object of their worship was a sea-god, Dagon.—*Lordner's Cyclopædia*.

EGYPT.

The exaggerated discoveries which the Champollion school are professing to make in Egypt, must tend to discredit whatever of truth there is in their system. The younger Champollion has brought to France, among many other portraits, one which he maintains to be that of Rehobem, the son of Solomon, which he has sagaciously distinguished, amidst a group of figures, on a tomb, alleged by him to be

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punishment. There is an unusual impulse amongst them for attending religious exercises."

Mr. S. Ward, the sub-agent, says,—

"Last Sunday I was at a camp-meeting near the agency, and saw a great many of these people. They appeared to pay great attention to the preaching, and as good order was observed among them as among

the Whites on similar occasions. They have improved more than could be expected. They were dressed, many of them, in cloth of their own making, some in calico; all clean and decent. Nearly all the men I saw wore pantaloons. There was a large collection of Red people, and many of them rode good horses."

LIST OF NEW PUBLICATIONS.

"A Charge" delivered at his Visitation. By the Rev. H. Pearson, D.D. Dean of Salisbury.

Select Sermons from Massillon. By the Rev. R. Morris. 10s. 6d.

Family Expositor of Dr. Doddridge. Edited by the Rev. G. Redford. 2 vols. 10s.

Divines of the Church of England, No. VI., containing the Works of Dr. Barrow. Edited by the Rev. T. S. Hughes, 7s. 6d.

The Law of the Sabbath. By Josiah Conder.

Sermons by the Rev. R. Wardlaw, D.D. 12s.

On "Preaching Christ." By the Rev. C. Davy. 6d.

The Crucifixion, and other Poems. By a Clergyman.

Practical Remarks on the Book of Exodus, adapted for Family Worship. 7s. 6d.

Devotional Sonnets. 4s.

A Sermon on the Guilt of Colonial Slavery. By the Rev. D. Wilson.

Slavery in the West-India Colonies, Vol. II. By J. Stephen.

"A Charge," delivered at his Visitation. By the Rev. E. Bather, Archbishop of Salop.

Memoir of the Rev. E. Payson. 6s.

Memoir of the late Mrs. Newnham. By W. Newnham. 5s. 6d.

The Day of Rest, and other Poems. 2s. 6d.

The Olive Branch for 1831.

Cabinet Cyclopædia, No. 12, being the History of France. By E. E. Crowe. 6s.

Critical State of England at the present Time. 2s.

The Claims of West Africa. By Hannah Kilham.

National Dietetica. By G. Warren.

"The Moral Muse;" a Present for Young Ladies. By E. Price. 7s.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

We append to the present Number the Bible-Society Extracts for December; and also No. 72 of the Anti-Slavery Reporter, which contains a convincing reply to Mr. Wilmot Horton's charges against the Anti-Slavery Society.

We shall add to our Appendix, published with the present Number, the abstract of the Bible Society's Annual Report, and the Monthly Extracts for last July (which being intercalary did not appear with the current Numbers); and also another Number of the Reporter, which contains an interesting account of Sir George Murray's correspondence with the Slave Colonies. With the Appendix will be given a title page, for binding the appended papers for the year. It is gratifying to us to reflect how many valuable documents have thus been rescued from the ordinary waste and loss attending such papers.

Our monthly sketch of Public Affairs, Answers to Correspondents, &c. will appear in the Appendix; among the other papers in which, we particularly request the attention of our readers to a long and able discussion of Miss Fancourt's case, by the correspondent who wrote the papers on superstition, &c. Mr. Newnham's professional studies and experience have enabled him to discuss the case so satisfactorily that we cannot conceive that any reader, after perusing his paper, and the appended letter from Mr. Travers, will for one moment maintain that the cure was miraculous.

SUPPLEMENT

TO THE

RELIGIOUS INTELLIG

IN THE

Christian Observer for 1831

CONSISTING OF

DOCUMENTS OF RELIGIOUS AND CHARITABLE

&c. &c.

LONDON:

PRINTED BY ELLERTON AND HENDERSON,

GOUGH SQUARE.

1831.

from time to time, to have agitated the church of Christ from the beginning. Even in the days of the Apostles, some indulged the expectation that the coming of the Lord was at hand, and under the influence of this feeling, appear to have relaxed in their attention to the ordinary duties of life. (2 Thess. ii. iii. 5 – 12.) In the subsequent ages, the doctrine of the millennium was a favourite speculation with many; though very various and discordant sentiments were entertained respecting it. At the Reformation, it had its patrons among those whose imaginations were excited by the extraordinary events of the period, to expect that the time of the restitution of all things was near. During the Commonwealth, the Fifth-monarchy men brought this subject again into prominent notice; but the extravagances of some of them, and the destruction which they brought on themselves, sunk it into contempt. It was held, however, by some most respectable and learned individuals, both before and after the time of the Commonwealth. It is only necessary to mention, in proof of this, the names of Joseph Mede and Henry More; men alike distinguished for learning and talents, and for their mild and conciliatory dispositions. Among the most strenuous and ardent supporters of this doctrine was Thomas Beverly, a man by no means destitute of good sense, scriptural information, and ardent zeal. He was pastor of a dissenting congregation which assembled in Cutler's Hall, and began his career as a writer on the prophecies about the period of the Revolution; of which he was a most devoted friend and admirer. In a work published in 1688, dedicated to the Prince of Orange, he endeavours to shew *that the Papacy could not last nine years, and that the millennium would commence in 1697.* From this time to that portentous year, he continued to send forth his publications on the subject in great numbers, challenging every

body to answer them. He lived to see all his prophetic calculations fail; so that, on the year in which they should have commenced their fulfilment, he resigned his pastoral charge, retired into the country, and shortly after sunk into obscurity.

“Such was the fate of a man whose talents, ardour, and devotedness, had they been better directed, might have rendered him eminently useful; but whose misdirected zeal and erroneous calculations issued only in disappointment to himself, sorrow to his friends, and triumph to the enemies of religion. Beverly was the friend and correspondent of Baxter. He admired his talents, respected his piety, and courted his acquaintance. Knowing the candour with which Baxter listened to every plausible representation on religious subjects, and being convinced that if he could but engage his attention, he would openly espouse his cause, or enter the lists against him; either of which results would answer his purpose by calling attention to his own publications; he accordingly presented him with them as they appeared, and most perseveringly solicited his observations upon them. Having published his ‘Catechism of the Kingdom of our Lord Jesus Christ in the Thousand Years; shewing by Scripture that the great Articles of the Redemption, the Resurrection, the Mystery of the Saints not dying but changed, the Judgment, the Delivering-up of the Kingdom to God, all in all, cannot be explained at full Dimensions without it;’ he sent it to Baxter, with an earnest request to be favoured with his opinion of it. The substance of Beverly’s doctrine appears to be,—That Christ’s kingdom begins only at the millennium; that the commencement of the millennium and the resurrection of the saints are parallel events; that the millennium is the day of judgment spoken of in Scripture; that during it the saints shall increase and multiply upon the earth; that the wicked shall also be upon

shall take place at the battle of Armageddon, when the wicked shall be destroyed. With all this, are mixed up some strange speculations about the person of Christ. On receiving the 'millenary Catechism,' Baxter addressed a long and kind letter to the author, proposing a series of questions to him. He assures him they were written, not in a spirit of captiousness, but from a real desire of information, which he considered Beverly well qualified to supply. As these questions are not unimportant at the present time, I shall extract a few of them.

“Doth the Revelation mention *one* thousand years or *two*? If but *one*, doth not that begin upon the fall of Babylon? Why say you that Christ's kingdom beginneth at the one thousand years, when so many things tell us of his kingdom existent long before? Hath he not governed by laws and initial execution long before? yea, the kingdom is among us and within us. Do not the spirits of the departed just, with the angels, now constitute the general assembly above; and is not that kingdom of Christ, and doth he not now reign over all? Shall these blessed souls come down for one thousand years, and dwell either with devils, or where devils now dwell, in the air? If they come thither with Christ at judgment, shall they dwell there so long? and is it no worse a place than where they are? Seeing the heavens that now are must then be burnt, is not the air the lower part of the heavens, or that at least, and shall Christ and the new Jerusalem dwell in the consuming fire? I cannot possibly find what time you allot to the conflagration of heaven; whether it shall continue burning all the one thousand years, or be quickly dispatched at first; nor yet what time or measure you set to the conflagration of the earth. Doth it burn all at once, or by gradations, as Dr. Cressener thinks, beginning at Rome, and so going

years proceeding to Jerusalem? If so, it is a wonder fire consumeth not Gog; and if the inhabitant, as at Etna, who carry their goods, a they find room, do sinners? Is it the new while it is burning? at all at the beginning the surviving saints? You avoid many difficulties but one resurrect then becomes of the the wicked, who do one thousand years? body go to hell until only their souls suffer bodies never rise? conflagration or tortures speak but of what becomes of you at the end of the one thousand years? Are not Gog and Magog last? Is your beloved in one place? and will the whole earth? Is there that cover the sand of the sea, and Magog, inconsistent description of the new dwelleth righteousness times of restitution, when creation shall be the bondage of corruption paradisiacal state?”

“Such is a species of questions which Baxter, on his having to him a copy of the had published. Could them all, they would how amply Baxter, advanced period of his into the subject; and tion of his natural yet failed him. It do have produced much verily; and therefore of the year 1691, ap tract, entitled ‘The dom of Christ, described, &c.; by ter, whose comfort hope of that king

Millenarians in general; with those who boldly asserted the future restoration and reign of the Jews, and the one thousand years' rest before the conflagration, with those also who expected a reign of one thousand years after the conflagration; and with Beverly in particular, in answer to his challenges and censures, of which he appears to have been very liberal. Baxter endeavours to explain the promise of the new heavens and the new earth; and contends for the everlasting duration of Christ's kingdom. He undertakes to prove, that the doctrines of Beverly, and the Millenarians, are chimerical, and without foundation in Scripture; that the views commonly entertained on these subjects are in accordance with all correct interpretation of the prophecies of the Bible; that Christ's kingdom is spiritual in its nature, properly commenced at his resurrection, and will continue till the final conflagration, when it will be perfected for ever in heaven. From this work, it appears that Baxter did not believe that the Ten Tribes were ever so entirely lost as many suppose, and that part of them existed in the time of Christ and the Apostles: consequently that the recovery of such a body, according to the expectations of many, is not to be looked for? Nor does he appear to have believed in any national conversion of the Jewish people; in their restoration to their own country; in their instrumentality for the conversion of the world; or in their future superiority over the nations. His reasonings on all these topics cannot be given. I do not agree with him in every point; but I have no hesitation in saying, that, though less known than many of his works, it is one of the acutest and best written of his numerous publications. The opinions of Beverly were not new when he wrote: they had been frequently started and exploded before. They have been repeatedly revived since, maintained with no

equal zeal, and in future ages will probably continue to experience the same fate. One passage of Baxter's tract, relating to Beverly, I think merits to be quoted:—

“ ‘Your writings make it plain that you are a good man, of deep thoughts, fallen into a fond esteem of your new, unripe conceptions, and wrapt up thereby into a diseased conceitedness. How you will be able to bear it when Providence and experience have confuted you in 1697, I know not. But I am more bold to foretel your failing, by my persuasion that your exposition of the Revelation is a mere mistake from the beginning almost to the end. Wonder not that nobody writeth to confute you, for men love not to trouble themselves with convincing every single man of his errors. The reason why I attempt it is because by the seduction of some of my friends, and the general inclination of the Antinomian, Anabaptist, and separating party to this conceit of the thousand years' kingdom, I understand that your opinion, which formerly was tolerable as confined to a few conceited good men, is now becoming a great article of their faith and religion; especially since I see that in all your professed extraordinary humility, you brand all who dissent from you as semi-Sadducees of the apostacy, and constantly challenge all pastors and doctors to answer you, and maintain (though you conform) that God's word knoweth not a clergy.’

“Beverly published a short answer to Baxter, as full of confidence as ever. In consequence of which Baxter brought out quickly after, another pamphlet in ‘Reply to Mr. Thomas Beverly's Answer to my Reasons against his Doctrine of the Thousand Years' Middle Kingdom, and of the Conversion of the Jews.’ Feb. 20, 1691. 4to. This tract consists of only twenty-one pages, and must have been among the last things of a controversial nature which Baxter

the title-page, where he also speaks of himself, 'as passing to that world where we shall all see face to face.' Beverly had the last word, in the 'One Thousand Years' Kingdom of Christ in its full Scripture State: answering Mr. Baxter's new Treatise in opposition to it.' 1691. 4to. Thus ended Baxter's debate with Beverly on the subject of the Millennium.

"It is a very curious fact which appears to have struck Baxter, as he refers to it more than once in this pamphlet, that the abettors of the doctrine of the Millennium against which he contended were mostly of two classes—Conformists and High Calvinists. That this is the case still, is known to all who are acquainted with the parties who have agitated this question in latter years. This is not the place to account for this coincidence, but it is certainly worthy of some attention. Beverly was a dissenting conformist, and attached to the high side of the Christian controversy, in which he took part."

I have adduced the above, not so much as a specimen of the manner in which Mr. Orme has completed the biography of Baxter, as an example of the caution with which a great man of other times, and those times eventful and ominous of evil, treated an intricate topic of discussion. There is on record a well-known profane saying, That the study of the Revelation either finds a man mad, or leaves him so. I would reverse this idle antithesis, by saying that a *serious* attention to any portion of the Scriptures indicates mental health, and also invigorates it. If there are those who approach the mysteries of unfulfilled prophecy in the spirit of levity or self-estimation, in order either to mortify an opponent or to augment their own importance, and for no better purposes, it may be well for them to abstain from a pursuit which will only add fuel to unhalloved fires already kindled. There is quite enough in the pre-

emotions very difficult of hilarity and un- which I say, from in various writings about the prophetic unbridled licence though we might the future destined for our amusement world, as it were over which we winter evenings in employment. But be treated as trifles and jests at what we never laugh at of mind, or parody torture; and are by the information bouring house is in fever, neither by that our own habits. These things are disposed of by the and if we study the sions at all, let us reverence due to God. Every prediction of the Testament is as revealed us, by *Thus saith the Lord*, the warnings and of those who deliver word in earlier times responses were always *Speak, Lord, for thy word is heard*, we should soon witness the nation of the fast speculation, which trays its unspiritual Millennium is to be previous and evident in the religious character who are busy in date, and in description. I may perhaps be suggested to them the examination; and specific inquiry, but guine theorists are hasting unto the millennium day in a with their own eyes any are displeased tion of this task, reason at least to

own progress in the prime Christian grace of humility: "If any man have not the spirit of Christ, he is none of his." If there are others who gratefully receive the intimation, they are so far prepared for whatever event may take place; being heirs of a kingdom which will be ultimately one of celestial glory, whether previously developed here below, or otherwise, by some extraordinary manifestation of the Son of God, personal or spiritual. In either case, the promises of Christ remain, and will be amply accomplished—"Behold I come quickly, and my reward is with me. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. The same shall be clothed in white raiment: and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels."

R.

THE RITUALIST.

(Concluded from p. 751)

32. *On the first Rubric in the Public Baptism of Infants.*—When the services were divided into two or more parts, and used at different hours of the day, and baptisms were less frequent, by reason of a less population (see No. 28); there was as great a facility as there is now a difficulty in going through the service "after the Second Lesson," on Sundays, especially in parishes where from twenty to fifty children are baptized at a time. Much must be, and much is, left "at the discretion" of the minister: otherwise, if he were to be forced to go through all the extra duty, as it is called, imposed on him by the Rubrics, on a Sunday, in addition to the already long Morning Service, the following services (supposing them all to happen to be required of him) might be his morning's, or rather his whole day's, work: he might have to read the prayers, read an Act of Parlia-

ment, church a woman, publish banns, marry a couple, baptize a child publicly and privately, also an adult, preach a sermon, administer the sacrament, visit the sick, bury a corpse; all, with more that *might* be mentioned, before the afternoon service! Hence the propriety of his distributing these services, according to his own discretion. I cannot see why any person should be offended with this adjustment.

The second Rubric enjoins, that there shall be three sponsors for every child: two godfathers and one godmother for a boy; and two godmothers and one godfather for a girl: and the 29th canon excludes the parents from taking this office*.

The direction to fill the font with water, with the other rubrics, prove that baptism by immersion is at least allowable. Dipping is the rule: affusion is the exception. Sprinkling is not once named. See Nos. 36 and 37.

33. *On the Responses.*—These ought to be said aloud by the sponsors, and not left to the clerk, or passed over in silence. No wonder sponsors fail in their duties, when they often know not what they are about. Each should have a prayer-book (can those who cannot read, know or do their duty?) as much in this as in any other part of Divine Service.

34. *On the naming of the Child.*—It is most proper that one of the godfathers should name the child, and not the godmother; but how often is this left to the officious nurse. Speaking in the church ill suits the modesty of women.

N. B. No mention is made of fees for baptism: the sacraments are not to be sold. See No. 53.

35. *On Private Baptism.*—This is often called half-baptism, or naming; but it is as much baptism, as if done in the church. The only

* If this were a commentary on the Forms of Prayer, instead of an exposition or elucidation of the Rubric, it were easy to shew the advantage of this provision. If these notes are well received, such a commentary shall follow.

reproach himself, as accessory to the unhappiness of those whom he unites, if, from ignorance of their duties, they slight each other.

44. The last Rubric has been so long suffered to pass unheeded, that all attempts to revive the custom implied in it, would be useless. Few of the couples, in our days, come in a temper sober enough for so solemn a service, if even they were fit subjects for it at another time.

45. *On the Visitation of the Sick.*—The discretionary power given to the visiting minister, to close his labours *before* the second exhortation, may well be used, when he fears that his visit may excite any false hopes, or any undue dependence on his services.

46. *On the Rubric before the Absolution.*—As the form of absolution is so much misunderstood, the minister would do well to omit it, where the desire for its use is obstinately insisted on, or is likely to be superstitiously abused. *Humble* as well as *heartly* desire is required: blind ignorance, proud self-righteousness, or obstinate impenitence, are neither of them qualifications here supposed to be possessed by the patient. We must not strengthen the hands of the wicked, nor increase the number of the fetters with which Satan binds their souls.

If the form be objected to, as it often is by those who neither understand nor allow the delegated authority and power of a minister of Jesus Christ any language, "after this sort" is at the discretion of the minister to use.

47. The four Prayers, at the end of the service, should never be lost sight of: they may be most properly and profitably used, either in family worship, or in case of urgent sickness, or when otherwise applicable.

48. *On the Communion of the Sick.*—Nothing is said as to the providing the bread and wine. Should not the parish furnish the poor with the elements, under proper regulations?

The Eustasian-like paragraph at the end of the form, must only be complied with, in cases of difficulty, danger, and sudden emergency, lest we engender a disregard to all external rites, and especially to the two sacraments.

49. *On the Burial Service.*—A late act has somewhat affected the first paragraph, and it would exempt a clergyman from many an awkward dilemma, if he would not push his inquiries too far, as to the person having been baptized, when a corpse is brought to him to be interred.

If, for any good and sufficient reason, (as in cases of private baptism, death by fever, or small-pox, &c.) they go to the grave at once, they should afterwards return to the church, and there the *church-service* part should be read.

50. *On the casting in of the earth.*—The church no where enjoins the casting in three small and separate portions of dust or earth by the clerk, at any particular words; but it is so done from very ancient and innocent custom; and is less annoying to the priest and the people than would be the entire filling up of the grave.

51. *On Rev. xiv. 13.*—This is not a singular instance of retaining an old translation, (there are similar instances in the texts which occur immediately after the absolution, in the Communion Service, and in the whole of the Psalter,) which, if properly understood, is even preferable to the version of the verse now in use, inasmuch as the immediate felicity of the saints, after their death, is more plainly intimated in the old, than it is in the present, translation: "from *henceforth* blessed," &c. that is instantly.

52. *On the Collect.*—This prayer is so called from its being part of the old funeral Communion Service (A. D. 1560), which may be seen in Bishop Sparrow's Collection, pp. 199—205: a custom this, which, like lay-baptism, has long fallen into desuetude. But is any frame of mind so suitable for the humble and

endeavoured to defend the personal reputation of such a hero, for example, as Luther; as though his private life—which, by the way, needed no apology—were the measure by which we are to estimate the soundness of his opinions. If the Reformation were to depend upon a criterion of this kind, it would alternately rise and fall with the cruelty of Henry and the gentleness of Melancthon; with the constancy of Ridley and the relapse of Pendleton. It is time to have done with this ambi-dextrous weapon, and to allow truth to stand upon its own basis; and to own at once, that even Leo the Tenth might be sometimes right, and the Saxon sometimes wrong.

With these very obvious truisms, I beg leave to offer for insertion, two illustrations of the *non-sequitur* connected with the argument which has so long astonished me. The first is a letter (if my readers think it apocryphal I cannot help it) from a monk, addressed to the mitred abbot of his monastery, in the early period of the English Reformation; complaining of the novelty and error contained in that useful series of truths which are now generally received under the name of the multiplication table; and which this subtle doctor thus satisfactorily refutes:—"It may please your L'dship to be advertyzed, that the Kyng, his grace, has, in your absence, sent notice to this house, to have certain strange things to be learned in the cloisterre; one whereof, as your L'ship will ryght well judge, must be part of the new learnynge; and touching whych I noways doubt but that it is one of the foolishhe gaudes invented by the heretyckes; and, as some say, come from beyond sea, in the partes of Germanie; where the man Luther hath performed many such outlandish tricks. Your L'ship doth well knowe, that our cellarer's accounts are here kept, according to auncient usage, and the custom, as I must thereto add, of holie

churche, by the score and the tally, and all is done well: whereas we have now a quaint device called the table of multiplication; and I would faine be advertyzed what commoditie it can, in any possibilitie, bring unto us. I have taken solemn counsel on this noveltie, from a great doctor (the same, my good Lord, who did wryte against Master Wyclyffe his heresies), and who saith, that he is confident that no such table is to be found in the fathers, neither in the heretycke's own book, to wit, their boasted New Testament (and verily they may honestlie call it *new*); but I pass by alle this; for there no needs to say more, than to telle your L'ship, that the very inventor of this odde conceit is (and I am thankful to our Ladie, and to the blessed saints, especiallie to St. Stultus and St. Stultitia, to whom our noble house is dedicated—thankful, I say, to have just tracked the foxe to his hole,) a dounryght follower of the same Wyclyffe, and, indeede, of sundrie gounsmen, who now-a-days are poyssonnyng the kyng's highness with their Lutheranne nonsense, and their own. His grace, I hope, will see his waye out of such folishnesse; and order the maker of this table to some safe prison, where he may coole his heeles full leisurely, and teache his multiplication to the rats and myce. Shortly, my good lord, you will now see how impossible it is for the house to entertain a thing contrived by such a knave. For I hold it be a well settled rule of faith, to trye all doctryne by the man who doth broache it; and so farewell to this new fancie. I must, however, tell your L'ship of a pleasaunt passage; namely, that when I shewed this table to my kinsmanne, Master Thomas Phooole, he merrilie called it the multiplication *fable*, such was his readie wit. He did also aske, where I gotte my new chesse-board, and what was become of all the blacke squares; for your L'ship must know that there is such a likenesse between the twain

duct of the writers, and meant to colour a vile cause with the bright tints of virtue, I need not suggest air, the necessity of pursuing the faction with augmented severity, lest the contagion of a libertine creed should further diffuse its pollutions over the purity of the empire."

To these letters I shall merely add a mathematical illustration of the general subject. If verity depends upon character, all the power of geometrical truth must evidently perish. Now it was asserted both by Priestley and Horsley, that a triangle has three sides. Had Horsley alone said this, I should have readily believed the position; but as the Socinian advanced a similar declaration, I own that I am exceedingly doubtful; and have yet to learn whether a triangle be not, to a considerable degree, circular.

But to be serious: the object of my paper is to shew the absurdity, and indeed iniquity, so much practised among mankind, of receiving or rejecting the most solemn verities merely because they are, or are not, advanced by persons of their own party. My illustrations are from a monk and a heathen, each in his proper costume. The presumed address from the Roman officer to his emperor may be objected to, on account of the Pagan manner in which he speaks of Christianity, but he only says what Pliny and Tacitus said before him. Milton has put even blasphemous language into the mouths of certain among the characters in the *Paradise Lost* and *Regained*; and the Scriptures themselves record rebellious and profane speeches, as uttered by various enemies of religion. My object was to shew, that if character is to be made the test of truth, the most undoubted verities of Christianity might be excepted against by a heathen, on account of the real or supposed faults of its professors.

ANTI-EUCLID.

MR. WOLFE, THE JEWISH MISSION-ARY.

To the Editor of the Christian Observer.

I took the liberty, in your Number for last February, of inviting the attention of the members of the Society for promoting Christianity among the Jews to the strange opinions said to be promulgated by Mr. Wolfe, their missionary, particularly his notions about prophetic chronology and geography, and the Son of Man's coming again in the year 1847 to dwell in the literal city of Jerusalem, where and when the Temple is to be built, and Mr. Wolfe is to walk with Abraham, Isaac, and Jacob, in the streets of that city, with I know not how many other fancies. To my observations, a correspondent, under the signature of CANDIDUS, replied in your next Number, stating, first, that Mr. Wolfe had done no more than Lactantius and many other persons have done before him; and secondly, that the Society would doubtless admonish him not to publish any thing in future respecting his mission without their previous knowledge and sanction; which Candidus considered was "all the correction that is called for."

Both these heads of the reply of Candidus appeared to me unsatisfactory: *the first*, because though Lactantius or a thousand other good men may have had their whims, that is no reason for sober-minded Christians to send out and support missionaries to inculcate them, to the no small danger of making infidels of nominal Christians, and confirming Jews, Turks, and infidels in their delusions by the recoil of these rash predictions; *the second*, because Candidus did not urge that the Society should tell Mr. Wolfe that they could not retain missionaries who mixed up their own inventions with the word of God, but only that they should admonish him not to publish such matters to the world without their permission: so that, upon this

what he pleased, so that we in England did not hear of it, and were content with such a fraction of the truth "as the society could sanction."

But though both of these arguments appeared to me unsatisfactory, I did not reply to Candidus, being informed privately, but, as I understood, upon official authority, that the statements about Mr. Wolfe's preaching were only floating rumours, and that the Society had directed him to repair home, or that he was about to do so, with a view to a full investigation of his conduct. Thus the matter rested, till, taking up the last Number of the Society's official publication, The Jewish Expositor, I find it avowed that Mr. Wolfe, instead of "determining to know nothing but Jesus Christ and him crucified," is actually latitudinarianizing in the manner above mentioned about the year 1847; nor do I learn that there is any intention of either recalling him or confining him to sober Christian doctrine. It is, however, to the honour of the Society, that they have fairly told us his errors,—not keeping them back, as Candidus seems to have thought would have been the better plan.

Under these circumstances, I renew my call upon the members of that excellent and valuable institution to clear themselves in this matter. I see in its lists the names of persons who ought not to give their sanction, direct or indirect, to these strange and unscriptural speculations. Had Mr. Wolfe continued "Mr. Drummond's mission-

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REVIEW OF NEW PUB

REVIEW OF WORKS ON THE EVIDENCES OF CHRISTIANITY.

(Continued from p. 770.)

Mr. Wilson's seventeenth lecture is on "The Pre-eminent Character

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ture; and the inevitable result of having substantiated those claims is the truth of our holy religion. Mr. Wilson first states the nature of the character in which Christ appeared, and the extraordinary claims which he had to support.

“What, then, were the chief claims which he advanced? Professing himself to be the Messiah, he assumed the titles of the Saviour, the Redeemer, the great Prophet of the Church, the King of Israel, the appointed Judge of quick and dead. He declared himself also, for the same reason, to be the Lord of David, the mighty God, the Prince of Peace, Jehovah our righteousness.....Notwithstanding these exalted pretensions, his office as the Messiah involved the most apparently contradictory characteristics. It required him to be the Son of Man, the servant and messenger of his heavenly Father, subject to such human infirmities and sorrows, obedient to all the ceremonial requirements, and moral injunctions of the Mosaic Law—a man of sorrows and acquainted with grief. All this, therefore, our Lord professed himself to be.....But this is not all: besides these offices, our Lord assumed another and distinct function, demanding an apparently different conduct and deportment. He proposed himself as the pattern and example of every human excellence to his followers. He assumed to embody the moral precepts of his religion in his own life, and to be himself all that he required in his followers. He reduced all his rules to the one direction of following his steps. Finally, he claimed, on the footing of all these qualities and testimonies, to be the founder of the Christian dispensation, the author and finisher of the faith of the Gospel, to introduce the last and most perfect and universal form of revealed truth; fulfilling all the preparatory economy, and carrying out every branch of religion to its utmost extent, and with the greatest advantage. Such an union of pretensions was never heard of before, or since, amongst men....By every part of these pretensions he laid himself open to the scrutiny of mankind. By every one of them, he exposed a surface for investigation, wide as the various and distinct duties springing from them. And by the combination of the whole, he has furnished materials for the internal confirmation of his religion, which are as new as they are inexhaustible, which the study of ages only incompletely develops, and which remain to the present hour in all their freshness and beauty, for the admiration of every humble and obedient inquirer. Let us then consider the life and conduct of our Lord as compared with his pretensions; in his more peculiar

character and personal excellences; and in his public and exalted character as the founder of the Christian Revelation.” pp. 125—129.

The threefold view which Mr. Wilson has here marked out, it will at once be seen, is of no easy comprehension. It presupposes the attainment from the sacred record of a correct, if not an adequate, conception (for who possesses this?) of what belongs to the Divine Saviour, in each of these extraordinary and apparently conflicting characters; a perception of what is due to him as the Supreme Head of the church, “who is over all, God blessed for ever;” of what became him, when he assumed our nature, “and humbled himself and became obedient unto death, even the death of the cross;” and of the way in which those apparently opposing claims are sustained, combined, and blended, so as to form one consistent and harmonious whole. True it is that the existence of such a character is announced in Scripture, and the materials for such a portraiture are copiously furnished; but duly to select, classify, and adjust them, so as to exhibit the distinct characters, and then to combine them, so as to give a just likeness of the God-man, Christ Jesus, the Saviour of the world, would almost require inspiration itself. But if the very arrangement and combination of materials already provided be a work of so great difficulty, what must have been the comprehension and discrimination—the grandeur and minuteness, and, so to speak, the loftiness and lowliness of the mind in whom the conception and formation of such a complex character originated. Shall we believe that it belonged to the fishermen and mechanics of Galilee? This would be to suppose a greater miracle than any at which the infidel cavils, and to have recourse to a real absurdity for the sake of avoiding one wholly imaginary. No;—if claims like these were ever really sustained—if a perfect divine and

tures, which, founded on the most correct principles of human nature, and of the entire state of man—of his origin—his present character, tendencies, capacities, relations, and destiny, and embracing every necessary means for the full accomplishment of its purposes, has a direct and obvious tendency to make the whole of the human race, in the highest degree possible, happy; and, so far as the experiment has been made, has effected all that it aims at, allowing for the necessary interruptions of extrinsic and disturbing causes, which impediments themselves are in a train of counteraction, and must, evidently, in due time, entirely cease; then it surely cannot be denied that such a system, with such a tendency to promote the greatest happiness of man, may be fairly argued to be of Divine origin.

Mr. Wilson pursues his argument into all its strongest and most direct bearings, and has furnished his readers with such a statement of facts, corroborative of his reasoning, as cannot fail to carry conviction to every unprejudiced mind. After nearly exhausting his topics, he adds,—

“Suppose, then, that the whole world, by degrees, should become Christians, partly by the purifying of nominal Christian states, partly by the conversion of nations, partly by the restoration of the Jews, partly by the overthrow of the Mohammedan and Papal apostasies,—what would be the effect? There would be no more idolatry and its abominations. There would be no profaning the name of God, no perjury, no hypocrisy, no despising of those that are good, no arrogance, ingratitude, pride, self-complacency, no murmuring, sullenness, suicide. There would be no wars, rivalships, antipathies, breaches of trust, strife, wrongs, slanders, litigations, deceit, murder. In short, there will be none of those streams of death, one or more of which flow through every vein of society, and poison all its enjoyments. The result would be, that the world would become a scene of general peace and prosperity; and, abating the chances and calamities to which flesh is inseparably heir, would wear one unvaried face of complacency and joy.” pp. 210, 211.

In the following lecture, Mr. Wilson brings the truth of Christianity to the test of personal experience, and

endeavours to show that every one, “by humbly submitting to its directions, and making a trial for himself of its promised blessings,” may possess the evidence which, of all others, is the most decisive to the individual of its Divine origin. The nature of the argument may be thus compressed: If Christianity state certain effects and benefits to be experienced by those who embrace it, such as cannot be experienced from any other system, and such as can proceed only from supernatural causes, we may put these statements to the test, and try them by our own actual experience: and should we verify them, the conclusion is most satisfactory and conclusive; just as the claims of a medicine to be a universal remedy for diseases hitherto incurable, are substantiated by its universal success, wherever it has been applied. This argument, it will be perceived, does not properly belong either to the historical or the innate proofs of the truth of Christianity, and would seem to require a division of the whole subject of evidences, into external, internal, and experimental. Waving, however, this technical distinction, it may be observed, that where it can be applied, it is, perhaps, of all arguments, the most convincing, and approaches the nearest to the inductive philosophy of subjecting every thing to the test of experiment; for if the actual attainment of Christian knowledge, and the habitual experience of its holy principles, purifying motives, and animating prospects, are such as no other system could communicate, or ever pretend to effect, then the actual recipient of such extraordinary blessings must have within himself the complete truth of its Divine origin.

The argument, then, in itself, appears to be not only unobjectionable, but completely satisfactory. We are not, however, sure that we can concur with Mr. Wilson in all his statements, in elucidation and confirmation of it. We think that



the incorrectness of a statement, or invalidity of an argument. But these can scarcely be called deductions from the excellent and important matter of the work, which is well calculated to enlarge the knowledge, to enrich the mind, and to strengthen the faith of every Christian reader. The mind of the writer is thoroughly imbued with the evidences in support of Christianity; and he has made the reasonings of others so appropriately his own, as to give an air of freshness to some topics of necessity trite. The great peculiarity, however, of Mr. Wilson's work is the devout unction which he has infused into almost every sentiment, and the edifying tendency of all his proofs and arguments. He is never satisfied with convincing the understanding, but aims at carrying along with him the heart and affections. He proves that Christianity is true, that he may make his reader a Christian. He sets forth its claims to a Divine origin, that he may exhibit its infinite importance. He shews its adaptation to the wants and woes of man, that he may direct the miserable to the source of blessedness, and those that are ready to perish to the wells of salvation. He convinces the young that infidelity has no support from reason, nor countenance from the wise and good, that he may preserve them from the "paths of the destroyer," and conduct them by "ways of pleasantness" to habitations of eternal bliss; and none, we presume, can read these pages without experiencing as beneficial an influence on their heart as an augmented stedfastness of their faith. It is in this moral and religious application that many of our standard works on the evidences are defective. The writers reasoned as if they believed Christianity, but did not personally feel its value as a record of salvation; a defect inexcusable, even in an abstract treatise on such a subject, but which would be doubly so in a series of lectures delivered from the pulpit, and on the day

devoted to the special purposes of spiritual edification.

But we may seem to have forgotten the other claimants on our attention, who stand at the head of this article; and we have, in truth, reason to apologise both to them and to our readers, for having left so small a space for remarking on their valuable publications. We may, however, congratulate the Christian community that, in this "day of rebuke and blasphemy," so many able champions for the truth have girded on the harness, and gone forth to meet the boastful Goliaths who have defied the armies of the living God. Each of these has laid prostrate his enemy, and in every instance Dagon has fallen before the sacred ark.

The seventeen sermons of Mr. Marsh are intended to exhibit "a brief survey of the evidence and nature of the Christian religion;" and the peculiarity and excellence of his argument is, that he connects the evidences for the Christian faith with its leading and fundamental doctrines, and makes them mutually establish and sustain each other. After two preliminary discourses, on "the duty of examining the evidences of our faith," Mr. Marsh proves from the works of creation "the being of a God;" and then proceeds to establish the same truth from revelation; not by assuming its Divine origin, but, after briefly, and by the usual arguments, proving "the truth or authority of the sacred volume," by shewing that Jesus Christ taught this doctrine, and asserted the being and perfections of the Divine nature from his own knowledge, as having seen God, having come from him, and being his Son; and that this testimony must be true, seeing that, in confirmation of it, he wrought miracles and foretold such future events as could not have been foreseen but by a Divine prescience, and especially his own resurrection from the dead, with a special reference to the truth of his being the Messiah. Having

butes of the Supreme Being on this two-fold foundation, he has, in the very process of his argument, established the truth of the Holy Scriptures by the miracles and prophecies which it contains. But he does not rest here. Prophecies themselves are, for the most part, confirmatory of the laws and precepts of the Bible; for the promises and threatenings, which are the frequent subjects of these predictions, are so many sanctions of God's laws, and therefore prove both the existence and importance of the Divine code. He then reduces this code to its two grand and constituent principles, the love of God and man, and shews that it is of universal obligation. But every individual has violated these laws; and this fact brings the whole human race under the sentence of condemnation. This again opens the way for redemption, with the doctrines therewith connected, such as the atonement, justification, sanctification, and so forth. And thus the whole of the Christian dispensation, in all its grand peculiarities, is shewn to form one indissoluble chain of doctrines and truths, all arising out of, and dependent upon, the original proof of the existence of one God. The argument is important, and Mr. Marsh has conducted it with great clearness and ability. It is, moreover, of a character peculiarly suited to pulpit instruction; for while it lays the foundation of Christianity on a firm basis, and calls into its service the historical evidences, it connects itself, at every step, with all that is appropriate and essential to Christianity, to our hopes and our fears, to our faith and holiness, to our present enjoyments, and future prospects. We may, moreover, recommend this series of sermons as containing an excellent summary of the Christian system; and, to the Christian who has but little time for voluminous reading, and but little taste for elaborate reasoning,

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The treatise of Mr. Marsh, a well-known author on Private Devotion, on the Divine Origin of Christianity, is produced from some of the evidences which are not found in the ordinary value of Scripture. From the title-page, he takes, if not altogether unoccupied, is not the usual writers' evidences take their course; these commence the labour by proving the truth of the books which contain the doctrines, miracles, prophecies, of our Lord, and the undoubted right of the materials with which they provide them, to establish the truth of Christianity to the world. Mr. Sheppard leaves his argument untouched, any reference to the evidences themselves, shews that the origin of Christianity is so important to the contemporary world, as to form a staple part of its constitution, that this history, with its political, philosophical, moral, or religious consequences, is an abundant means of the claims of Christianity to its divine origin. Having for its object, and thus providing for his readers to receive Christianity as a dispensation of truth from Heaven, the flow will break in when it is thrown open and be irresistible, and it is the conviction of the world, or, to change the metaphor, the previous information of the dawn of the day of day, the radiance of knowledge, as difficult as the books of the New Testament, be like the same luminous meridian splendour.

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of the Divine origin of our holy religion is most copious, and has been reaped by many. Others, also, have written, with great strength of reasoning, on many of its collateral and incidental evidences; but we recollect no writer who has availed himself so fully, and made so extensive and conclusive a use of the cumulative evidence arising from indirect, extraneous, and even hostile matter, as Mr. Sheppard has done: and his work is of great value, for the comparative originality of its materials, the extent of its research, the acuteness of its remarks, the candour of its statements, the force of its reasoning, and the direct and conclusive bearing of every part of it on "the Divine origin of Christianity."

Whilst, however, we pay this merited praise to the entire design and general execution of this work, we cannot but think that some improvement might be made in the manner of conducting it. We allude particularly to the numerous supplements to almost each of the chapters, and the crowded notes, and notes upon notes, which disfigure nearly every alternate page. The mind of the reader becomes so distracted by this perpetual recurrence to historical records, critical discussions, incidental notices, explanatory remarks, parenthetical expositions, and expletive appendices, as often to make it most difficult to trace the original design, and much more so to discover and pursue the author's line of argument. Without pretending to suggest to the author in what way, in a future edition, this perplexity may be best avoided, part of which may possibly necessarily arise out of the peculiarity of the disquisition itself; we doubt not that his fertile mind might discover some remedy. Much of the matter contained in the notes might be advantageously wrought into the text, and a great part of the rest might be thrown into the supplements; and these also, we

think, might, with a little management, be considerably reduced in number, by embodying some of the materials, especially those which consist of argument, in the general texture of the work, and confining the supplementary matter more exclusively to historical documents.

Dr. Inglis's "Vindication of Christian Faith" differs materially from ordinary treatises on Christian evidence, and aims at two main objects, — the removal of those prejudices against the matters contained in the Bible which prevent unbelievers from weighing, or even reading, the arguments in favour of its Divine origin; and placing them in circumstances more favourable than they have hitherto been, for forming an opinion of the real character of those facts which Christians allege to be miraculous. In reference to the former of these points, he observes, that infidels object against certain statements in the sacred volume, that they carry the clearest evidence on the face of them that they do not proceed from God, and hence all arguments both of an historical and internal character are at once rejected. Dr. Inglis thinks that due regard has not hitherto been paid to these prepossessions against the Holy Scriptures; and he undertakes to shew that the matters objected against by infidels are far from being of such a nature as to justify their conclusion from them; and that there is nothing, when duly weighed, which any principles of reason would disclaim, as not originating in God,—but that, on the contrary, the whole bears the signature and impression of the Divine Being. In this mode of conducting the argument it is obvious that the writer must have recourse to *a-priori* reasoning, if not as to what it is fitting for God to reveal, at least as to what it would not be inconsistent with any views which reason can take of the Supreme Being, that he should make known to man. We should generally

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were about to add, "beloved in the Lord;"—and why should we not? for though to the majority of them unknowing and unknown, we have long held with them communion of mind, and we trust a reciprocity of hallowed wishes and earnest prayers,) that having thus surveyed the majesty of the outward temple, and the solidity of its buttresses, we may enter more intimately its precincts, and behold within them that Shekinah of glory which irradiates its hallowed walls;

and there repair to the seat of Mercy, and be admitted to heavenly communion, and have fellowship with the Father of our spirits, through his Son, the Mediator, and the sacred effusions of his Holy Spirit. For, alas! without this, what is it to know that Christianity is true? Its value is in its application. The Christian is not ashamed of the Gospel of Christ—not merely because it is proved by evidence, but because "it is the power of God unto salvation, to every one that believeth."

EXTRAORDINARY CASE OF MISS FANCOURT.

To the Editor of the Christian Observer.

THE Christian world is much indebted to you, for the publication of the extraordinary case of Miss Fancourt, as well as for the observations with which it is accompanied; for notwithstanding that many will differ from you in the view you have taken of that case, all will allow, I apprehend, that it is a candid and liberal statement: and that in opening your pages to the *temperate* discussion which may arise from these varying opinions, you have only been actuated by a desire to promote that inquiry, the result of which can alone yield conviction grounded on a rational basis.

In venturing a few remarks upon this debateable ground, and especially in explaining, illustrating, and confirming my principal position, that this extraordinary cure has not been effected by miraculous agency, I would most earnestly pray that I may be freed from prejudice of every kind,—that I may be preserved from a spirit inconsistent with the great design I have to promote,—and especially that I may be enabled to avoid any remark which might occasion a painful feeling to my Christian brother; and that, forgetting myself, and my professional and literary habits, I may be strengthened to seek after that which is true, and to devote my researches to the honour of that Holy Being, whose I am, and whom I desire most unreservedly to serve.

Our mutual object—that is, the object of Miss Fancourt and her friends, and of myself, as well as of all those who sympathise with her in her recovery—is the *glory of God*. Far be it from me to detract one atom from the fervent and adoring gratitude, and devotedness of heart, with which this cure has been received. With those most immediately interested I would most cordially unite in exclaiming, "What hath God wrought!" and in ascribing all

the glory to Him whose are the issues of life! I would fully join with them in the enthusiasm of the moment, when this young lady found herself restored, as it were, to *active life*, after so long a period of sickness and seclusion. The only difference between us would be in our belief as to the method of cure;—*they* ascribing it to the power of God miraculously exerted; I, on the contrary, believing it to be this same power operating through the agency of causes which are not *supernatural*, but which are essentially connected with some of those physical laws which the Divine wisdom originally conferred upon man,—and with which the longer we study and the better we become acquainted, the more are we lost in admiration of the wisdom, the power, the mercy, and the love displayed in their creation, and more particularly in their adaptation to the conservative principle, which is every where so strongly marked in the history of the human race.

For my own part, I will confess that I cannot discover why the glory of God is not fully as much displayed by an instance of his providential mercy, operating through the agency of natural means, as by the same result, produced by miraculous interposition. The first question involves the idea of an Almighty Power of infinite wisdom and goodness, governing, supporting, and preserving all things as they were from the creation of the world, and through these original laws, acting for the good of his children: the second supposes an *interference with these laws*, and a similar effect produced by an act of Sovereign Will. The question, therefore turns on which is the greatest display of power and love. Perhaps it is not possible for *finite minds* to decide on the comparative exertion of that which is infinite; but, as far as we do know, we should say that we cannot appreciate the difference: there is joy among the angels

formity does not take place till ulceration has occurred;) and yet nature and art shall have triumphed over these difficulties, and a junction of the vertebræ above and below shall have been effected, and the ulcerative process shall have been arrested, and the patient's health shall have been restored, leaving only permanent and structural distortion of the spine;—then indeed nothing but miracle could have restored the *lost vertebræ*,—could have interfered with the new order of things established under nature's wisest care,—could have separated the distant vertebræ *united* under these circumstances,—and could have given the strength necessary for immediate progression.

But these *phenomena were not present*; no *disorganization had taken place*; and therefore *miraculous agency was not necessary*; and if *not necessary*, then will arise the question, Might not the cure have been completed by *natural means*?

The proof of this assertion, that no *disorganization* had taken place, rests on the *absence* of symptoms which would have shewn this organic change; and on the presence of others, which indicate a state of disease independent of this more formidable change.

First, with regard to the *hip*, it is evident that there had been in this joint a state of *long* continued, or perhaps rather a succession of long continued, irritations; but chronic irritation may exist in joints or their immediate neighbourhood, for a very lengthened series, without producing disorganization. Most happily this had been the case in the instance of Miss Fancourt: for when the ulterior result happens, the integrity of the joint is destroyed, exhausting abscesses wear down the system, the bone escapes from its socket, and is then, by the powerful action of its muscles, drawn up upon the haunch bone; so that the limb remains prominently and irrecoverably shortened, even should the patient survive the wasting effects upon the constitution of such fearful malady. Before this final disorganization shall have taken place and the bone has escaped from its socket, the limb so affected by disease is *elongated*.

Now no mention is made of these *abscesses*, or of the *early elongation* and final *shortening* of the limb; and as the comparatively trivial circumstances of the treatment by seton, &c. are mentioned, we may reasonably infer that these *more important* circumstances would have been described had they existed; and not being detailed or even alluded to, we conclude that they *did not exist*. Besides, the *shortening* of the limb is no trifle, but so obvious to the senses, that it cannot be mistaken; and therefore it would have been *impossible* in 1828 that the malady could have been mistaken for liver disease; and had this new order of things

an aggravation of symptoms, both local and constitutional, could never have occurred without the patient again having recourse to medical and surgical opinion and treatment.

Then with regard to the back;—the evidence of much disease of any kind in the spine is very defective. At one time the employment of crutches was abandoned, from a fear of producing that malady; and it is on record that the back was *not straight*: but it does not appear that at any time some kind of progression had been utterly impracticable; neither is there that fearful array of local and constitutional mischief which would have arisen from ulceration of the spine, and consequent pressure upon the nerves, with permanent distortion, and material interference with the functions of the great viscera of the chest and abdomen. Moreover, the patient had walked on the very day of the alleged miracle, shewing that *ulceration* of the spine did not exist, or had been cured, so as to restore continuity (although distorted) to the back-bone. And still further, that it did not exist is shewn by the real state of malady, which is evidently that of *lateral curvature*. Ulceration, and consequent absorption of the *bodies* of one or more vertebræ, would have produced *distortion* by the falling together of two distant vertebræ, and the consequent *jutting out* of the *intermediate spinal processes*. But this change would not have operated the displacement of the *collar-bone*, which is the effect of *lateral curvature*; and *lateral curvature* does not originate in disorganization of bones, and joints, and ligaments, but from a loss of functional power,—a diminution of muscular energy on the one side, and an excess on the other; so that the actions of one set of muscles remaining *natural*, that of another being lessened, their proper antagonism is destroyed, and the system not being very strong, this loss of equilibrium is not quickly restored, *lateral curvature* takes place, and the collar-bone on one side appears to be diseased, in consequence of being thrown out of its natural position.

Having thus shewn what the case *was not*, I will now explain my view of what *it was*, and also of the rationale of the present cure.

In the first place, there had existed probably chronic inflammation of the hip-joint, which not having advanced to the ulterior stage of disorganization, was, by the influence of rest, and remedies, and time, and the improved energies of the constitution, arising out of the entire completion of its final growth, ultimately restored. This opinion is not inconsistent with the occurrence of many changes about the joint, the deposition of lymph, thickening of its ligaments, alteration of frame, and other circumstances *short of disorganization*.

The existence of chronic inflammation or irritation points out a constitution not of the strongest character, and indicates that at that time it was a soil already prepared for disease. Now in the imperfect efforts at progression which would have been made before entire and absolute rest was enjoined, and in the subsequent employment of crutches, &c., it will be manifest that the chief weight of the body must be borne on *one limb*: the actions of those muscles which nature has given to preserve the upright position, and to counteract the influence of gravity, especially of those which support the spinal column, would be thrown out of their *precise* antagonism, because one set would be called upon for *greater* exertion than common, and the others for *less*: the consequence of this would be a loss of the balance of power; the power of one set would predominate over that of the other; and both sides of the spinal column not being equally supported, and the energies of the constitution not being very great, more or less of lateral curvature would take place. Only let it be remarked, that this is not a disease of bony structure, but a disorder of muscular function for the most part, aided by some degree of relaxation of the fibrous ligaments which connect together these bones. This malady would probably exist some time before it was perceived, and then it would be noticed that one shoulder was higher than it ought to be: and should the causes originating this slight incurvation continue, it would gradually increase, either by a constant, or interrupted order of proceeding, according to the varying circumstances of the patient, and would become more and more marked, till the deviation of the spinal column from the straight line would be considerable, and would be shewn by increasing distortion of the collar-bone; this latter bone, however, not being affected by disease itself, but only being thrown from its position, in consequence of the establishment of lateral spinal curvature.

Now it is material to observe, as we proceed, that the simple changes of position of bone do not arise from any disorganization of bony structure, but from disorder of the muscular system chiefly; and this system, as it is well known, has been placed for the most part under the government of the function of volition. It is true that there are some muscles which act involuntarily, as the heart; and there are others which are partly voluntary, and partly involuntary, as the muscles of respiration. All these arrangements shew the infinite wisdom of the Creator; in order, in the first instance, that the unceasing action of the heart should not be interfered with; and that the occasional arrest of the second, so necessary to the conservative principle, as in the act of listening, &c., should not be continued be-

yond a certain point: at which limit danger would ensue from perseverance, when the involuntary actions set in, and we breathe in spite of ourselves. But the muscles with which we have to do at present, those by which we preserve the body upright, or move it from place to place, are entirely voluntary: we lay them at perfect rest when we please; we call upon them for moderate action in all the common efforts of life; and, by a powerful exercise of the will, we excite them to the most energetic exertions, in circumstances of danger, or under the influence of any strong excitement. This will is sometimes arrayed against the most skillful efforts of the surgeon in returning a dislocated bone to its socket: every muscle acts against him, and he can do nothing but take off the attention of the patient; that is, call the will from the muscles immediately interested, and the bone is reduced with perfect facility. On this physiological law, will hinge the cure of the present malady.

Having established the position, that the disorder consisted in muscular feebleness, aided perhaps by a debility of the function of volition, I shall proceed to notice the effect of treatment upon this form of malady.

The curative indications would consist in removing the causes which have produced curvature in the first instance; and in restoring the lost balance of muscular power.

The great means of fulfilling these indications, are *rest*, taking off the pressure of the superincumbent body, improving the general health, developing muscular power, and increasing the energy of volition. By these measures, and others of secondary importance, lateral curvature is diminished; the back bone is gradually restored to a straight line; and in proportion as it becomes so, the collar-bone regains its original situation; and the appearance of enlargement, which really arose only from displacement, is entirely removed. I have before my eyes at this moment, a young lady, in whom these changes have occurred by the agency of natural means; and their effect is well shewn, in the plates of a book of Delpech on Deformities, "Delpech Orthomorphia," &c. Atlas folio: where the truth of this history is clearly demonstrated. To it, therefore, I would refer any of your readers who may question my authority on a very important subject.

It appears, then, that the agency of natural means is sometimes sufficient to effect a cure of these spinal distortions. Does there exist any reason why natural means may not have been sufficient for the cure of Miss Fancourt? We have

* It is stated to us, that Mr. Fancourt's eldest daughter laboured under a similar disorder to her sister, and recovered naturally.

not much evidence on the subject of treatment; but we know full well, that perfect rest had been obtained, there having been confinement to the couch since September 1828: and we have reason to believe, that during this time, functional disorder was greatly subdued; in fact, that the patient was convalescent, because, when she attempted to walk, even on the very day of her restoration, scarcely could she put one foot before the other; the limbs trembled very much. This, of course proves, that progression was no longer *impossible*, though it was exceedingly feeble, and the action of the muscles was *tremulous*, instead of being *firm and energetic*. It is not too much, therefore, to infer that the patient was recovering, but that the long unemployed muscles wanted power; that is, required an increased energy of volition to supply their diminished tone. This opinion is still further supported by the somewhat undefined assertion, that the flesh was "*flabby and loose*," a consequence which is always produced by long rest—the disease of muscle—and the impaired energy which arises from the want of exercise.

We are now prepared to consider the rationale of this cure. We have seen that the existing malady mainly consisted in a loss of voluntary power; and the remedy therefore would be, to give increased energy to those muscles, or to send them such a quantity of volition as should make up for the feebleness of their fibres. It is clear how highly wrought had been the susceptibilities of Miss Fancourt's system upon this occasion, and this is still more clear from her own private history. The mind had been gradually prepared for this cure, by being deeply interested, as is alleged, in the Scottish miracles, by a belief of the doctrine that the power of performing miracles was only lost to the Christian church from its want of faith; and that this extraordinary gift of the Holy Spirit might be expected to recur in these latter days, by perceiving the unwonted interest excited on her behalf in Mr. G.'s mind, by noticing his most extraordinary manner during the evening, by observing him in silent prayer, with a peculiarly heavenly expression of countenance, and by perceiving that she was the peculiar object of his attention. Thus prepared by previous excitement, the energy of the brain and nervous system was wrought up, through mental and religious influence, to its highest pitch of intensity, by the subsequent conversation; and when commanded to walk, by this good man, in a solemn and most impressive tone, she threw such a degree of voluntary energy into the muscles, that every fibre was braced to its utmost degree of tension, and *she did walk*! The consequence of this action of muscular fibre would be, that the flesh, which before was flabby and loose, would become firm and even tense the convalescent back

would be restored, and the changes which had been gradually effecting would now stand forward in considerable demonstration; the curvature would no longer be perceptible, and as a result of this restoration, the collar-bones would be ascertained to be quite equal, whereas one of them was previously (to appearance) much enlarged. After this, the energy thus first communicated was not lost; she continued to walk, to develop muscular fibre and tone, and, as she remarks on the 13th of November, "up to this period God continues to strengthen me;" that is, is pleased to vouchsafe his blessing to the ordinary resources of the constitution for the purpose of her entire restoration.

If any one should doubt this rationale, let him only consider the effect of volition upon muscular fibre: let him, for instance, place the muscles of his own arm in a state of rest and relaxation, and that arm will feel (although perfectly healthy) comparatively flabby: let him now direct the energies of the will to these muscles; every fibre will be in action, and the arm will become tense and rigid: let him call upon that arm for extraordinary exertion, and the tension and rigidity will be still more marked. Painters and sculptors are well aware of this law; and whenever any mighty effort is to be portrayed, the muscles are as if strained to their utmost degree of tension. Now this was a mighty effort; and no wonder that their communicated energies should have produced all the effects in question. Very lately, a patient of my own, slowly convalescent from long continued, exhausting, and dangerous disease, when I urged his rising from bed, sitting up, and attempting to move about his room, assured me of his utter inability to do so, and pointed to his emaciated, most emaciated limbs, as a proof. My reply was, that I knew he could do a little, if he would; that is, if he would communicate more energy of volition to these muscles. But no! it was impossible! he could not even sit up! After two or three days, I found him down stairs; he had risen from his bed, and came down stairs at once, tired out, as he said, with being told what he might do, if he would. Not contented with this uncalled-for exertion, he had actually walked into his garden. Calling on the following day, I found him gone to the neighbouring town, a distance of a mile and a half: the next day he was gone again, after having been walking round his farm. Now here was a great effect, produced by a little energy of volition from a very inferior, aye, perhaps from a bad motive: only calculate the increased effect produced by a good motive and a highly wrought system, and it will be confessed that there is nothing supernatural in the present instance of cure.

Having thus explained the phenomena of the case, I proceed to shew that it was

not effected by *miraculous agency*. In doing so, I beg to state once more, that I do not call in question the *Divine interposition* : the only question is, whether the performance of the cure has been through the operation of natural means, employed in submission to the Divine will, and blessed by Almighty Power ; or whether it has been wrought by the same Power, without the intervention of adequate means, or by a process which is opposed to the ordinary course of nature. Now I firmly and conscientiously believe that the means of cure are obvious,—the effect of certain constitutional laws, and adequate to the end proposed. But, even if we could not *perceive* that they were so, we should not be justified in drawing a sweeping inference, that the *effect* was a miracle. There are many of the wonders of nature which remain to us *inscrutable* ; but we do not *therefore* pronounce them to be *miraculous* : we acknowledge the footsteps of Infinite Wisdom and Love, which moves where finite minds cannot perceive its traces ; and our hearts are raised in faith and dependence upon that all-wise, all-powerful, all-gracious Governor, for a continuance of that government, and of those provisions, of which we humbly seek to avail ourselves, we know not *why*, but only because we have been taught that the blessing of God has been promised to, and will attend upon, the performance of duty.

To illustrate this position with regard to the nervous system, on which has hinged the cure of Miss Fancourt ; we know that without its influence it is impossible to *move a limb* : only suspend its agency for a moment, by pressure upon its principal nerve, and the limb thus subjected to experiment is powerless and paralysed ; take away its influence from the stomach, and digestion is at an end ; interfere with its regular supply to the lungs or to the heart, and the circulation is embarrassed ; remove its unceasing supply from the diaphragm, and respiration is at an end, while irrecoverable death is the immediate consequence. Thus we trace its effects ; we know its importance ; we decide upon its agency ; and we know that this influence is transmitted through certain white cords : but here our knowledge ends. In *what way* these *perform their function* we are not acquainted : much more are we ignorant as to *what is this nervous influence* ; but we do not therefore infer when we move a limb, when we walk, talk, taste, see, smell, &c. &c. that all these actions are *miraculous* : they are most wonderful, it is true ; but they result from laws which we *know exist*, though we *know not* the source of their operation. Thus, then, in the present instance of cure effected through the medium of this very system, we pretend not to trace every step of its progress : but as natural means are adequate to the end, and as the

system of God's government shews a working through means, we infer also the order-working agency has played, but that *no miracle* was formed. We may equate our pious observation of this faith (faith in the through the instrumental fervent prayer of (for God heareth not availeth much, God has abundantly above all that we think." I believe it is believed that had this you pious, less sincere and : on Him who is *Almighty* not have been so wrought prayers, and earnest manner of Mr. G. as to be of energising the that display of its power blessing of God upon the she was enabled to acc believe that had Mr. G. to the love and service would not have been al cerity and confidence, to of engaging that nervous most intensity of action. sequence to the argumen believed in the *miraculous* very means they were often pleases to bestow means employed, without the agents so permitted bringing about certain e and the very fact of their with the immense power actually added to their i

This opinion, thus a requires to be supported by arguments with regard to *miracles* ; because it is well forms a strong-hold of in nothing would be more sceptic than to have a miraculous agency so well brace within their pale of natural phenomena ; miracles, or rather *alleges* shewn to be dependent upon the infidel is greatly ass of a *First Great Cause*.

Now a miracle has been " an effect or event corroborated constitution or of a sensible suspension of, or deviation from, the nature ; that is, of God's

In the case of Miss Fancourt, shewn that the effect is to the *established constitution* ; and that there is no controlment of, or deviation from, the known laws of nature : that the effect produced upon the physical law is not a suspension ; and that these laws are only hidden from our

sent forth in this instance to their highest energy of action; that action, however, being perfectly natural, and ready to be called forth by any circumstances of high excitement.

It is true that these laws were not known to the parties, and therefore the consequences of their employment appeared to them *miracles*; and the effect, which is to be accounted for upon a known principle, namely, the communication of nervous energy to muscular fibre, seemed to them *supernatural*, because they were not acquainted with the astonishing influence of this principle.

Now I feel persuaded that these very parties will concur with me, in the assertion, that *miracles* have not been performed in cases where ordinary physical laws would suffice to perform the cure, in the hands of a gracious, all-bountiful God. In such a case, the event is termed *natural*, because it is in conformity with those laws, the ordinary operations of which are commonly termed the usual course of nature; meaning by nature not an atheistical fatalism, but the all-wise system appointed by the Almighty for the regulation of the universe, under his own infinite supervision and control. The event would be *miraculous* if *supernatural*—if brought about by some great controlling agency, by a power which is superior to this ordinary constitution of nature, and which, for the purpose of shewing forth its divinity, changes the course of nature's laws, so as to produce effects without the intervention of means, or by means which are perfectly inadequate, or which have no relation to the end proposed. Yet it is not every event brought about by circumstances which we do not comprehend, that is miraculous: for before we can decide upon a *miracle*, we ought to be acquainted with the natural and correlative circumstances under which it has taken place; for if we are not acquainted with the ordinary course of nature under all these circumstances, we cannot justly say that there has been a suspension of, or deviation from, its laws. And since in the case of Miss Fancourt the ordinary laws of nature were adequate to the end produced; and since these admirable resources were called into active employment, although the existence of these laws was unknown to the parties so employing them, we shall not be promoting our *mutual object*, the *glory of God*, by pronouncing the case to have been *miraculous*.

I have elsewhere stated my belief that the power of working miracles ceased with the Apostolic age; and I shall not shrink from again avowing that I have not met with anything to impugn this conclusion; and that I know not of any satisfactory *miracle* since that early age. As it appears to me, the necessity for *miracles* ceased with the days of those extraordinary *Evangelists*, and their immediate precursors in commission, the disciples, who were

sent forth thus divinely commissioned. It is allowed that the Apostles were an extraordinary order of ministers, and that since their day there has not been a succession of similarly appointed teachers; but that their place has been supplied by ordinary ministers, and by the teaching of the Holy Spirit, particularly in the ordinary means of grace, as reading the Scriptures, and prayer, and preaching the word of God.

Now if the order of ministers which originally possessed this power has ceased in the church, and if we have no evidence of the delegation of such power, is it not reasonable to infer that this gift as well as that of immediate inspiration ceased with them? "He who performs a miracle performs it in the name of God, and in his behalf; that is to say, in proof of a Divine mission." Hence miracles were performed by Moses, by our Lord Jesus Christ, by his specially appointed disciples, and by his Apostles, as evidence of their being divinely commissioned, and gifted with supernatural powers; in proof of the truth of their inspiration, and of the Revelation they promulgated. But now there is no longer a necessity for these extraordinary gifts: we appeal to the canon of Scripture as to the highest authority; and we should appeal, even from the authority of one who professed to perform miracles, to this source of perfect truth: if his mission were in conformity with this sacred canon, it might be true; but it would be false, if opposed to it: therefore possessing a higher and more uniform and universal standard of appeal than the performance of miracles, we do not require a secondary or inferior standard, and one to which the attributes of uniformity and universality could not be given.

It is allowed that *miracles* require a much stronger testimony than *common facts*. As for the *common facts* of Miss Fancourt's case no one can doubt the evidence upon which they rest; namely, the testimony of sincere disciples of Christ; those who would not voluntarily give a fallacious colouring to evidence, and who would earnestly wish, and exclusively wish, to promote the glory of God by their lives and opinions. As far, therefore, as the facts go, we receive them unhesitatingly with the most implicit credence, but on the subject of *miraculous agency* we require *more testimony*. We are then bound to inquire whether the witnesses had possessed the opportunity of being acquainted with all the circumstances of the case, and their dependence upon and relation to certain natural phenomena; and whether they were perfectly free from any *bias* which might conduce to warp their judgment.

Now in both these instances the evidence is defective: the parties were not acquainted with the extent and influence

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ble to lose a word; and as that gentleman gives me permission to employ it in the way most conducive to the diffusion of truth, I beg to send it you entire, convinced that you will agree with me in thinking that no part could be spared without injury.

To W. Newnham, Esq.

Bruton Street, Dec. 8, 1830.

My dear sir,

I am happy, on my part, to renew our acquaintance, which the reports of common friends, and of the press, also a common friend, have preserved from absolute decay. The essay to which you allude has not fallen in my way. I shall peruse it with much interest.

From several quarters intelligence had reached me of the sudden recovery of Miss Fancourt; and but a few hours before the arrival of your note of inquiry, I had perused the narratives of Miss Fancourt and her father, together with the clear and conclusive comments appended to them, in the *Christian Observer*, to which a friend had called my attention.

My recollection of the case is not so strong in particulars as to enable me to say much about it. It appears that I saw Miss F. twice, and that some weeks intervened between my visits in the winter of 1824. My attention being directed to the hip-joint, I examined it carefully, and found that there was neither deformity nor want of mobility, but that the use of the joint was painful. I recommended that a long-established issue should be allowed to heal, and at the same time directed some leeches, a blister, and aperient medicine. On my second visit, Miss F. was so far relieved as to lead me to urge the discontinuance of her crutches and to prescribe tonic medicine, and I think a warm plaster. Most of these particulars have been confirmed by inquiry of the young lady's mother, for I had no minute of the case save in my memory.

To a medical man, this brief relation is a volume, as regards the opinion I must have entertained; namely, that the inflammation, if it had been acute, was not so then; that the seat of it was not the *synovial* or *lining membrane* of the joint, but the external ligamentous or muscular coverings; that more than had been already done, in the way of counter-irritation and drain, was not indicated; and lastly, that the *general system* was defective in power.

It should be observed, that the young lady was naturally somewhat delicate in frame and health*; that she had already been confined and suffering for a length of

* A twelvemonth prior to the local complaint, Miss F. had been a patient of a much-esteemed physician in the city, for some constitutional indisposition; for which, among other remedies, that gentleman had recommended horse exercise.

time from the disease and the treatment which gentlemen previously consulted had judged necessary; that, long after I saw the case, much and varied treatment, medical and surgical, was employed at Margate and in Devonshire,—at which latter place the local affection was regarded as symptomatic of a disordered state of the liver, and the system was put under the action of mercury; that other joints had been painfully affected at various times; and that at length, tired of ineffectual attempts at recovery, Miss Fancourt had betaken herself to her couch, and yielded up her case, in something like despair, to the slow but nevertheless powerful operation of time and rest.

It is quite certain from the statements of Mrs. Fancourt (the young lady was unfortunately from home when I called a few days ago), that Miss F.'s case bore no resemblance at any time to the "*morbus coxæ*"†, and that no sign exists of any alteration having ever taken place in the structure of the hip-joint or of the spine. Thus it may have been a *myalgia* or a *neuralgia*†, or both, affecting chiefly the most fleshy and most important joint of the body, though others suffered in a degree; and this painful affection and loss of muscular power may have supervened upon original inflammation.

I shall now, my dear sir, take the liberty of offering one or two remarks upon this history. If there is a well made out point in pathology, it is the frequent existence of a *painful local affection*, symptomatic of a disordered state of the nervous system,—this again depending upon a defect in some one or more of the important functions by which vigorous or tonic health is maintained. Such affections are sometimes, indeed often, so simulative of the symptoms of inflammation, as to require study and discrimination to distinguish them; and indeed they are not unfrequently the vestiges of former inflammations. For months, and sometimes years, we see them resist every mode of treatment: they lead to no organic mischief, and excite no alarm for the patient's safety; for they are not incompatible with an even, although a feeble, state of health. Eventually they cease, as if they had run their course, and worn themselves out; and the discovery of their cessation may be sudden, and may lead to the belief that such has been their actual termination, when in fact they have so far gradually abated as to be incapable of resisting any strong impulse or exertion to throw them off. The period of self-imposed restraint, as in many cases of a different description, is arbitrary: hence, sometimes procrastinated by the fear of relapse, and, in extreme cases, by the paralyzing influence of despair.

* Regular hip-disease.

† Painful affection of muscles or nerves.

unnatural confinement as is imposed where the spine or lower limbs are thus affected, upon the patient's constitution, moral as well as physical, leads to some of the most curious phenomena which our profession offers to observation. These in detail are much depending on temperament, education, society, modes of thinking, &c. It would be easy to fill a volume with such histories, and very incredible some of them would appear. That such conditions are modified by sex, is, in addition to other proofs, demonstrated by the fact that these cases are almost peculiar to females under, or not exceeding, middle life. It is from this course of observation, that well informed surgeons have of late years recognised and described a class of hysteric local affections, of which pain, sometimes excessive, is generally a predominant character.

Another position, which may be regarded as equally well established with the former, is the occasional *sudden disappearance* of these complaints, on the mitigation or removal of some obvious physical irritation, or under the action of some powerfully exciting mental stimulus. The removal of a biliary obstruction, or the expulsion of an intestinal worm, may serve to illustrate the first; and the energy inspired by terror, rage, revenge, &c. the latter.

It has been truly and beautifully said, "Hope springs eternal in the human breast;" but its character is too tranquil, passive, conditional, to arouse the extraordinary energies of the system depressed below the level; whereas confidence, assuming the character of religious faith, founded in a settled conviction, however inspired or characterized,—whether the fervour of an enlightened, or the frenzy of a fanatical, enthusiast,—when its force is concentrated upon an object of paramount interest, I apprehend to be the most powerful lever which can be brought to operate upon the human mind.

Taking the facts as stated in Miss Fancourt's case, namely, that she was enabled upon the word, to rise, and command, and controul the muscles, which five hours before had refused, or rendered a very imperfect obedience to her will, it cannot be doubted but that the impulse must have been a powerful one; but the fear of death, or of shame, might have done, nay has over and over again done, as much: and, on the other hand, it must be remembered, that there was no such physical impediment to contend with as the slightest alteration of healthy structure, so far as we are cognisant of such deviation,—that in that, the *function* only was at fault.

To the dispassionate observer, if this be considered miraculous, a miracle not unfrequently presents itself, that is, a physical

science, brought about by of powerful mental imprinting of explanation, the well-known sympathy economy. I refrain from ject not in my province, the little that need, or the be said, can be said bet fectively.

I would treat with respect at the solution of this an problems, but I incline to as my reason and exp being disposed to regard what are termed "seco sufficiently miraculous, sidered, to inspire a c uniformly, as well as un Divine superintendence. mind, surrounded on al teries which it is unabl covers, in the most famil contemplation, abundant ledge, and incentives to titude;

"Finds tongues in tree running brooks, Sermons in stones,—an thing!"

This letter has far exceeded its limits: I entreat your remain, &c.

With this interesting from Mr. Travers I cont for the present; but as ject is important, and I of some materials which valuable, I purpose, as resuming the discussion lume. In the mean tim

NAVAL AND MILITARY SOCIETY

This most useful institution completed its fiftieth year. tend to the whole milit population of the realm.

The society's receipts year were 3,396*l.*, and 1 3,386*l.* A reduction of d of 646*l.* has been effected and the list of subscribers crease. The number of issued during the year 13,233,—making the iss since its formation 244,4 the official regulation of to the army alone has be being an excess of 6,43 issues between the year a period of 24 years from the society.

We have so often ac of this Christian and pi that we shall not add ar ceding facts, in proof c large public support.

ditions to the array will furnish new calls upon the exertions of the society; and we rejoice that such societies are in existence promptly to meet them.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

This venerable institution, it is remarked in the last Report, "has now been actively engaged for more than one hundred and thirty years in labouring to advance by various methods, and to the utmost extent of its means and influence, the glory of God and the best interests of mankind. During this long period the society has never been unmindful that its primary duty is to extend the knowledge of the Gospel as expounded in the Articles and Liturgy of our Church, and to inculcate Christian duties upon Christian principles." "The labours of the society," it is added, "have been continued on a scale of progressive extension; a fact which the present abstract of the proceedings during the past year will tend fully to establish."

From that Report we learn, that the number of Bibles, Testaments, Common Prayer-books, Psalters, and other books and tracts issued during the past year, is 1,715,560, which considerably exceeds the number issued in any former year. A large proportion of these books have been supplied to parochial, charity, national, and Sunday schools. Many books have been granted gratuitously to very necessitous schools and parishes, and likewise for the use of the settlers in Western Australasia. The society has also furnished considerable supplies of books on account of Government to his Majesty's convict ships and the Penitentiary at Milbank.

A new field for exertion on the part of the society was opened some years ago, in consequence of the order of the late Duke of York, that every soldier who could read should be furnished with a Bible and a Common Prayer-book. The society agreed to furnish as many copies as might be required; and it has supplied one half of the Bibles, and all the Common Prayer-books, which have been distributed in virtue of the above-mentioned order, besides religious books sent out for the use of his Majesty's troops in India.

An edition of 5,000 copies of the New Testament in the Irish language and character, with marginal references, has recently been completed at the charge of the society. The Board have determined to distribute among the bishops in Ireland 2,000 copies, to place 1,000 copies at the disposal of the Incorporated Association in Dublin, and to reserve the remaining 2,000, to be distributed as the demand may require. An edition of 5,000 copies of the Society's Family Bible was expected to be completed before the termination of the present year.

The pecuniary receipts for the year

amount to 67,018; but it is hoped that the friends of the Society will not relax in their endeavours to furnish it with sufficient means to answer the increasing demands upon its exertions.

The diocesan and district committees have continued to render the most efficient assistance to the parent institution.—We postpone to another Number the review of the Society's foreign proceedings.

SERAMPORE MISSION.

We have received from India a powerful appeal on behalf of the Serampore mission, issued by the venerable Dr. Carey and his colleagues.

Circumstances, they say, of extreme urgency compel them to appeal to the Christian public of Great Britain. "For themselves they have nothing to ask but the good will and the prayers of their fellow-Christians; but their petition must be earnest for support to that sacred cause in which they are engaged." The objects of the Serampore mission may be arranged under the heads of translation and printing, education, and missionary labour, or the direct preaching of the Gospel to the natives of India. For these different objects they require pecuniary aid in different degrees.

We cannot find space for the complicated details; but the result is, that besides books and schools, the missionaries have to provide for 20 stations, each of which has one or more resident preachers, and 32 missionary brethren, European, Indo-British, or native; and the entire annual expenses of which are about 1,533*l*. They add,—“It has been said that we are rich. Were we so, we should send forth no such appeal as the present. We are really poor, and nothing but our poverty compels us to call for help. The only members of the mission who have it in their power to contribute to its funds are Dr. Carey, Dr. Marshman, and Mr. J. C. Marshman. They do contribute to the utmost of their ability; but it has pleased God greatly to curtail that ability, especially as the British Government have just abolished the professorships in the college of Fort William. We entreat of the Christian public a few hundred pounds per annum, for we have them not ourselves. Christian friends! these are our wants. Do you refuse us—do you refuse these stations—the small degree of support which is required? Which of them is to be abandoned? We cannot think of one. If unceasing industry or self-denial could by any means furnish us with the supplies we beg from you, we would toil and deny ourselves with joyful alacrity, and leave you unimportuned. But our hopes are small in this respect: our present incomes even are uncertain. Again, then, we implore your help, and we trust we shall not implore in vain.”

anaries in the translation and dispersion of the Sacred Word deserve the gratitude of the whole Christian world; and for this particular department a special fund is appropriated, distinct from those departments of the Society's labours which involve questions of doctrine or church discipline.

AMERICAN EPISCOPAL VISITATION.

The laborious duties of the American Episcopate are little estimated in this country. Bishop Chase's journeys, which happen to be best known, are only a specimen of those of other prelates travelling through the more recently settled districts. We have before us the official account of the last completed episcopal tour of the lamented Bishop Hobart, from which we copy the following notice. The ordinary detail of exertion in confirmations, ordinations, and consecrations we pass over.

"In the afternoon I visited the congregation of the Indians on the Oneida reservation, and was inexpressibly gratified with the evidence afforded by many of them, of piety and Christian zeal. Their judicious and faithful catechist and instructor, Mr. Solomon Davis, presented ninety-seven for confirmation, whom he had previously instructed and prepared for this holy rite. On my first visit to them, a number of years before, I had confirmed nearly the same number, and at subsequent visits others were confirmed. It could not but excite the most gratifying emotions to find them still advancing in Christian knowledge, and in attachment to our church, in whose Liturgy they joined with affecting simplicity and devotion."

"Thursday I again visited the Oneidas, to attend their chiefs, at their request, in a council to request my advice as to some particulars in relation to their spiritual interests. The scene was to me novel and highly interesting. An ancient butternut grove, from time immemorial their council ground, was the place where their chiefs and warriors assembled, and arranged themselves in circles, within which the clergy and myself were seated. Groups of young men and women and children were scattered around the assemblage, regarding with evident attention and interest what was said and done. The address to me of one of the chiefs, to which I replied; the speech of another to the natives; and the final address of the orator of the nation to me, to which there was a reply from me, were marked by great good sense, and by simple and commanding eloquence. It is the strong dictate of Christian sympathy and duty to cherish this mission among the Oneidas, who are so favourably disposed to our church, and who are advancing in the arts and comforts of civilized life."

CHRIST. OBSERV. APP.

and admitted the Rev. S. Davis, and the Rev. J. Young. Deacons, to the order of Priests. On this occasion, a pertinent and affecting address, drawn up, at the request of the chiefs, by a young Indian, who has received a good English education, was read to me in their name, in which they requested me to recognise Mr. Davis as their permanent pastor. This was done in a simple, significant ceremony, suggested by them. The chiefs standing behind each other, each chief placed his hands on the shoulders of the chief before him, and the first chief on the shoulders of Mr. Davis, whom I took and held by the right hand, while I replied to their address. By this ceremony they wished to signify that a strong bond of union was formed between them, their pastor, and their bishop."

The indefatigable prelate who penned this account, did not live to complete another visitation. His zeal and self-devotion, and mental and bodily exertions, during these episcopal journeys, have been described to us, by eye-witnesses of his labours, as sufficient to break down the most robust frame; and it was in the midst of these ministrations that he was summoned to give an account of his stewardship, and to enter into the joy of his Lord. We have received from our American Correspondents copious and interesting details of his life, which is closely connected with the history of the United States Episcopate, and we purpose inserting a memoir of him in our next Number. We did not agree with him on some important subjects, as our readers are well aware; but there was much in him to admire and love; and in the course of many years' friendly and confidential correspondence, with which he favoured us, we have ever found him anxious to promote what he considered for the glory of God and the interests of his church. Nearly his last words, in the prospect of death, were, "God's will be done. Oh pray for me, that I may not only say this but feel it, feel it as a sinner: for bear me witness, I have no merit of my own; as a guilty sinner would I go to my Saviour, casting all my reliance on him, the atonement of his blood. He is my only dependence, my Redeemer, my Sanctifier, my God, my Judge."

SOCIETY FOR THE PROPGATION OF THE GOSPEL.

From the last Annual Report, recently issued, we abstract the following particulars of the Society's proceedings during the year.

In reference to the North-American colonies it is remarked, that the gradual progress of religious information through the medium of a parochial clergy, which is the principal feature in the operations of the Society in this quarter, though it

those who are engaged in the management of its concerns, while observing the regular habits and consequent improvement of the population, affords but few materials to excite that intense interest which the labours of a Christian Missionary cannot fail to do, in countries where the great mass of the population have hitherto been strangers to the light of Christianity. "Yet these portions of the British empire," it is added, "exhibit a scene where the patient endurance of a Christian Ministry, zealously labouring for the good of their fellow-creatures, with little reward except that which is derived from a consciousness of the value and excellence of their employment, is witnessed by the people with a feeling of gratitude to the humble instruments of Divine wisdom, and thankfulness to God for the means of grace thus placed within their reach." Great impediments, it is stated, have interfered with the progress of the arrangements made for the promotion of religion or education in the colonies; some of which, however, have been overcome by the perseverance of the Society, the labours of the Ministry, and the vigilance and influence of those in authority, whose united efforts have all been required to secure to the establishments of the Church that form and stability which they now enjoy; "affording to large bodies of the poor means of education, dispensing to numerous congregations religious instruction, and encouraging the erection of edifices for the observance of those pure forms of worship which are cherished in the parent country as the best means of grace." But, "great as the efforts of the Society have been, and considerable as their success, through the Divine blessing and the zealous co-operation of their servants, there remains a large and extensive field of usefulness requiring the continued and unremitting exertions of every friend of religion to provide for the spiritual wants of those who have to struggle with the difficulties incident to all recent settlements."

The national schools at Halifax flourish, and two new establishments of a similar kind have been formed in the same city; but the Society were under the necessity of declining to contribute any pecuniary assistance to these institutions, under the consideration of the large proportion of their funds already appropriated to the same objects in Halifax. The opulent inhabitants of that city, it is expected, will speedily be prepared to support the national schools from their own resources, and leave the Society at liberty to bestow their pecuniary aid upon places where the people are still struggling with the difficulties attendant upon recent settlements.

The visitation held by the Bishop at Halifax was attended by a larger body of clergy than were ever assembled together before in the North-American colonies.

were present on the occasion, and, it is added, "found abundant matter of congratulation, while comparing the existing state of the church, attracting the respect of all parties, and imparting to numerous and attentive congregations religious instruction and consolation through the agency of no less than one hundred and twenty ministers with that which at no distant period presented only a body of forty-three dispersed over the two dioceses, and having little or no connection with each other. At the same time, however, that they dwelt with satisfaction upon this improved and improving condition of the church, and were thankful to Divine Providence, who had thus encouraged their zealous exertions, by giving a blessing to the seed which had been sown, and causing it to yield a more than corresponding increase, they were sensible that its present comparative prosperity offered additional reasons for renewed exertions on their parts, and firm dependences upon that assistance without which all human efforts are of no avail."

In the course of the summer and autumn, Archdeacon Willis visited the missions to the north of Halifax. His report, it is remarked, "exhibits no features of novelty, but it proves that the labours of the Society, and the piety and diligence of the missionaries, have not been expended in vain; improvements in moral conduct and religious duties have been conspicuous; many new churches have been erected, and those of longer standing kept in good repair; the ministers respected, and the people grateful, and in many instances ready to testify their sense of gratitude by liberal contributions towards the maintenance of their minister."

Six divinity scholarships have been founded in the new college of Fredericton, with exhibitions of thirty pounds each for candidates selected by the visitor from the young men educated for holy orders. The institution has commenced its operations. The Archdeacon is president, and the Rev. Dr. Jacob, of Oxford, vice-president.

In the diocese of Quebec the Society renew their congratulations upon witnessing a scene of similar exertion to that which exists in Nova Scotia, and of a similar and corresponding increase in its fruits. Bishop Stewart, Archdeacon Mountain, Archdeacon Strachan, and the visiting missionary, Mr. Archbold, have extended their labours during the past year to many distant settlements. The Bishop has taken possession of the estate of Burnside, the bequest of the late Mr. McGill of Montreal, for the commencement of a university in that city, as a seminary for young men intended for holy orders. The property consists of a house, garden, and land, of the value of about 10,000*l.*, with 10,000*l.* in money for the same purposes. The need of such an institution in Canada is severely

...; and there is nothing of the kind, or a Protestant character, in either of the two provinces.

The situation of the church in this portion of British America, says the Report, is thus very faithfully and aptly described by an intelligent and active eye-witness. "There is no reason to believe that the disposition of the people is hostile to the Protestant Episcopal Church; for experience shews that wherever a pious, zealous, and active clergyman has been placed, the Church is invariably respected and generally admired, those who were prejudiced are soon made friendly, and are frequently brought over to her communion. In the present state of things, the good reception of the Church among the people, and its future prosperity, depend more than can be well imagined in England upon the personal qualities of the clergy, and their fitness for particular local circumstances. To affirm that the Church is flourishing throughout Protestant Canada, would be to advance what is not true; but it would be equally wide of the truth to pronounce that there is no hope of ever seeing this happy consummation brought about: on the contrary, had they a sufficient number of missionaries endued with a proper spirit, the members of the Church in number would surpass that of any other denomination of Protestants."

From North America the Report proceeds to the diocese of Calcutta. It is proposed to extend the benefits of education in Bishop's College by throwing open its walls to non-foundation students, without requiring from them the declaration stipulated by the statute. In addition to the annual examination on December 14, examinations have been held, to urge the progress of the students; and the examiners express themselves much gratified by the result. The principal attention of the students is directed to divinity, the classics, and the grammar of the Oriental languages. The Board "express their satisfaction with the general state of the college, and their increased conviction of the highest importance of this institution to the best interests of the Christian religion in that part of the world."

The three Missionaries in Bengal, Messrs. Morton, Tweddle, and Di Mello, continue the superintendence of a large circle of native schools, containing several hundreds of children, whose parents eagerly avail themselves of the opportunities thus afforded them of procuring for their children a certain degree of European instruction.

The Society's operations in the East had been greatly impeded by the death of Bishop Heber; and Bishop Turner had scarcely entered upon his labours at the date of the last advices in the Report. Should it please God to spare that much-esteemed prelate, we trust to learn much interesting intelligence of the Society's

HISTORY OF SO MISSIO.

An interesting summary of the rise and progress of Protestant Missions under the Society for promoting Christian Knowledge in the South of India, in extent and condition at the transfer to the Society of the Gospel in the South of India, is appended to the last-mentioned Society's wide circulation in a separate Tanjore and Trichinopoly in a Christian view," said ton, "the noblest memorial of the Christian mission with India." Bishop had seen most parts of India, and had seen nothing like the Mission. Again and again he repeated the strength of the Christian mission it would indeed be a great sin if England and all the world did not nourish churches." We proceed to read an abstract of the memorial.

The Protestant Missions of India extend over large fine provinces lying between 13 deg. north, and the Peninsula south, and between the east, and the great range known by the name of the west. They have now a century and a quarter of slender beginnings, the congregations have increased as the political state of the country has been tranquil or turbulent means have existed of all the supervision and instruction of the pastors and active teachers.

These missions owe their origin to the piety of Frederick of Denmark, who, in 1701, founded the Royal Danish Mission at an ancient settlement of the sea-shore of the Tanjore district of Coromandel, 145 miles from Madras. The Society for Promoting Christian Knowledge, impressed with the importance of the mission, lost no time in contributing to its success, by sending valuable donations in money and a printing press, and the management of such a mission was put into their hands, and enlargement of the Mission; and in 1728 they established the first European Mission at Madras. The original mission has continued to the exertions of its benefactors, but, owing to the aid of the Society, which it is now

from Denmark, its operations are much restricted, and some of the congregations and schools have been transferred to the support and protection of the Society for promoting Christian Knowledge. The Royal Danish Mission in thirty-five years after its establishment numbered upwards of 3,700 Christians, among whom were many competent to the duties of schoolmasters and catechists, and some stated to be qualified for the work of missionaries. In 1787 the number of Christians on the books of the Tranquebar Mission, partly natives, and partly the mixed descendants of Europeans and natives, from its foundation to that time, amounted to 17,716.

It was from Tranquebar that the first missionaries were engaged by the Society for promoting Christian Knowledge; and among others the greatest labourer in the Indian vineyard, the excellent Schwartz. The most cordial attachment have uninterruptedly existed between the ministers of the Danish and the English missions in Southern India. When adverse circumstances have depressed the mother institution, and the influence of the daughter missions had spread over a large space around her, she has not been forgotten nor abandoned by the Society for promoting Christian Knowledge; but the benevolence of England has been, and continues to be, imparted through the Society to cherish her churches and schools. These missions derived great benefit from the benevolence of pious and learned persons in Germany; and from the University of Halle in Saxony the Society for promoting Christian Knowledge was furnished with many exemplary missionaries.

The early records of the Missions of the Society for promoting Christian Knowledge do not afford the means of tracing, with so much accuracy as might be desired, the progress of their first labours. The first proposal for establishing the English mission at Madras originated with the Rev. Mr. Schultze, of Tranquebar, who, upon the Society's engaging for its support, repaired thither, and had for his early associates the Rev. J. Sartorius and J. Geisler. The Society soon after gave directions for the foundation of a church to be laid; and, the East-India Company having signified their consent to the building of a church and two schools at Madras, the Society sent instructions to their missionaries for accomplishing the object. In 1746, upon the taking of Madras by the French, the missionaries were obliged to retreat to Pulicat, a Dutch settlement, twenty-three miles to the northward, on the sea coast of the Carnatic. In the period between the settlement of the mission at Madras, and their expulsion by the French, upwards of 800 persons appear to have been baptized; schools were established; and translations of the Bible into

Malabar (Tamil) and Portuguese, and several works of devotion and religious instruction, had been prepared, and were in course of printing at the presses sent out by the Society for promoting Christian Knowledge.

In 1749 Madras was restored to the English, and the missionaries returned to that station, and the Governor put them in possession of a new church, with a house and a garden adjoining to it, which had been appropriated to the use of the Roman-Catholic Portuguese while Madras was in possession of the French.

Before the capture of Madras, the missionaries Sartorius and Giesler had visited Cuddalore, and laid the foundation of the Protestant mission at that place, which has since become one of the chief stations of the Society on the coast of Coromandel. The political events of 1758, which caused the surrender of Fort St. David to the French, compelled the missionaries, as well as great part of the inhabitants, to quit the place. In 1760 Cuddalore was retaken by the British arms, and the missionary resumed his functions; but, finding the work too laborious for him alone, he was, in the year 1766, favoured with a colleague, the Rev. Mr. Gerické. The mission now began to flourish and the schools increased. In the year 1771 there were forty children in the Tamil school, besides an English mission-school: sixty-seven converts had been admitted into the church, of whom forty-seven were adults, and twenty children. "The former," it is remarked in the Report, "had been fully instructed for a long time, and mature examination into their past lives, and conviction of their sincerity and amendment, had, at their earnest request, been received." In 1787 Mr. Gerické was called to Vepery, the concerns of that mission requiring his principal care. He left at Cuddalore Mr. Horst; and the Cuddalore mission remained in close connection with Vepery until Mr. Gerické's death, in the year 1803. He used to visit that congregation every year, and, with that Christian liberality which formed a prominent feature in his character, he furnished the salaries of the reader, catechist, and schoolmaster, attached to the church of Cuddalore. The endowments of this mission in lands became very considerable, besides donations in money, particularly one by Mr. Ostervald, who, in 1760, gave to the mission 1000*l*. Residences have been built for the native catechists and teachers, and for the poorer Christians; school-houses are erected; and the rents of the lands form part of the mission-funds. The church having fallen to decay, Gerické, the worthy successor of Schwartz, rebuilt it in 1800 with his own funds, appropriating to that purpose the whole amount of an allowance which he had received from the govern-

ment at Madras for dispensing at the naval hospital at that presidency.

About the year 1754, the first visit of a Protestant missionary appears to have been made to Negapatam, a sea-port town, twenty miles south of Tranquebar, by two of the Danish missionaries. In 1782, when Negapatam was taken by the English, Gerické established there the Mission Institution, and with the consent of the British government took charge of an excellent church, built by the Dutch government, and of a small chapel for the Tamul congregation. By the year 1787, Gerické had baptized, besides children, thirty-two adults, of whom some had been under instruction several years, and some were Mohammedans of the Malay cast; thirteen couple had been married; and several young persons had been instructed for admission to the Sacrament of the Lord's Supper. Negapatam was also an object of the care of Schwartz, who, in 1794, obtained from the government of Madras a monthly allowance of forty pagodas (16*l*.) for the relief of the Protestant poor at that place; which sum is still paid, and is under the administration of the missionaries.

The mission at Trichinopoly was founded by Schwartz, who first visited that place in a journey on foot from Tranquebar, in 1763; and after remaining there three months, with the assistance and encouragement of the English gentlemen resident there, among whom was a brother of Bishop Newton, a house was erected, to be used as a place of worship and for a school. From Trichinopoly Schwartz proceeded to Tanjore, which became afterwards the great field of his apostolic labours; and on this his first visit, he preached the Gospel there, and, "taking occasion from questions which the courtiers asked him concerning worldly matters, to turn the discourse to things belonging to God and heaven, he was heard by the King of Tanjore, who was then present, but not seen by Schwartz." In September he returned to Trichinopoly, baptized some Heathen, and received some Papist converts into the Protestant congregation, thus first established in these parts. In 1767 he quitted Tranquebar to fix his residence at Trichinopoly, where he was engaged in affording spiritual assistance to the garrison; for which duty the Government of Madras, without any solicitation on his part, were pleased to grant him a salary of 100*l*., which he expended in finishing the church and mission-house. The church is a large handsome building, capable of holding from 1500 to 2000 persons. There are also an English and a Tamul school.

The Christian congregation at Trichinopoly, consisting partly of native Indians, and partly of the mixed descendants of Europeans, appears to have been, in 1792,

about 200; in 1807, about 460; in 1817, about 460.

Visits were frequent Danish missionaries of subsequently by those promoting Christian Kchinopoly, to different rounding country, and forward of the peninsula, jore, Madura, and Dindinities presented themselves were made to when small societies of found who had no paspiritual assistance, nor their children, the mission schools and built prayerpels; and when the number was large, stationed a were used to draw the confession of the religion but the books prepared native Christian school Holy Scriptures, were classes, and to this preparation was made by the parentment of schools is common as among the chief works; and, thus favour they are not hasty to course of instruction discipline.—As early as of Tanjore was visited missionaries, and converts were not wanting thereafterwards the same mission that what they had long little schools in the accomplished, there b The missionaries state little schools were in a particular service to the wherein to preach and vine offices in the court stated, that two native velled for two, three, fo for six weeks together, to instruct the dispersed to administer the holy them. In 1745 the T particularly recommend the most likely means tianity; adding, that there were, many of them, s having their children t contribute towards building. About 1769 the zealous the Christians at Tan mission of the Rajah, frequent personal confession the foundation of that a which reflects so much Rajah and his family, a essential service, under the Christian cause in one occasion, in 1770 jour more than usual requested to know the whether he was to remain

back to Trichinopoly, he was informed, "that he might go back for that time, but was to remember that the king looked upon him as his Padre." In 1772 Schwartz addressed the Society from Tanjore, informing them of the increase of his congregation, as well from Hindus as from Roman Catholics; that the schools were kept up; and that he had united a European captain, in the service of the Rajah, to the daughter of another of his officers, in holy matrimony, in the presence of the Rajah and of many people, who were pleased with the ceremony, and with a sermon preached by him on the occasion. At this time Schwartz had increased his number of catechists, by engaging two persons, one of whom was Sattianaden, who was afterwards ordained, and became a zealous and judicious minister.

In 1773 the fort of Tanjore was taken possession of in the name of the Nabob of the Carnatic, and from that time till 1776, when it was restored to the Rajah, little encouragement was afforded to the labours of the Christian missionary. Upon the restoration of the Rajah, endeavours were made to raise by subscription a sum sufficient for building a church. Mr. Schwartz, learning that it was in the contemplation of government to grant him a sum of money for having done the duty of a chaplain in camp, he wrote to Madras, declining any present for himself, but requesting to be furnished with bricks and lime towards building the church. Shortly after, Schwartz was summoned to Madras, to attend the governor, Sir Thomas Rumbold, on business of importance. On his arrival at the presidency, he found, to his surprise, that he was solicited to undertake a confidential mission to Hyder Ally at Seringapatam, for the purpose of discovering whether he had any immediate intention of proceeding to open hostility, and to assure him of the pacific views of the British government. The reasons assigned by Sir Thomas Rumbold for proposing this mission to Mr. Schwartz, besides his acquaintance with the languages, and the secrecy with which the service could be performed by one of so unostentatious a character, were, that the government were convinced that he would act disinterestedly, and would not allow any one to bribe him; adding, that as the intention of the journey was good and Christian, namely, to prevent the effusion of human blood, and to preserve the country in peace, the commission militated not against, but would highly become, his sacred office. Schwartz resolved not to decline the duty proposed to him, determining, however, to receive no remuneration except his travelling expenses. His reception from Hyder was gracious and kind, and he executed his mission to the satisfaction of the English government. After taking his leave, he found that Hyder

had sent 800 rupees to his palanquin, to defray his travelling expenses. He wished to decline this present, but he was told by Hyder's people that it would endanger their lives if they dared to take it back. He then expressed a desire to return it in person, but he was told that it was contrary to etiquette to re-admit him into Hyder's presence, after having his audience of leave, or to receive his written representation on the subject; that Hyder, knowing a great present would offend Mr. Schwartz, had purposely confined it only to the lowest amount of travelling expenses, &c. Schwartz produced the money to the government at Madras, but was desired by them to keep it. Thus solicited, he retained the money, and appropriated it to be the nucleus of a fund for building the church, and for the establishment of charity schools at Tanjore. The government further resolved that he should be supplied with bricks and lime, and granted to himself at Tanjore, and to Mr. Pohle at Trichinopoly, 100*l.* per annum each, as chaplains to the English garrison. Of his allowance, Schwartz paid half to Mr. Kohlhoff, his coadjutor in the mission, and appropriated the remainder to the support of native teachers. Mr. Pohle also made use of his allowance for the benefit of congregations and schools. The church at Tanjore was thus completed in the beginning of 1780, when it was consecrated, and called Christ Church.

The succeeding years were marked by the various calamities of war and famine; but these visitations enabled Schwartz to exhibit the Christian character in so bright a light, that he gained the entire confidence and affectionate regard of all, whether natives or Europeans, who witnessed his indefatigable benevolence, his unblemished integrity, and the wisdom and prudence of his conduct.

In 1786 Schwartz was requested, by the government of Madras, to be a member of a committee appointed to investigate the state of the country, as there was no man who knew so much of the real condition and feelings of the inhabitants as he did. The Rajah was at that time in a very infirm state of health, and shortly afterwards feeling the approach of death, he was anxious to commit his adopted son, the present Rajah, then about nine or ten years old, to his sole guardianship. Schwartz declined the trust, from a consciousness that he could not efficiently discharge it consistently with his other duties. The young prince ever looked up with filial affection to Schwartz, and, extending his patronage and regard to his coadjutors and successors, greatly contributed to the permanent establishment and extension of the Protestant mission at and around Tanjore.

From this time the Tanjore mission

gradually extended itself around its chief seat, which was the residence of Schwartz; and by donations of money and land a fund was provided, from which the support of teachers and catechists was defrayed, and chapels and school-rooms were built at places, some contiguous to, some at a considerable distance from, the fort and town. The missionaries made frequent visits to these institutions, allotting to them such portion of their time and care as could be spared from the superior requisitions of the principal establishment.

It does not appear at what time Tinnivelly was first visited by the Protestant missionaries, but in 1785 there was a Christian congregation collected at Palamcottah, one of its chief towns, of 100 persons, to whom Mr. Schwartz sent one of his catechists. Sattianaden had the care of the congregation. A school was likewise established, and a schoolmaster provided; and both catechist and schoolmaster received their salaries from Mr. Schwartz.

Palamcottah is a fort at a distance of 200 miles south from Tanjore; it belonged at that time to the Nabob, but had an English garrison. One of the country priests visited the congregation annually, for the administration of the sacraments. The English Liturgy was translated, and used regularly before sermon.

In 1792, Palamcottah and the district of Tinnivelly were visited by Mr. Joenické, from Tanjore; and he then reported that the Christians generally resided in the country, and formed several congregations. For the use of those at Padpanadaburam, and at Parani, he had erected some chapels, at the expense of Mr. Schwartz. Many of those converts were Christians, not in name only, but in reality. "There is every reason to hope," he observes, "that at a future period Christianity will prevail in the Tinnivelly country." Joenické and Sattianaden had severally made journeys into parts of the country where the word of God had never before been preached, and the people were generally attentive, and desirous of hearing: they assembled in hundreds, and shewed the missionaries every respect.

While the extension of Christian knowledge was thus quietly and unostentatiously proceeding, the missions were deprived of their most valuable member, by the death of the excellent Schwartz, in 1798, in the seventy-second year of his age. The greatest anxiety had been expressed at his illness, and the greatest respect was shewn at his death by Serfojee Rajah, the young prince, whom his adoptive father Tulja

Rajah, had desired to place under the guardianship of the venerable missionary. Amer Sing had held the reins of government at Tanjore from the death of Tulja till he was set aside, and Serfojee succeeded, in 1798. From the time of his accession, the kindness of his Highness to the Protestant missions has been marked and unceasing. In 1802 he visited Tranquebar. In several conversations with the senior missionary, he discovered the most tender and filial remembrance of the late Mr. Schwartz, and expressed much friendship for Messrs. Gerické and Kohlhoff, and for all the missionaries, in whom he discovered the same sentiments and zeal; expressing his wish that none but such as would follow the steps of Mr. Schwartz, and were like him at least in piety, might be sent out to the mission.

The loss of such a man as Schwartz could not but be severely felt by his brother missionaries, as well as by all over whom his pastoral care had extended. But he left behind him great and good men, devoted to the cause in which they were engaged, humble, laborious, and learned. Such especially was Gerické, who died at Vellore in 1803, in the sixty-second year of his age. The venerable Kohlhoff had died in 1791, at the advanced age of eighty. His son, now aged, survives, and has the superintendence of the Tanjore missionary institutions, and the dispensation of the Rajah's bounty to the Christian poor.

Thus established, the several missionary stations improved or fell off as their pastors attended to or neglected their flock. Each principal station formed a mother church, having a number of smaller congregations dependent upon itself, and governed by its missionary head, aided by native priests, ordained by the missionaries, according to the rites of the Lutheran church.

We have thus brought down the history of these memorable missions to the period of the establishment of the Episcopate in India. Their subsequent annals are more fresh in the memory of our readers, and less need recapitulation; but as they are very interesting, we may probably in some future Number offer a digest of them. For a long period the missionary field in India was occupied exclusively by the venerable Society for promoting Christian Knowledge, but of late years other missionaries have shared their labours and successes; and never were the prospects so bright as at the present moment. Yet to this hour, though the fields are whitening to the harvest, the labourers are few. May the Lord of the harvest send forth more labourers into his harvest!

PARLIAMENT has adjourned to the third of February. In consequence of the change of ministry; the temporary absence from the House of Commons of those members who had taken office; the disturbances in some of the agricultural districts, which demanded immediate attention, and the presence of persons of local influence; and the necessary immaturity of the intended plans of the new cabinet; there has not been much progress in public business during the few weeks of parliamentary session, and no question has been brought forward that indicates the strength of parties, or the projected counsels of the cabinet. We therefore gladly embrace this temporary truce to close the last pages of our volume apart from political discussion, however important, and to commend to the prayers of our readers the mighty interests, temporal and spiritual, of this great empire—partially agitated indeed with party heats and lawless disturbances, but signally favoured by the Divine blessing, and we trust, nay, we doubt not, strong in all its solid interests, and the heartfelt union of national brotherhood.

The special commissions have opened, and a considerable number of prisoners have been convicted of destroying property, and other acts of rioting and outrage. The vigilance employed to repress the evil, and the apprehension and trial of so many offenders, have already had a salutary effect; and it is hoped that this iniquitous system will speedily be checked.

Abroad, we can only announce, without comment, the death of the Pope; the purposed recognition of the Belgian constitution by the powers of Europe; the trial and conviction of the four French ex-ministers, who are condemned to perpetual imprisonment; and the commencement of a revolution in Poland, the Grand-duke Constantine and the Russian troops having been driven from Warsaw, beyond the Vistula, and the Poles demanding the fulfilment of the promised free constitution, and also the restoration of the integrity of their country, as it existed before the well-known nefarious partition. We shall have ample opportunities of recurring to these and other matters.

ANSWERS TO CORRESPONDENTS.

C. H. H.; VINDEK; A NORTH-DEVON CURATE; E. S. L.; R. G.; C. P.; JACOB B. S.; PHILO; S. B.; J. N. C.; E. B.; S. D.; T. B.; W. J. N.; H. A.; PHILANTHROPUS; "VOICE OF REASON;" A VERY CONSTANT READER; S. L.; AMICUS VERUS; E.; and S. T., are under consideration.

We assure ALPHA, that in our animadversions upon the system unfairly, because exclusively, called Unitarianism, in our Review of Dr. Smith's work, it was not our wish to speak untruly or uncandidly. Alpha's own remarks are written in a spirit so far the reverse of acerbity, that we should be most ready to discuss with him the subject noticed in his letter, if we saw any benefit likely to arise from it. But if he could disprove all that we or others have said of modern Unitarians, this would not affect the great question of the Scriptural truth or falseness of their doctrine; and the statements which we might feel it necessary to make, would perhaps only conduce to fruitless irritation upon secondary and personal topics. His admissions, with regard to Mr. Belsham and Dr. Priestley, are much to the honour of his candour.

We are as much gratified as J. L. can be with the curious and interesting discoveries which he has made respecting one of the sources from which Dr. Johnson derived those more correct and spiritual views of religion which distinguished his latter days; and with the extracts with which he has favoured us, from original unpublished letters of the great Moralist's truly heavenly-minded friend. We shall gladly enrich the opening Number of our new volume with the communication.

We scarcely know what to do with the many Anti-political-economy papers which have been of late addressed to us, relative to taxes, the poor, corn, free trade, labourers' wages, machinery, and so forth; and not a few of which, written with the best intentions, are a tissue of popular errors: to insert which, without reply, either by ourselves or others, would be to mislead the minds of some of our readers, and to disprove which would be to write a treatise on political economy. OXONIENSIS will find several of his opinions refuted in the three excellent Lectures just published by Mr. Senior, the Professor of Political Economy in his own university. A VILLAGE CURATE may purchase for one penny a few hints on machinery, published by the Useful-Knowledge Society, which will, perhaps, moderate his humanely-intended displeasure against threshing-machines. We admire BERTHA's patriotic

self-denying renunciation of French gloves; but she is not aware, that, while she thus means to benefit her glover, she injures we know not how many other people: for, besides paying more money for a worse article (otherwise the case is not in point), thus abridging her own comforts, and wasting the overpaid sixpence, which might have been spent in encouraging manufactures, or otherwise doing good, she has indirectly taken away the bread of starving mechanics and manufacturers, whose glass, or cottons, or hardware, or some other commodity, would have been exchanged, either immediately or through the medium of gold (itself the purchase of manufactures), with the Frenchman for gloves; benefiting also merchants, sailors, and retail shop-keepers—including, perhaps, the very glover himself, who might procure his gloves cheaper from Paris than in his own manufactory. It is, on a large scale, most patriotic, and the way to employ most native hands and increase native riches, to get things where they are best and cheapest. Why not set thousands of people to raise, at great expense, bad and dear hot-house oranges, instead of eating good and cheap ones from abroad? The case is substantially the same in any other manufacture, where we can purchase on easier terms than we can raise. For example: we have abundance of native iron and coal, and a dense population, which enable us to make hardware more reasonably than any other nation; and yet some persons would consider it patriotic (for their argument goes to this) to starve Birmingham and Sheffield, and all the mining and hardware districts, rather than allow them to export their commodities to the countries that want them; bringing back the native good and cheap commodities of those countries in return. Bertha must patriotically wear an inferior pair of gloves, and her Paris friend patriotically use a bad pair of scissors, when, by exchanging commodities, both could be accommodated. The Polanders want a garment, and the English manufacturer wants bread; but the land of the former and the industry of the latter are to lie patriotically idle, rather than each should have what he requires. Mr. Wilmot Horton, and others, are urging emigration, as the *only* cure for our redundant population; but, by manufacturing at home, and getting what we want in exchange from abroad, we virtually emigrate, without stirring from our firesides. The great problem is, not how to protect this or that sectional interest, but how to employ, clothe, and feed, in comfort, the greatest number of our countrymen: and every restriction, monopoly, and protection interferes with this object; it feeds one at a less profitable trade, to starve two at a trade which would protect and pay itself. We almost incline to insert a few of the letters of our anti-political-economy correspondents, with a few friendly comments, in parallel columns, so as to bring the points at issue fairly before our readers.

Having adverted at great length in our November and December Numbers to the case of Miss Fancourt, and inserted in the present Appendix the able and conclusive letters of Mr. Newnham and Mr. Travers, we might be excused if we considered the affair as set at rest. But, having received numerous other communications upon the subject, we think it requisite to add a Postscript by way of Answer to Correspondents.

The letters with which we have been favoured may be reduced to four classes.

1. We have received, in the first place, communications from a variety of quarters, lay, clerical, medical, and we may add episcopal, approving of the view which we took of Miss Fancourt's case in our November Number, and thanking us for the service which the writers are pleased to think we have done to the church of Christ by our exposition of the subject. Some of these communications would furnish, if necessary, new illustrations to the truth of our statements, both as respects the medical and the theological view of the case; but we think it hardly requisite to go much further into the question. Those who are not satisfied by this time that there was not the least reason to impute a miracle, are not likely to be satisfied with any new accumulations of proof.
2. We have received a second class of letters, written, some of them, in a style the most vituperative, and with an extravagance we must say worthy of the dark ages. Because we do not believe that a nervous young woman's recovery was miraculous, and are not convinced that the Port-Glasgow professed linguists are Divinely inspired, we are denounced as promoters of infidelity, and stubborn opposers of God, and we know not what besides. It is in vain to reason with fanaticism; but for sober-minded Christians we think we have written enough; and for others, we have only to pray and strive that by the blessing of God they may be brought back to scriptural truth and a sound mind.
3. A third class of writers have addressed us in a tone different to either of the former; agreeing with us that there was no miracle in Miss Fancourt's case, but strongly rephending us for being biassed, as they think, by false tenderness to the parties concerned, to gloss over a serious delusion, instead of denouncing with solemn expostulation the pretence to modern miracles, whether alleged gifts of healing or

speaking with tongues, and warning our readers against it as a snare of Satan for the destruction of the souls of men. In reply we can only say that we spoke very decisively on the general question; but we were unwilling to wound the minds of those who, though deceived as to their inferences from facts, were, as we believed, honest and sincere, and thought they were glorifying God by ascribing to him a revival of miraculous agency in his church. We were of opinion that a fair solution of the case, conducted with meekness and charity, was the best way to convince the parties themselves of their error, if they thought the cure miraculous, and to lead them to the acknowledgment of the truth. We thought it time enough to speak more strongly if they refused to listen to evidence and common-sense; or allowed pride or party spirit, after a full exposition of the question, to prevent their recanting their first error.

4. We have received two or three communications of a fourth class; concurring in almost all our views on the subject, and denying both the actual revival of miracles and that Miss Fancourt's case is miraculous, but doubting whether we are justified in thinking that there is no sufficient evidence of any miracles having occurred since the days of the Apostles. We shall readily insert temperate and argumentative papers on this subject, the discussion of which is open to our correspondents, on either side. They will, however, perceive, upon reference to our November and December Numbers, that we did not affirm that no post-apostolic miracle has ever occurred, but only that there is not what appears to us "sufficient proof" of the fact; such decisive proof, we mean, as would bear to be laid side by side with the miracles recorded in Holy Writ; which we thought it right "to separate by a line of demarcation from all human narratives." It is no article of faith with us to take the negative side, any more than the positive, on this question; but we have serious fears of the recoil, if once we begin to allow the authenticity of miracles not recorded or alluded to in the word of God. Far from wishing to distress any weak or doubting Christian who has learned to attach importance to the supposed miracles either of the earlier post-apostolic or succeeding ages, we think we best minister to his spiritual repose and stability, when, leaving all such narratives to find their level, we detach them from the line of evidence which applies to the facts related in the Inspired Text, and either account for them by natural causes, or leave them as points not decided, and the disbelief of which involves nothing irreverent, irrational, or unchristian. Some of our correspondents have pointed out what they consider analogies between Miss Fancourt's case, and some of the miracles of healing recorded in the Sacred narrative: but do they not perceive on what a perilous path they have entered? for if that young lady's cure is proved not to have been miraculous, how will they reply to the infidel who retorts on them their own parallel? We deny all such connexion and analogy: the cases are wholly and utterly distinct; and we tremble to contemplate the evil which some well-meaning persons are creating by their ill-judged defence of such alleged "modern miracles."
- We take this opportunity of adding, to what has been said by ourselves in our November and December Numbers, and by Mr. Newnham and Mr. Travers in this Appendix, that Mr. Parkinson, another medical gentleman who attended Miss Fancourt, has published a statement, that in his opinion the disorder was only a nervous affection, that there existed no organic injury whatever, and that the original complaint had been cured by rest and proper treatment. We have already acquitted Miss Fancourt's friends of wishing to "dress up" a case; and yet it does appear to us extraordinary, that the testimony of medical men who attended the patient, and which the parties must have known was decisive as to there being no miracle, no disorder in fact which required a miracle to cure, was suppressed and in place of it was given to the world the patient's own account of her case, with the anonymous testimony of some surgeon "from the West End" of London, who had never seen the patient in her illness, and who is alleged to have been previously biassed by a belief in the revival of the gifts of tongues and healing, which this cure would in his opinion confirm. It is due to truth that he should tell us, as a professional man, why he accounts it miraculous. This keeping back of evidence, we must say, does not do honour to the case. Why did not Mr. Fancourt, or our respected correspondent H. S. C. H., frankly tell us, when they brought forth their array of proofs, that the medical friends who had attended the patient considered the case only a nervous affection, and maintained that there was nothing very extraordinary in it?
- We think also, as already stated page 781, that H. S. C. H. was not correct in telling us that Miss Fancourt had not heard much of the Scottish miracles, or been interested about them. We have already replied, that it had been stated to us "that a clergyman, who had been preaching just before at the chapel at which Mr. Fancourt officiates, and which his daughter attends, had urged the exciting doctrine that we live in a day when gifts of this sort may be expected." We mentioned no names, and did not urge the statement, because it did not come to us from the parties themselves, and we considered there was proof enough of "excitement" without it. But delicacy no longer requires this suppression; for the identical sermon has been published in "The Preacher," purporting to be a discourse

delivered by the Rev. H. McNeile at the Jews' Episcopal Chapel, *the very Sunday before Miss Fancourt's recovery*. In this sermon Mr. McNeile boldly maintains that the miraculous gifts of healing, and speaking in unknown tongues, are a regular part of the Christian dispensation, and that nothing but our want of faith prevents our making use of them. Mr. Fancourt, who was present, opposed, as might be expected, this wild notion; but not a few young ladies thought Mr. McNeile was right, and the question became the general theme of conversation and argument in Miss Fancourt's circle; and yet from H. S. C. H.'s account we might conclude that Miss Fancourt had never heard of the subject. We must really say, with all freedom, that the tale has not been told with due simplicity. The simple narrative is, that a young lady, labouring under a nervous affection, had her imagination strongly impressed by an extraordinary excitement, which induced her to resume her renovated powers. And to deny that this is a miracle, is called "infidelity;" and one of our friends hints at "Hume and Spinoza;" and a pamphlet is published, by some abettor of these extravagant doctrines, charging us with the most dreadful profaneness. Mr. McNeile had long ago given himself out for a prophet sent of God with a special denunciation against the people of England; but we did think he had too much good sense to have espoused such fancies as the revival of the gifts of tongues and miraculous healing. It was from Mr. McNeile's sermon that our friend H. S. C. H. seems to have borrowed the case of the alleged miracle alluded to by Milner.

Since writing the last paragraph we have received the following letter from Mr. Fancourt. We had rather, for the writer's sake, not have inserted it; but, as our motives would be misconstrued, we have no alternative but to do so. We are grieved, that what we wrote unfeignedly with the greatest respect and delicacy towards the parties, in our November Number, should have given Mr. Fancourt so much offence. Let the public judge between us. So far from having written harshly, we have been warmly remonstrated with for being warped, by false tenderness and respect to individuals, to the dereliction of our duty. As Mr. Fancourt accuses us on the one side, it is but justice to ourselves to insert, with his letter, another from the class above-mentioned, No. 3, to shew what a remonstrant says on the other. Between these extremes we judge that we took the right course. We assure Mr. Fancourt, that we did not intend himself, or any other person, the slightest offence: we had no wish to insert the narrative: so far from it, we at first, as he must be aware, declined it, as we had done in the case of the Scotch miracles; and it was only when we learned, that, if we did not publish it, the parties concerned considered it their duty to publish it elsewhere, that we introduced the subject in our pages—the parties themselves urging that the Christian Observer was the best channel for such a discussion. Nothing was stated more strongly in print than was previously remarked in person to the common friend, H. S. C. H., who drew up the statement—namely, that the case was not miraculous, but was one of a large class of cases which have been often cured by powerful excitement, such as charms, relics, exorcisms, popish wafers, tractors, electric shocks, fires, civil wars, and other stimuli, acting upon the imagination. We were not even aware that Mr. Fancourt thought the case miraculous; for we had heard, what H. S. C. H. confirms, that he opposed Mr. G.'s notions about the gift of healing; and we can only regret that he has since allowed himself to be carried away by the delusion. He complains, in substance, that we have exposed religion to contempt, profanely treated "sacred things," and "unnaturally connected" the miracle at Hoxton with the miracles of Prince Hohenlohe; but all this proves nothing, unless it be a miracle, which we do not see a shadow of reason to believe. We never suspected that Mr. Fancourt wished us to insert the case, as a miracle to be implicitly credited, not rationally and scripturally commented on: we durst not have been parties to the propagation of such a delusion. Our object was truth, not wonderment: and deeply grieved are we at the evil that has been done by calling this a miracle; infidels scoffing, sober-minded Christians ashamed and weeping, idle crowds running to gaze at the Jews' chapel, and the very postmen doubtless wondering what can be meant by the Scripture reference and motto on Mr. Fancourt's seal, "Arise and walk." Our correspondent is peculiarly displeased at our adducing popish miracles as parallel; but he has not attempted to shew how the cases differ; and if the pious gratitude of the patient were a criterion of truth, Mrs. Mattingly, Miss Stuart, and the Baroness D. express themselves as strongly as Miss Fancourt could do. But the piety, or character, or theological opinions of the patients, in neither case has any thing to do with the real question. We were not comparing the tenets of the Protestant and the Papist, but only their bodily maladies and cure, and we really see no irreverence or profaneness in this. As to what Mr. Fancourt says of our "putting our chaste mother church, who points her children to Jesus, to look for health in his name, by the side of the harlot of Babylon," the contrary is the case: our Church knows of no miraculous gifts of healing, and in her Homily "On the Peril of Idolatry" she speaks very strongly against the "lying wonders" of the Church of Rome; adding, what we strongly recommend

to the consideration of those whom it may concern, "Neither ought miracles to persuade us to do contrary to God's word; for the Scriptures have, for a warning thereof, foreshewed that the kingdom of Antichrist shall be mighty in miracles and wonders, to the strong illusion of all the reprobates." But we forbear proceeding further. The following is Mr. Fancourt's letter; and we only regret that his mind should have been, quite unnecessarily, pained upon the subject.

To the Editor of the Christian Observer.

"Hoxton square, 23d Dec. 1830.

"Obscurity is my element of respiration; from which, to my discomfort, I am dragged by no kindly hand. It may be asked, why not screen yourself by a more cautious concealment? My answer is, Shall not 'men praise the Lord for his goodness, and for his wonderful works to the children of men?' In suffering my public testimony to the goodness of the Lord to be given to the Church, I have in my spirit said, 'I will take heed to my ways, that I sin not with my tongue;' and if the wicked were before me, and not the godly in the land, I would 'keep my mouth with a bridle.'

"But, while musing on animadversions made in pages which have for their motto 'Holiness to the Lord,' my heart is hot within me to record my sorrow that the Lord has been wounded in the house of his friends.

"Sir, your avowed knowledge of the multiplied statements which have been circulated relative to my daughter's extraordinary restoration to health, is my sufficient justification for permitting my signature to be annexed to a public attestation to an authentic narrative. The characters for whom it was intended will, I trust, acquit me of an indiscreet hurry to give indiscriminate publicity to sacred things, to be touched only by those who eat at the same altar. To expose the gracious dealings of the God of Christians to the gaze of the scornful, receives its rebuke from the prohibitory command of their Lord and Master, 'Neither cast ye your pearls before swine.' But the *irrevocable verbum* was as 'when one letteth out water,' and the only expedient left was to direct the stream through holy ground. And where could the Christian mind look for a channel which held out a better hope for the modest writer of the narrative to find shelter, than under so holy a guardian as the Christian Observer? But, sir, has the pledge been redeemed?

'Doris amara suam non intermisceat undam.'

"Why put the guest who eats of the heavenly feast with unleavened bread, at the same table with one who kneels at the idolatrous shrine? Why put the suffering but resigned disciple of Jesus, to whom faith is given from the throne of his exaltation to be healed by his present power, in juxtaposition with the infidel, who deifies his energies, and boasts that he can think himself ill and think himself well? Why put our chaste mother, who, in simplicity of doctrine points her children to Jesus, to look for health through faith in his name, by the side of the Whore of Babylon, against whose 'lying wonders' you give a wholesome caution? Why put the unassuming man of faith and prayer, by the side of the ostentatious Hohenlohe? The Christian Observer moves in holy precincts: why take down its hedges, and give vantage ground to them that are without? By your zeal to destroy the worshippers of Baal, have you not wounded the children of Zion? It has pained, sir, the spirit of many, to whom I am sure you would be sorry to give pain, to see my daughter's case so unnaturally connected with others, which you venture not to rescue from the sneer of the profane scoffer. Had I conceived that such had been your private opinion of the case, as meriting no happier fate, no prepossessions in favour of your miscellany would have prevailed with me to admit of its insertion. If, from the superiority of your spiritual discernment, you were enabled to detect the film of delusion over your brother's eye, would not the hand of love been more successful in the removal of it? But, in the happy conviction that our eyes are not dim, but see, the family of the restored cripple cease not to unite with her in the repetition of praise and thanksgiving, which ascribes to Jesus all the glory. Amen.

"Sincerely wishing that your periodical work may, by the Divine blessing, be instrumental to promote peace and good will among brethren, I am, &c.

"THOS. FANCOURT."

The following is the letter of one of the remonstrants on the other side. We had not intended to insert it, but the admission of Mr. Fancourt's letter seems to oblige us in fairness to present both views of the question.—

To the Editor of the Christian Observer.

"Will you permit an aged reader, one who has been a subscriber to your work from its commencement, to offer a note of warning? I am persuaded that none of your readers estimate the value of your work more highly than myself: it is therefore with real grief that I have to express my opinion, that in an article in your last Number you have treated *with culpable gentleness a case of serious delusion*. I refer to your article on the case of Miss Fancourt. You have clearly enough shewn that there is delusion in the case. Mr. G. had no Divine commission as a miraculous operator; Miss Fancourt no warrant for her faith. Is there not, then, here a new

faith, 'another gospel,' introduced to us? Surely this is alarming, and should, I think, have led you to have recollected, and acted decidedly upon, the invaluable maxim 'Obsta principiis.' How awfully does the history of the church, almost from the time of the Apostles, warn us of what may be the consequence of yielding to an unholy spirit of credulity and a morbid appetency for miracles! I know nothing of any of the parties; I trust they are all, as you presume them to be, holy brethren, partakers of the heavenly calling; but the narrative discloses to us a scene of serious error, in which they are all more or less concerned. I will remark only upon the case of Mr. Fancourt. I infer from your account, that he is an aged minister of the Gospel, who has been for many years, perhaps, occupied in teaching others to distinguish things which differ; rightly dividing the word of truth, and guiding many along the narrow path of submission and patient waiting for Christ. His house, it appears, has been the resort of fervid religionists—perhaps good men, but seriously deficient with respect to soundness of judgment. Instead of being the instructor of these men, and endeavouring to bring them to a more solid and submissive Christian temper, he suffers them to proceed to diffuse a false spirit of inspiration among the females of his family, till at length his afflicted daughter becomes the subject of a pseudo-miracle, and he then proceeds virtually to proclaim it to the world as a genuine one.

"Here, then, in my view, is a serious case of *guilty error*, in which the Christ. Obs. should know no man after the flesh; but you seem to content yourself with an endeavour to coax the family into an admission that the cure was not miraculous. You observe, that 'the Divine agency is equally acknowledged, and the love and gratitude of the restored person are equally due to Him for his mercy, whether the cure be slow or sudden, and *whatever may be the means* which he employs or overrules to effect his purposes.' Permit me, sir, to ask you, Have you not here written very unreflectingly? You could not have intended to convey such a sentiment; but what is this but repeating, in other words, the Jesuitical maxim, that a successful end sanctifies the means? Surely, in every case where a benefit has been obtained in a way not accordant with the revealed will of God, the first thing to be called for is penitence, contrition, and interior self-abasement; and then praise. Gratitude may follow, for that the Lord has pardoned the guilt and overruled the evil for good. Really, sir, unless this family is brought to this, I much fear that the thing will increase unto more ungodliness, till their folly shall be manifest unto all men, as was the case with the French prophets, and is now the case with the miracle-workers in Scotland.

"It is a comparatively trivial question, How did the 'sign or wonder' come to pass? What you have written on this question is doubtless to the honour of your talent and Christian discernment; but I cannot help feeling that it is misplaced; although, as you have entered so much at large upon the subject, I wish you had referred to a most excellent article, in a former volume of your work, on an alleged miracle at St. Winifred's Well.

I am, &c.

"AN ARDENT FRIEND OF THE CHRISTIAN OBSERVER."

We offer no comment on this letter, except to say, in explanation, that by the phrase "whatever means he (God) employs or overrules to effect his purposes," we did not, of course, mean wicked means, at least on the part of the persons benefited—for God may overrule the wicked designs of others for their welfare, as in many cases recorded in Scripture. It is not Jesuitical to say that we ought to be thankful for the Protestant Reformation, though we reprobate the wicked conduct of Henry the Eighth. A man is related to have been cured of an imposthume by a person who struck at him with a dagger to injure him: he might be grateful for his cure, though the action itself was a crime. Mr. G. and Miss Fancourt thought they were both warranted by Scripture in expecting the gift of healing: we think they were wrong; but we should not view their case as if they had used what they believed to be unlawful means. We may, however, have stated the matter somewhat unguardedly, as possibly Mr. Newnham also has done; but the meaning, we think, is clear. We have now endeavoured to discharge what appeared to us a solemn duty. The result we leave to the Great Head of his church, for the promotion of his glory and the spiritual interests of those concerned, neither of which can be enhanced by pseudo revelations, miracles, or false interpretations of Scripture. Let us beware, lest, in this day of abounding profession and lax practice, Satan, throwing off his usual garb, advance upon us in the shape of an angel of light. It is not the first time by many that our volumes have borne testimony against the passing errors of the day, and particularly against the popular taste for prodigies. A correspondent has just alluded to the alleged miraculous healings at St. Winifred's Well, in our volume for 1817; but, among the various papers scattered in our volumes, there is one in that for 1804, from which we are tempted to copy a few remarks, because it happens to have been the production of one of our correspondents now in a better world, the late Mr. Pearson, Miss Fancourt's first medical adviser. We have seen what her other medical advisers, Mr. Parkinson and Mr. Travers, think of the case;

would doubtless have said of it, had he lived to hear it spoken of as miraculous. We recommend the perusal of the whole paper to those who have our early volumes, having space to copy only the following brief passages:—

"There exists in human nature an extraordinary love of the marvellous, an insatiable curiosity after new and rare occurrences, and an eager inquisitiveness into futurity, which have too often misled men into the most glaring follies, and sunk them in the most abject superstition.

"Learning, aided by experience, will greatly abate and moderate that wonder and consternation which new and singular events have a tendency to excite in perverted and undisciplined minds; and will teach them to reflect, to inquire, and to examine, before they characterize phenomena which they do not understand, as the effects of supernatural agency. The sacred Scriptures give no encouragement to divination nor superstition; they are, on the contrary, admirably calculated to restrain and circumscribe the inordinate sallies of a disordered imagination, which are generally as remote from piety as they are contrary to true wisdom and soundness of mind. But, whatever reason, learning, or religion may have suggested, there has been, and still continues, a strange propensity to discover preternatural effects and miraculous interpositions on the most ordinary occasions; to make every remarkable dream prophetic; to announce the impressions made on disordered bodily organs, or on a disturbed imagination, as visions from God; and to fill the air and the earth with prodigies, omens, and presages. This disease of the human intellect is as extensive as it is pernicious; since it is not confined to a few individuals of some particular age or nation, but it is the error of the world, and has prevailed in different degrees during every period of time: hence it may be found among Jews and Gentiles, Christians and Mohammedans, ancients and moderns, learned and simple; there having been almost a general consent to establish this sort of folly and delusion upon principle."

"The greater part of mankind are very incompetent judges of what physical phenomena are natural, and what are preternatural; and they are still less qualified to give an authentic interpretation of the specific intention and design of Divine Providence in the production of them.

"That state of mind by which men are induced to look for prodigies, and supernatural agency in every new or unusual occurrence, tends powerfully to draw them away from an habitual and sober attention to the word of God; and, by seducing them into superstition or enthusiasm, to conduct them finally into error and apostasy. Let a man once fancy that he is favoured with visions, or is endowed with the faculty of interpreting omens, and he is placed beyond the possibility of rational or Scriptural conviction; for it is vain to press him with arguments who has a prodigy, a miracle, or a revelation, to object against any conclusion that may bear forcibly upon his principles or practice. But the mischief is not always confined to the individual; for fanatics and visionaries carry a principle of contagion along with them: and when a man has got a tale of wonder ready on suitable occasions to communicate to his followers in private or his admirers in public; and when these are mingled with the motives to faith and hope, to fear and repentance; the Gospel of Christ is polluted and degraded by the mixture of these vain conceits; and this false and dangerous measure is substituted for the Scripture standard of truth and error, of good and evil."—*Christian Observer* for 1804, p. 673.

Such were, twenty-six years ago, the views of Miss Fancourt's first medical adviser; but we can refer our readers to a still more apposite testimony from the same pen, in a highly interesting paper on true and false miracles, in our volume for 1815, p. 564, in reference to the alleged miraculous cure of a young lady at Port Royal, of a lachrymal abscess (*ibid.* p. 408). "In an alleged miraculous cure of disease," says Mr. Pearson, "if there be a well-established proof of the fact, we must admit it; but we are in no wise obliged to receive any interpretation of it which the reason, or fancy, or prejudices of the individual concerned, or his friends and associates may choose to deduce from it." This is exactly our own opinion in the present case: and, to conclude these professional testimonies, we have just heard, that Miss Fancourt's medical adviser in Devonshire attests, that when he saw her she was just in that state of nervous excitement which predisposed her for such a result as has followed.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

We have appended the abstract of the Bible-Society's Annual Report; the Monthly Extracts for July, omitted in our former Numbers; and the Anti-Slavery Reporter (No. 73), which contains an abstract of correspondence between the colonies and the government which throws much light upon the state of slavery, and the mockery of the pretended colonial attempts to meliorate it.

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